The Noblest
Al-Qurān
Translation with Commentary

بسم اللہ الرحمٰن الرحیم

انہ من سلیمٰن وانہ

- جل جلالہ هُوَاللّٰهُ — وہ اللہ
- جل جلالہ الَّذِیْ لَآ اِلٰهَ — کہ نہیں کوئی معبو(د)
- جل جلالہ اِلَّاهُوَ — مگر وہ
- جل جلالہ الرَّحْمٰنُ — بڑا مہربان
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- جل جلالہ السَّلَامُ — سلامت رکھنے والا
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- جل جلالہ الْجَبَّارُ — ٹوٹے دلوں کو جوڑنے والا
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- جل جلالہ الْخَالِقُ — پیدا کرنے والا
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- جل جلالہ الْبَصِیْرُ — خوب دیکھنے والا
- جل جلالہ الْحَكَمُ — فیصلہ کرنے والا
- جل جلالہ الْعَدْلُ — عدل کرنے والا
- جل جلالہ اللَّطِیْفُ — باریک بین
- جل جلالہ الْخَبِیْرُ — خبردار
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- جل جلالہ الْحَسِیْبُ — کفایت کرنے والا
- جل جلالہ الْجَلِیْلُ — بزرگ
- جل جلالہ الْكَرِیْمُ — کرم کرنے والا
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- جل جلالہ الْمُجِیْبُ — قبول کرنے والا
- جل جلالہ الْوَاسِعُ — وسعت دینے والا
- جل جلالہ الْحَكِیْمُ — حکمت والا
- جل جلالہ الْوَدُوْدُ — محبت کرنے والا

لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

جل جلالہ الْمَجِیْدُ — بزرگ

جل جلالہ الْبَاعِثُ — بھیجنے والا رسولوں کا

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جل جلالہ الْحَقُّ — سچا

جل جلالہ الْوَکِیْلُ — کارساز

جل جلالہ الْقَوِیُّ — طاقت والا

جل جلالہ الْمَتِیْنُ — مضبوط

جل جلالہ الْوَلِیُّ — دوست

جل جلالہ الْحَمِیْدُ — قابل تعریف

جل جلالہ الْمُحْصِیْ — گننے والا

جل جلالہ الْمُبْدِئُ — آغاز کرنیوالا

جل جلالہ الْمُعِیْدُ — دوبارہ لوٹانے والا

جل جلالہ الْمُحْیِ — زندہ کرنے والا

جل جلالہ الْمُمِیْتُ — مارنے والا

جل جلالہ الْحَیُّ — زندہ

جل جلالہ الْقَیُّوْمُ — ہمیشہ رہنے والا

جل جلالہ الْوَاجِدُ — پانے والا

جل جلالہ الْمَاجِدُ — بزرگی والا

جل جلالہ الْوَاحِدُ — اکیلا

جل جلالہ الْاَحَدُ — یکتا

جل جلالہ الصَّمَدُ — بے نیاز

جل جلالہ الْقَادِرُ — قدرت والا

جل جلالہ الْمُقْتَدِرُ — قوت والا

جل جلالہ الْمُقَدِّمُ — آگے کرنے والا

جل جلالہ الْمُؤَخِّرُ — پیچھے کرنے والا

جل جلالہ الْاَوَّلُ — سب سے پہلے

جل جلالہ الْاٰخِرُ — سب سے پیچھے

جل جلالہ الظَّاہِرُ — آشکارا

جل جلالہ الْبَاطِنُ — پوشیدہ

جل جلالہ الْوَالِیْ — مالک

جل جلالہ الْمُتَعَالِیْ — سب سے بلند

جل جلالہ الْبَرُّ — احسان کرنے والا

جل جلالہ التَّوَّابُ — توبہ قبول کرنے والا

جل جلالہ الْمُنْتَقِمُ — بدلہ لینے والا

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جل جلالہ مَالِكُ الْمُلْكِ — سارے ملکوں کا مالک

جل جلالہ ذُو الْجَلَالِ وَالْاِكْرَامِ — بزرگی اور انعام والا

جل جلالہ الْمُقْسِطُ — انصاف کرنے والا

جل جلالہ الْجَامِعُ — جمع کرنے والا

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جل جلالہ الْمَانِعُ — منع کرنے والا

جل جلالہ الضَّآرُّ — ضرر دینے والا

جل جلالہ النَّافِعُ — نفع دینے والا

جل جلالہ النُّوْرُ — روشنی والا

جل جلالہ الْہَادِیْ — راہ دکھانے والا

جل جلالہ الْبَدِیْعُ — نیا پیدا کرنیوالا

جل جلالہ الْبَاقِیْ — ہمیشہ رہنے والا

جل جلالہ الْوَارِثُ — مالک

جل جلالہ الرَّشِیْدُ — سب کی رہنمائی کرنیوالا

جل جلالہ الصَّبُوْرُ — بڑا تحمل کرنے والا

اپنے کرم فرماؤں کی خدمت میں ایک اہم گزارش

السلام علیکم ورحمۃ اللہ!

اللہ رب العزت کا خاص فضل وکرم ہے کہ جس نے آپ کو اپنے پاکیزہ اور نجات آفریں کلام کی تلاوت کا شرف عطا فرمایا اور ہمیں اپنی مقدس کتاب کی خدمت کی سعادت سے بہرہ اندوز کیا۔

ایک مسلمان کے لئے اس سے بڑھ کر خوش نصیبی کا اور کون سا مقام ہوسکتا ہے کہ وہ اللہ تعالیٰ کی بابرکت کتاب کی طباعت واشاعت کے ذریعے سے اس کے دینِ مبین کے پیغام کو عام کرنے میں حصہ لے۔ اس نعمت عظمیٰ پر اس بندہ ناچیز کا سر اپنے رحیم اور کریم پروردگار کے حضور میں اظہار تشکر کے لئے خم ہے۔

ادارہ کے کارکنان کی ہر ممکن کوشش ہوتی ہے کہ قرآن پاک کے صوری حسن میں کسی بھی قسم کی خامی نہ رہ جائے۔ اس وقت جو مبارک نسخہ آپ کے ہاتھوں میں ہے، میں اس کے بارے میں آپ کو یقین دلاتا ہوں کہ اس کی صحت کتابت کے لئے ہر ممکن کوشش کی گئی ہے اور بفضلہٖ تعالیٰ یہ نسخہ ہر قسم کی غلطی سے پاک ہے۔ طباعت اور بائنڈنگ کے معیار کو مکمل طور پر درست رکھنے پر بھرپور توجہ دی گئی ہے۔ لیکن بایں ہمہ کوشش وکاوش کسی بھی قسم کی بشری فروگزاشت کا امکان ہوسکتا ہے۔ اگر خدانخواستہ آپ کی نظر میں ایسی کوئی غلطی گزرے تو براہ کرم آپ ہمیں فوراً مطلع فرمائیں۔ ادارہ اس امر کا پابند ہے کہ بلا تاخیر آپ کی شکایت کا ازالہ کرے اور آپ کو متبادل نسخہ فراہم کرے۔

یہ ضروری نہیں کہ کسی غلطی کی صورت میں ہی آپ ادارہ سے رابطہ کریں آپ اپنی تلاوت میں رہنے والے نسخہ کو امعان نظر سے ملاحظہ فرمائیں۔ اس کی کتابت، حسن ترتیب، کاغذ، جلد بندی، سرورق کی ڈیزائننگ کے بارے میں کسی بھی قسم کا مشورہ خاکسار کے لئے انتہائی فرحت ومسرت کا باعث ہوگا۔ آپ کی جانب سے یہ شراکت میرے اور میرے جملہ رفقاء کے لئے انتہائی فخر کا موجب ہوگی۔

امید ہے کہ آپ اپنی توجہ سے بھی نوازیں گے اور دعاؤں سے بھی مستفید فرماتے رہیں گے۔

والسلام مع الاکرام

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز

داتا گنج بخش روڈ، لاہور۔ فون:۔ 042-37221953-37220479

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علیٰ

کنز الایمان

سُوْرَةُ الْحَجِّ تا سُوْرَةُ النَّاسِ

ضیاء القرآن پبلی کیشنز

لاہور - کراچی ۔ پاکستان

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Allamah Qari Khalil-ur-Rehman
Secretary General
Jamiat Ahl-e-Sunnat U.K.
35-Fuller Rd.,
Watford North Herts
WD2 46QH. U.K.

3) **Australia:**
M.I.Hazarvi
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Liverpool,
N.S.W. 2170
Tel:.61+425283979

Zia-ul-Quran Publications

Data Darbar Road Lahore. Ph:- +92-42-37221953
9-Al-Karim Market, Urdu Bazar, Lahore
Ph:- +92-42-37225085-37247350 Fax:-37238010
14-Anfal Center Urdu Bazar, Karachi.
Ph:- +92-21-32630411-32212011 Fax:- 021-32210212
E-mail:- info@zia-ul-quran.com
Visit us:- www.ziaulquran.com

FOREWORD

All praise and glory is due to Allah Almighty, our Creator and Master, Revealer of the Holy Qur'aan for our guidance, and choicest Darood and Salaams on Hazrat Muhammadur Rasulallah Sallallahu Alaihi Wasallam, the noblest creation of Allah Almighty, the Holy Qur'aan personified, the absolute guide for our success in this world and the Hereafter.

The Holy Qur'aan is Allah Almighty's final message for the guidance of mankind. Before one can put its message into practice, one has to understand it. Thus, it is an incumbent duty of every Muslim to read this message, understand it and then act upon it. This task is proving very difficult for us because there is no translation or commentary in English, which is Sunni orientated, other than a translation of Ala Hazrat's translation — Kanzul Imaan. This, too, is just a translation without commentary. All the other translations and commentaries that we have in English are not only scanty, but they are full of inconsistencies. In short, they do not cater for our needs. Many renowned commentators of the Holy Qur'aan like Imam Baidawi, Imam Jalaluddeen Suyuti, Maulana Abdul Haq Muhaddith Dehlvi (May Allah be pleased with them) and the like, are of the opinion that the Holy Qur' aan can only be understood if the commentator of it has a deep love for Allah Almighty - its Revealer, the Holy Prophet Sallallahu Alaihi Wasallam —its teacher, his illustrious Companions — the direct recipients of its message and the pious saints who are an embodiment of the Holy Qur' aan.

With this in mind, Hazrat Mufti Muhammad Akbar Hazarvi Saheb, the religious and educational head of the Darul Uloom Pretoria, in consultation with renowned international Sunni scholars like Hazrat Allama Shaikh ul Qur' aan and Hadith Maulana Sayed Haseenuddeen Shah Saheb, the Chancellor of Islamic University Jamia Razvia Rawalpindi (Pakistan) and Hazrat Ustadhul Ulama Mufti Gul Rahman Saheb of Birmingham (UK) showed a keen desire to have TAFSEER NOORUL IRFAAN of Mufti Ahmad Yaar Khan Badayuni translated into English, as it is a brief, but comprehensive, commentary based on the Sunni way of life. After much effort, trying to convince the officials of the Darul Uloom and the Pretoria Sunni Institute, it was finally decided to undertake this monumental task. Mufti Saheb then approached me for this important work. A meeting was then arranged between the officials, Hazrat Mufti Saheb and my self, in which this onerous and highly responsible task was placed on my shoulders.

It is purely through the Grace of Allah Almighty and the Bounties of the Holy Prophet Sallallahu Alaihi Wasallam that I have embarked on this huge task. How it came to my lot to be chosen for this blessed work, is beyond my imagination.

This translation is thus a humble effort made possible through the infinite Mercy and Grace of Allah Almighty, as well as through the constant assistance and guidance of Hazrat Mufti Akbar Hazarvi Saheb. May Allah Almighty and His Beloved Nabi Sallallahu Alaihi Wasallam shine the torch of guidance upon me to complete the task that I have undertaken. Aameen!

Mohamed Hoosain Mukaddam
A humble student of Mufti M. Akbar Hazarvi
Darul Uloom Pretoria

The under mentioned Mashaa'ikh and Ulama share similar sentiments regarding this Translation and Commentary of the Holy Qur'aan.

Mashaa'ikh-e-Izaam

- Hazrat Pir Soofi Muhammad **Abdullah** Sahib, founder of Ghamgolia Centre, Birmingham, U.K.
- Hazrat Khwaja Pir Mohammad **Abdullah Jan**, Murshidabad, Peshawar, Pakistan
- Hazrat Pir Allama Mufti **Abdul Malik** Luqmanvi, Haripur, Pakistan.
- Hazrat Allama Pir Mufti Muhammad **Akhtar Raza** Khan Al-Azhary, great grandson of A'la Hazrat Imam Ahmad Raza Bereily (may Allah be pleased with him) the author of the orignal Urdu trnslation Kanzul Imaan.
- Hazrat Allama Pir **Allauddin Siddique**, Neiriyaan Sharief, Azad Kashmir.
- Hazrat Qiblah Pir Sayed Muhammad **Ameen Mia**, Darbar Aliyah Mahrehra Sharief, India.
- Hazrat Allama Maulana Muhammad **Ebrahim Khushtar**, Founder and Patron of Sunni Razvi Society International
- Hazrat Allama Pir **Habib-ur-Rehman** Mahboobi, Bradford U.K.
- Hazrat Allama Pir **Ameen-Ul-Hasanaat Shah**, son of Zia-ul-Ummat Pir Muhammad Karam Shah Sahib (May Allah be pleased with him), Bheira Sharief, Pakistan.
- Ghaazi-e-Miljat Hazrat Allama Sayed Muhammad **Hashmi Mia** Ashrafi, Khachaucha Sharief, India.
- Hazrat Qiblah Pir **Harun-ar-Rashid**, Mora Sharief, Pakistan.
- Hazrat Allama Pir Muhammad **Jilani Ashrafi**, Kachauchwi, Spiritual Foundation International.
- Hazrat Pir Sayed **Ma'roof Hussain** Shah Arif Qaderi Noushahi, founder and Patron Jamiat Tabligh-ul-Islam, Bradford U.K.
- Hazrat Professor Mohammad **Maqsood Elahi** Naqshbandi, Founder Islami Roohani Mission.
- Hazrat Allama Pir Sultan **Niyaaz-ul-Hassan** Sultan Bahu Trust, Birmingham UK

- Hazrat Sheikh Khalifa **Saeed Ahmed** Chopdat, Sultan Bahu Centre, Johannesburg South Africa
- Hazrat Pir Soofi Muhammad **Saeed,** Soofi Darbar, Durban, South Africa.
- Hazrat Qiblah Pir Sayed **Shabier Alli** Shah Gilani, Chief Patron Jamaat Ahie Sunnat UK, (Choorah Sharief, Pakistan).
- Hazart Qiblah Pir **Tayyab-ur-Rahman,** Chauher Sharief, Haripur, Pakistan.

Internationally acclaimed Ulama-e-Kiraam

- Hazrat Allama Mufti Muhammad **Abdul Qayyum** Hazarvi, President Tanzeemul Madaaris Ahie Sunnat Wa Jama'at, Pakistan
- Hazrat Allama Mufti **Abdur Rasool** Mansoor, Redditch UK
- Hazrat Allama **Shah Ahmed Noorani** Siddique, President World Islamic Mission.
- Hazrat Allama Sahibzada **Faizul Aqtaab** Siddique, Principal Hijaaz College, U.K.
- Hazrat Allam **Ghulam Muhammad** Siyalvi, Member of Islamic Ideological Council of Pakistan
- Hazrat Allama Doctor Mufti **Ghulam Sarwar** Qaderi, Principal Jamia Razvia Model Town Lahore, Pakistan.
- Hazrat Ailama Mufti Muhammad **Gul Rahman,** Patron, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Haamid Saeed** Kazmi, son of Ghazaali-e-Doraan,Allama Sayed Ahmed Saeed Kazmi (May Allah be pleased with him), Multan, Pakistan.
- Hafizul Hadith Hazrat Allama Muhammad **Hussain Abul Haqqani,** India.
- Hazrat Allama Pirzada **Imdaad Hussain**, Founder and Patron of Jamiah Al-Karam U.K.
- Hazrat Allama Mufti **Iqtidaar Ahmed Khan,** the son of Mufti Ahmed Yaar Khan (May Allah be pleased with him), the author of this commentary *"Noorul Irfaan"*
- Hazrat Allama Qari **Javed Akhtar,** Chairman International Na'at Association.
- Hazrat Allama Doctor **Kaukab Noorani** Okarvi, Founder and Patron, Okarvi Academy International.

- Hazrat Allama Qari **Khalil Ahmed** Haqqani, General Secretary, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Lakht-eHasanain** Shah, Founder, Muslim Hands International.
- Hazrat Allama Sahibzada **Misbahul Malik** Luqmanvi, Idara Misbahul Qur'aan, Birmingham, UK
- Hazrat Allama Mufti **Muneeb-ur-Rahman**, Karachi, Pakistan
- Hazrat Allama Professor Dr. **Noor Ahmad Shahtaz**, Karachi University of Karachi, Pakistan.
- Hazrat Allama **Qamruz Zamaan** Azmi, Manchester, UK
- Hazrat Allama Sayed **Riyaaz Hussain Shah**, General Secretary, Jama'at Ahie Sunnat, Pakistan.
- Hazrat Allama **Turaabul Haq Shah**, Principal Darul Uloom Amjadiyyah, Karachi, Pakistan.
- Hazrat Allama Sayed Muhammed **Zaakir Hussain Shah**, Founder and Principal Jamia Zahra Ahle Sunnat, Rawalpindi, Pakistan.
- Hazrat Allama Sayed **Zia-ul-Haq Shah**, Principal Jamia Muhammadiyah, Rawalpindi Pakistan.

The under mentioned also expressed keenness to ensure fruition of this Publication

- Hazrat Allama **Abdul Gafoor** Chishti, Sheffield, UK
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- Hazrat Allama Qazi **Abdul Khabier Abbasi**, Harrow, UK
- Hazrat Allama **Abdul Khalick** Mujaddidi, Hanslough, UK
- Hazrat Allama Qazi **Abdul Mateen** al-Azhari,Derby,Uk
- Hazrat Qari **Abdul Qadir** Sindhi, Francistown, Botswana.
- Hazrat Allama Qari **Abdur Raheem**, Burry, UK
- Hazrat Allama **Abdur Razack**, Scotland, UK
- Hazrat Allama Mohammad **Abdur Razack**, Rawalpindi, Pakistan
- Hazrat Allama Qari **Abdus Shakoor**, Oldham,UK
- Hazrat Sahibzada **Aftaab Ahmed**, Ayelsbury, UK
- Hazrat Allama Mufti **Akbar Zeerak**, UK
- Hazrat Ailama Hafiz Muhammad **Akram**, Harrow, UK
- Hazrat Qari Muhammad **Ameen** Chishti, South Hall, UK

- Hazrat Allama **Arshad Jameel**, London, UK
- Hazrat Qari Muhammad **Ashraf Sialvi**, London, UK
- Hazrat Sahibzada **Ateeq-ur-Rehman**, Scotland, UK
- Hazrat Allama Sayed **Azmat Ali** Shah Hamdani, Karachi, Pakistan
- Hazrat Allama Khwaja **Bashier Ahmed**, London, UK
- Hazrat Allama Bashier **Ahmed Sialvi**, Oldham, UK
- Hazrat Allama **Baustaan Qaderi**, Birmingham, UK
- Hazrat Hafiz **Faqeerullah** Chishti, Slough, UK
- Hazrat Allama Hafiz **Farooq** Chishti, Birmingham UK
- Hazrat Allama Sayed **Farooq Shah** Sialvi, Birmingham, UK
- Hazrat Qazi Mohamaad **Farooq Siddique**, Luton, Uk
- Hazrat Allama **Fazal Ahmad** Qaderi, Derby, UK
- Hazrat Qari **Fazal Rasool** Chishti, New York, USA
- Hazrat Allama Mufti **Fazal Subhan** Qaderi, Manchester UK
- Hazrat Allama **Ferogh Ahmed** Qaderi, Glasgow, UK
- Hazrat Allama **Ghulam Rabbani** Afghani, London, UK
- Hazrat Allama **Ghulam Rasool** Chakswary, Birmingham, UK
- Hazrat Qari **Ghulam Rasool**, Manchester, UK
- Hazrat Allama Qari **Hafeez-ur-Rehman** Chishti, Leicester, UK
- Hazrat Allama Mufti **Hassan Raza**, Bradford, UK
- Hazrat Allama Muhammad **Iftikhaar Hazarvi**, Sydney, Australia
- Hazrat Allama Pirzada **I'jaaz-ul-Hasanain**, Woking UK
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- Hazrat Hafiz **Inayat Alli**, Dudley, UK
- Hazrat Allama Muhammad **Ishaq** Naeemi, UK
- Hazrat Allama Muhammad **Ishaq** Zafar, Rawalpindi, Pakistan
- Hazrat Allama Hafiz Qari **Jamshed**, Illford, UK
- Hazrat Allama Mufti **Jameel Ahmed** Noushahi, Bradford, UK
- Hazrat Qari **Jameel Ahmed** Chishti, Leicester, UK
- Hazrat Allama **Javed-ul-Qaderi**, Harrow, UK
- Hazrat Janab **Javed Iqbal**, New Zealand
- Hazrat Qari **Khadim Hussain** Chishti, Oldham UK
- Hazrat Allama Qari **Khalid Mahmood** Shirazi, Bradford, UK
- Hazrat Allama **Liyaqat Alli**, Woking, UK

- Hazrat Hafiz **Mahboob Hussain**, Redditch, UK
- Hazrat Qazi Mohamaad **Ma'roof Siddique**, Luton, Uk
- Hazrat Allama Professor **Masood Akhtar**, Luton, UK
- Hazrat Ailama Qazi **Manzoor Ahmed** Sahib, Glasgow, UK
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- Hazrat Hafiz **Qaisar Masood** Sahib, Dallas, USA
- Hazrat Shahzada **Raashid-ul-Malik**, Harrow, UK
- Hazrat Aflama **Rahid-ur-Rahman** Rashid, Mansehra, Pakistan
- Hazrat Allama **Rasool Baksh** Saeedi, Birmingham, UK

- Hazrat Allama **Riyaz Ahmed** Samdani, London, UK
- Hazrat Allama **Riyaz-ul-Hasanain**, Hassenabdal, Pakistan
- Hazrat Allama **Sajid-ul-Hashmi**, Burnleigh, UK
- Hazrat Allama Mufti **Saeed Ahmed** Bandhialvi, Birmingham, UK
- Hazrat Allama Pirzada **Sardar Ahmad** Qaderi, Manchester, UK
- Hazrat Allama Sayed **Shafqat Hussain** Shah, Texas, USA
- Hazrat Allama Muhammad **Shahjehan Madani**, Manchester, UK
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- Hazrat Allama Mufti **Tahir**, Birmingham, UK
- Hazrat Allama Sayed **Tanveer Hussain** Shah, Hallifax, UK
- Hazrat Allama Sahibzada **Tayyab-ur-Rehman**, Birmingham, UK
- Hazrat Allama **Yaqoob** Hazarvi, Rawalpindi, Pakistan
- Hazrat Allama **Yazdani Raza** Misbahi, London, UK
- Hazrat Allama Mufti **Yunus** Kashmiri, London, UK
- Hazrat Allama Doctor **Zafar Iqbal Nooni**, Virginia, USA
- Hazrat Allama **Zafar Mahmood** Farashwi, Manchester, UK
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- Qari **Ahmed Khalil** Solay, Madressa Hifzul Qur'aan, Laudium
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- Hazrat Maulana **Farhad Khan**, Pricipal Darul Uloom Ashrafia, Durban
- Hazrat Maulana **Feroz Osman**, Jummah Mosque, Verulam, KZN
- Hazrat Maulana **Ghulam Murtadha** Cassim, Chairman Na'at Association, Durban
- Hazrat Maulana **Goolam Sabir** Ashrafi, Masjidur Rahman, Pretoria
- Qari **Haq Nawaz**, Meelad-e-Mustapha Masjid Laudium.
- Hazrat Allama **Iftikhaar Ahmed** Chishti, Principal Madrassah Zia-ul-Uloom, Durban.
- Hazrat Allama **Irshaad Soofi**, Central Soofi Mosque, Pietermaritzburg, KZN
- Hazrat Sahibzada **irfaan Alli** Shah, Mayfair, Johannesburg
- Hazrat Maulana **Ismail Peerbhai**, Escourt, KZN
- Hazrat Qari **Izharul Mustapha**, Jummah Masjid, Mafikeng
- Hazrat Allama **Jamil Ahmed** Faki, Madressa Ghousia Durban
- Hazrat Qari **Khalid Mahmood**, Jummah Masjid Queen Street, Pretoria
- Hazrat Allama **Khalil Ahmed** Chishti, Darul Uloom Ashrafia, Durban
- Hazrat Allama **Mohsin Ashrafi**, Sunni Ulama Council, Cape Town.
- Qari **Mohammad Ashraf** Parker, Madressa Iqra, Cape Town
- Hazrat Allama Qari **Mubeen Ashrafi**, Madrassah Ashrafia, Verulam, KZN
- Maulana **Muhammad Alli** Osman, Ghausia Masjid, Laudium
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- Hazrat Moulna **Muhammad Ishaq,** Central Soofi Mosque, Pietermaritzburg.

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- Hafiz **Tahir Ahmed** Saleh Mohammed, Worcester, Cape Town
- Hazrat Maulana **Turaab Alli** Qaderi, Jummah Masjid Sparks Rd, Durban
- Hazrat Allama **Yusuf Sayed**, Prinipal Zia-ul-Uloom Saberi Chishti, Lenasia, Johannesburg.
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ABOUT THIS PUBLICATION

In the Name of Allah, the Most Compassionate the Most Merciful

All Praise be to Allah Almighty and choicest blessings and salutations on the Final Prophet and Messenger, Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his Family and Companions (May Allah be pleased with them).

The Holy Qur'aan is undoubtedly the Word of Allah Almighty, communicated to humanity through the Beloved Prophet Sallallahu Alaihi Wasallam and is from the Heavenly Books. It is still in its original form and is protected, and will always be protected against any change, to this effect, that not even a single dot has or will be removed form it, because Allah Almighty has taken it upon Himself to protect the Holy Qur'aan. Since Hazrat Muhammad Sallallahu Alaihi Wasallam is the Final Messenger of Allah Almighty, the Holy Qur'aan is the closing episode of Divine revelation. It is a proclamation that, now humanity has no other choice but to receive guidance from the Holy Qur'aan. The beautiful style of language and order of the Holy Qur'aan is unique and there is none second to it.

The Holy Qur'aan challenged all its opponents, Arab and non-Arab alike, to produce a single verse like that of the Holy Qur'aan, but they had to decline. It is a glittering miracle, which removes the darkness of evil and sin.

The Holy Qur'aan is certainly the most read book in the world and its many translations and exegesis have been written hitherto. Imam Ahle Sunnah Maulana Ahmad Raza Khan's (May Allah be pleased with him) translation Kanzul Imaan is considered to be the best in Urdu translations. It deserves to be translated into other languages, particularly into English. This was accordingly carried out by Professor Shah Faridul Haq of Pakistan. Maulana Naeemuddeen Muradabadi wrote brief, but valuable notes on this rendering, which were later developed by Mufti Ahmad Yaar Khan (Rahmatullah Alaihe) under the title "Noorul Irfaan". The credit for presenting this worthwhile work goes to Maulana Mufti Muhammad Akbar Hazarvi and his colleagues, especially Br. Mohamed Hoosain Mukaddam, who is the translator of this work.

Maulana Mufti Muhammad Akbar Hazarvi's origination is from Ghazi Khot in Mansehra, Pakistan. He completed his Dars-e-Nizami course at Jamia Razvia Zia-ul-Uloom (Rawalpindi) and obtained his M.A. degree in Arabic from the

International Islamic University in Islamabad (Pakistan). On the invitation of the late Abdul Haq Saleh Muhammad of Lenasia (Johannesburg), he travelled with me to South Africa in 1988 and I was asked to allow him to stay on in Laudium (Pretoria) for the education of the Muslims there. This was done on condition that a Darul Uloom is established, and the Darul Uloom Pretoria, of which Mufti Hazarvi is Principal, is now doing remarkable Islamic work.

They have commenced with the publication of books and this translation is a masterpiece in this series. Congratulations must go to the translator Mohamed Hoosain Mukaddam for the sterling work he has done, as well as to Mufti Muhammad Akbar Hazarvi and Hafez Muhammad Ismail Hazarvi and Maulana Abdul Wahhab Wookay.

I pray that Allah Almighty, through the intercession of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts the efforts of Mufti Hazarvi, Mohamed Hoosain Mukaddam, their colleagues as well as the officials of Darul Uloom Pretoria in producing this work. May Allah Almighty always keep them safe and under His Protection. Furthermore, I advise the purchase and distribution of this Tafseer as a means of sending Esaale Sawaab on the souls of your kindred, who have departed from this world.

Abul Khair Sayed Haseenuddeen Shah
Principal, Jamia Razvia Zia-ul-Uloom
Rawalpindi,
Pakistan.

A Brief Profile on Maulana Shah Ahmad Raza Khan

Ala Hazrat, Imam Ahmad Raza Khan, a great jurist and a learned scholar of Islam, was born in 1858 at Bareilly (India) and died in 1921.

Imam Ahmad Raza Khan was a born genius. He read the Holy Qur'aan when he was oniy four years old. Later, he became astonishingly well-versed in more than fifty branches of learning pertaining to the Ancient and Modern Sciences, Hadith, Fiqh, Islamic Jurisprudence, Mathematics, Economics and many more. He left contributions in all these academic disciplines. He was a prolific writer and wrote about one thousand books relating to various aspects of Islam. He is considered to be the most learned and authentic authority on the Qur'aan, Sunnah and jurisprudence.

Although he was well versed in scores of branches of knowledge, yet in his later years, he restricted his interest to the following branches of religious learning:

1. To support and defend the Holy Prophet Sallallahu Alaihi Wasallam.
2. To uproot and rectify the innovations prevalent in Muslim Society.
3. To issue religious decrees according to the Hanafi School of jurisprudence.

Ala Hazrat's religious works have no parallel in his time. His ability, farsightedness and depth of thought have been recognized by the Ulama of the four schools of jurisprudence. Although he has written a large number of books on numerous topics, his two most famous works are the translation of the Holy Qur'aan in Urdu and Fatawa Razvia in twelve volumes.

It is an accepted fact that the revealed Arabic words of the Holy Our'aan cannot be actually transformed in any other language. A literal translation of the Arabic Qur'aan conveying the same meaning is not only difficult, but also impossible. Therefore, the translation of the Holy Qur' aan in any other language is usually an explanatory translation.

Ala Hazrat's Urdu translation, known as **KANZUL IMAAN** is an explanatory translation. This explanatory translation of the Holy Qur'aan into Urdu was completed in 1910. It is the most famous and accepted Urdu translation in the world. In his translation, Ala Hazrat has tried to assign such meanings to the words of the Holy Qur' aan that there may not be any contradiction in the meaning of the words and verses of the Holy Qur'aan. The other thing which he has kept in mind while translating the Holy Qur'aan is that such a meaning should be selected that may not slight the status and dignity of Almighty Allah and His Prophets.

A Brief Profile on Mufti Ahmad Yaar Khan

Tafseer Noorul Irfaan is the first complete and comprehensive exegesis written in Urdu. Its author, Hazrat Mufti Ahmad Yaar Khan, the son of Maulana Muhammad Yaar Khan was born in 1906 and passed away on the 3rd of Ramadaan, 24 October 1971 in Gujarat (Pakistan). He received his primary education from his learned father and then studied at Madressa Shamsul Uloom in Badayun, India. Thereafter, he proceeded to Muradabad, also in India, to study under Sayed Muhammad Naeemuddeen at Jamia Naeemia

Besides this prominent work, he produced several other scholarly works mentioned hereunder:

1. Naeemul Ban Fi Inshirah-al-Bukhari
2. Mirat Sharah Mishkaat
3. Jaa Al-Haq
4. IlmulMiraas
5. Shaan-e-Habibur Rahman
6. Islami Zindagi
7. Ilmul Qur'aan
8. Risala-e-Noor

A true commentary of the Holy Qur'aan requires a thorough knowledge of Arabic grammar, semantics, lexicology, tradition, jurisprudence as well as various other branches of knowledge. Sheikhui Tafseer Hakeem ul Ummah, Mufti Ahmad Yaar Khan Naeemi was no doubt qualified in all the required branches of knowledge. The author studied all previously written exegesis and his work sums up concisely the major points discussed in these commentaries. Further, he has particularly summarized the contents of Tafseer Khazainul Irfaan of Maulana Sayed Muhammad Naeemuddeen Muradabadi. A great number of religious scholars have paid tribute and benefited from his immense knowledge.

Professor G.A. Haq Muhammad
Islamic Research Institute
International Islamic University
Islamabad, Pakistan.

APPEAL TO READERS

It is the Grace and Bounty of Allah Almighty that he chooses some of His servants for His work. This has nothing to do with that person's level of education, his expertise in the field or his experience. Allah Almighty chooses whom He wills.

The task of printing and publishing is not an easy one. It is accompanied by a huge responsibility of maintaining good standards in respect of quality of work, accuracy of the subject matter, cohesion in its presentation and appropriateness of its format.

Taking into account the above requirements, we have made every possible effort to present this volume to the best of our ability. Nevertheless, no one can claim perfection besides our Supreme Lord, Allah Almighty. Thus, there may be errors terms of expression and presentation If you detect any, we humbly appeal to you to bring them to our notice.

The purpose of this effort is to make the Message of the Holy Qur'aan in accordance with the Sunni Aqaaid accessible to the Muslims globally. We therefore make a request to all our readers to make Dua that Allah Almighty, through the Waseela of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts this humble effort of ours in His Supreme Court so that it becomes a source of salvation for our Hereafter Aameen.

May Allah Almighty grant all of us the guidance to become active Muslims for promoting and glorifiing of Allah's Deen! Aameen

DEPARTMENT OF PUBLICATIONS
DARUL ULOOM PRETORIA
P.O.BOX 14296
LAUDIUM
0037
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Gratitude

The Darul Uloom Pretoria wishes to place on record its sincerest Thanks and Gratitude to the Zeeshan Siddiq & Family UK, for having acknowledged this tremendous work and effort of the Darul Uloom Pretoria. An effort of 14 years could only be made possible to reach the greater masses is through publication df this masterpiece of work. Having recognized this effort and to ensure that this is shared with the English speaking Muslim communities, the Zeeshan Siddiq & Family accepted responsibility to bear the cost of the printing of these two volumes,

Says Allah Almighty in the Holy Qur'aan:

> ***"The parable of those who spend their wealth in the way of Allah, is likened to a grain of corn which grows seven ears, and each ear bears a hundred grains. Allah gives manifold increase to whomsoever he pleases. And Allah cares for all and He is knower of all things."***

This is certainly a means of obtaining continuous rewards (Sadaq-e-Jariah). Whosoever would be reading this valuable translation and the commentary would be a recipient of rewards as well as those who made it possible for them to read. For as long as this is existent, members of the Zeeshan Siddiq & Family will be the recipients of equal rewards.

May Allahu Ta'ala aceept this efforts of the and we request you, the reader to remember them in your kind duas.

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(Mufti Muhammad Akbar Hazarvi)

ایاتها ۷۸ ۲۲ سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ ۱۰۳ رکوعاتها ۱۰

SURAH AL-HAJJ (Pilgrimage)
(MADANI) Revealed After Hijrah
10 Sections and 78 verses1 1291 Words , 5075 Letters

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah in the name of the most affectionate. the merciful.

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ①

1. O people! Fear [2] your Lord undoubtedly, the tremor of the Hour is a thing very hard [3]

2. Fear should be inculcated by becoming believers and giving up infidelity, the sinners should become pious and the pious should remain steadfast on their piety. Every person should fear Allah Almighty.
3. By this tremor is meant a specific tremor which would be taking place near the time of Qiyamah, prior to the rising of the sun from the west. It would be severer than all the tremors. Or it could denote the very tremor of the Day of Judgement.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّاۤ اَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكٰرٰى وَ مَا هُمْ بِسُكٰرٰى وَ لٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ②

2. The day when you would see it. Every suckling woman shall forget [4] her infant whom she suckled, and every pregnant shall cast away her burden and you will see men as they are drunk [5] and they will not be drunk, but the torment of Allah is severe.

4. This means the condition of the fear of Qiyamah would be such that if there were any pregnant or foster mothers at that point in time they would have lost their babies and would have forgotten about them. Otherwise, on that day there will neither be anyone pregnant nor any suckling baby, because forty years before the Day of Judgement child birth would have come to an end. If by this tremor is meant the tremor at the time of the rising of the sun from the west prior to the Day of Judgement, then there is no need for any explanation because at that point in time there will be taking place to pregnancies, etc.
5.Rather it is due to the Fear of Allah Almighty that people would have lost their senses. Even from this, too, the special devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are excluded.

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّ يَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ③

3. And there are some who dispute [6] about Allah without knowledge[7], and follow every rebellious devil.

6. Like Nadar ibn Harith who had accepted the angels as the daughters of Allah

Almighty and was always having an argument with the believers over this issue. From this we learn that in a debate, the one who is false will always be arguing to prove his point, while the one who is on the path of truth will not waver from the Truth. Both cannot be called quarrelsome persons. This verse was revealed concerning Nadar bin Harith.

7. From this we learn that to debate about the Personality and Attributes of Allah Almighty is not proper. Believe in Him without any arguments. Have full trust in the words of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. However, the religious scholars discuss about the Personality and Attributes of Allah Almighty for the sake of verification on condition that its purpose is not to go into any argument, and that the aim of such a discussion is to remove any objections and establish affirmation about these matters. Thus, science of oratory is not bad but good.

4. For whom it has been written that who will befriend [8] him, then he will necessarily misguide him and will guide him towards the torment of Hell.

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَ يَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ۝٤

8. By keeping evil beliefs, or doing evil deeds, or keeping friendship with evil people. In short, having a liking for evil things, and keeping friendship with evil people is equal to loving the devil, just like having love for the friends of Allah Almighty is equal to loving Allah Almighty.

5. O people! [9] if you have any doubt the Resurrection, then consider that We created you from dust [10], We from a drop of water (sperm). Then from the clot of blood, [11] then from a piece of flesh fashioned and unfashioned [12], so that We may manifest [13] to you Our signs. And We cause whom We will to remain in the womb of mothers till an appointed time [14], then we bring you out as infant [15], then in order that you may reach [16] your maturity, and of you is one who dies [17] early and is one who is put to a worthless age [18] so that after knowing knows nothing [19] And you see the earth withered up then when We sent down water upon it, it was freshened and swelled up and grew every beauteous pair [20].

يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّ غَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ؕ وَ نُقِرُّ فِي الْاَرْحَامِ مَا نَشَآءُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ۚ وَ مِنْكُمْ مَّنْ يُّتَوَفّٰى وَ مِنْكُمْ مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَ تَرَى الْاَرْضَ هَامِدَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ وَ اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَهِيْجٍ ۝٥

9. This means Oh infidels! and rejectors of the Day of Judgement! because the topics

which follow are in accordance with these.
10. This means Hazrat Adam (On whom be peace), because creation of the father is indirectly the creation of the children. Or it means a person's creation is from a sperm, the sperm is from blood, the blood is from nourishment, the nourishment is from the sand.
11. In this verse the procedure of the creation of man is described, while in the creation of Hazrat Adam (On whom be peace) and Hazrat Iesa (On whom be peace) is done by the Hand of Providence. Hence, there is no inconsistency in the verses. This verse cannot be used to prove that Hazrat Iesa (On whom be peace) was created from a father, as is understood by the Qadiyanis.
12. By this is meant that at first the clot of blood does not have any form, then it assumes form. By this is not meant any miscarried pregnancy, fashioned or unfashioned because through this, no birth takes place. Hence, the verse is crystal clear.
13. These are things for you to ponder over, that what you were at conception and what you have become now. How did these changes take place?
14. From this we learn that during pregnancy, the period of keeping the foetus is not restricted to any given length of time. This is left entirely to the wishes of the Almighty. Some children remain in the wombs for six months and some as long as two years. In it there is a hint that the mother's womb was not a permanent place of rest for you but a temporary one. Likewise, this world, too, is not a permanent place of abode, but it is just a transitory place which you have to leave. You were placed in the mother's womb so that your physical structure could be fully formed, while in the world for your spiritual development.
15. Upto the first six years the child is called an infant, thereafter he is called SABEE - infant boy (*Tafseer Roohul Bayaan*).
16. The prime of life is from the time of puberty until the age of thirty, during which one obtains full maturity.
17. Prior to the prime age or after this age comes to an end i.e. some die in their infancy and others in the prime of their age.
18. This means until old age. It should be remembered that the true meaning of age is the habitation of the body.
19. Hazrat Ikramah (May Allah be pleased with him) says any believer who is a habitual reciter of the Holy Qur'aan, will not experience this i.e. worthless age. Hence, the august Prophets and the chosen friends of Allah Almighty are not included in this law. If the blessed Prophets of Allah Almighty in their old age had experienced this condition, then propagation would not have remained obligatory on them and Prophethood would have been taken away from them. Otherwise, there would have been a possibility of an error in propagation. But these great personalities remain Prophet's by receiving revelation till their very end. Thus these great Prophets are protected from this.
20. This means even if all types of seeds are sown in the ground, but if the ground is not watered, it will remain dry. Likewise, even if a person may perform many deeds, without the blessings, of Prophethood, it would be useless. The earth remains lush green with water and the heart with the blessings of the pious. After Hijrah and prior to the conquest of Makkah, Muslims were deprived from living in this holy city. Migration was obligatory, because although the Ka'ba is the house of Allah Almighty, at that point in time it had not been brightened by the light of Prophethood.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّهٗ یُحْیِ الْمَوْتٰى وَ اَنَّهٗ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌۙ۝

6. This is so because Allah is the Truth and that it is He who Will give life to the dead and that He can do all things 21.

21. The essence of this comparison is to show that just as the parched earth becomes lush green through rain water, in the same manner, the sound of the trumpet will bequeath life into the lifeless bodies.

7. And because the Hour is to come, there is no doubt in it and because Allah will raise those who are in the graves. [22]

وَّ اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَ اَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ۝۷

22. By grave is meant the world of Barzakh which is between death and the Day of Judgement and not just a hollow or a cave which is the burial place of the corpses. Thus, all these bodies which had been burned or drowned, etc. will all be resurrected. Thus, there is no inconsistency in the verses.

8. And from mankind there are those who disputes about Allah with out having any knowledge and without any guidance [23] **and with out any enlightening Book.** [24]

وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ۙ۝۸

23. From this we learn that to enter into battle with the infidels in support of the Religion for the sake of Allah Almighty is better by having full knowledge. The teaching and learning of knowledge in a systematic way is beneficial, it equips you to debate with the infidels for the sake of Allah Almighty. We further learn that the real disputers are those who are on the path of falsehood and not the one who is on the path of Truth, as such a person is the supporter of Truth. If there is a battle between the police and the robbers, the police would be the upholders of the law, while the robbers are the breakers of the law.

24.This verse was revealed concerning Abu Jahl and the infidels, like him, who would argue with the believers about Tauheed. Here, knowledge denotes natural sciences while guidance indicates knowledge of reason and argumentation. By book is meant knowledge of revelation. All this shows that their nature and vision is evil, and away from revelation. If this is the case then, from where will they obtain intelligence and understanding.

9. Turning his neck [25] **from truth o that he may mislead others from the path of Allah For him there is humiliation.** [26] **in the world and on the Day of Judgement. We shall make him taste the torment of burning.**

ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّ نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ۝۹

25. This means such a person proudly leaves the august gathering tries his best to mislead the believers, and prevent the infidels from accepting faith. From this we learn that those who run away from the gatherings of the pious will not come on the path of guidance.

26. Death in the Battle of Badr and curse of the believers until the Day of Judgement.

10. This is because of what your Hands [27] **sent forth and Allah oppresses not His bondmen.**

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۠۝۱۰

ع ٨

27. From this we learn that the minor children of the infidels who die in this condition, will not go into Hell, because this is set aside for those who die in infidelity and doing evil deeds. These children are not guilty of either thing. Also, sending those into Hell without being guilty of sin is declared here by Allah Almighty as an act of injustice, and that Allah Almighty is indeed pure of any form of injustice.

SECTION 2

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ِاطْمَاَنَّ بِهٖ ۚ وَ اِنْ اَصَابَتْهُ فِتْنَةُ ِانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ؕ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿۱۱﴾

11. And some men worship Allah on an edge, [28] then if any good reaches him, then he is content [29] their with and if trial befalls, turn round on his face; there is loss of the world and hereafter both. This as I manifest loss [30].

28. This verse was revealed regarding those Bedouin converts who would accept faith. If after accepting Islam, they would obtain children, wealth and health, they would say Islam is a true religion. If things were contrary to this, then they would say Islam is a bad religion (May Allah forbid) i.e. ever since we have accepted Islam we found ourselves in difficulties.

29. Here the word *'good'* denotes all worldly bounties, and contentment denotes contentment of the heart i.e. these people have understood the comforts of the world as the proof of Truth and slightest hardship makes them disgusted with Islam.

30. From this we learn that sometimes the pious servants of Allah Almighty, too, have to endure hardships in the form of a test. Says Allah Almighty "*And necessarily We shall put you to test with something of fear and hunger and with some loss of wealth and lives and fruits; and glad tidings to the patient*" (S2:V155). Without, doubt piety and purity ward off calamities and are a means of obtaining mercy of Allah Almighty. Says the Holy QUR'AAN: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not*" (S65:V2-3).

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿۱۲﴾

12. They worship beside Allah such that which can neither do no bad or good to them [31]. This in indeed straying a-far

31. This means to call upon them and worship them, is bereft of any worldly benefit or loss. These deities will neither provide benefit by worshipping them, nor cause any loss by not worshipping them. However, their worship will prove extremely disastrous in the Hereafter. On the contrary, the moon, the sun, the rocks, etc. provide benefit as well as loss. Numerous tasks are completed through the use of stones, but if these are used to harm someone, these can cause great damage. Likewise, there are thousands benefits derived from the sun, while at times this very sun can cause harm as well. Thus, there can be no objection raised at the verse.

يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ الْمَوْلٰى وَ لَبِئْسَ الْعَشِيْرُ ﴿۱۳﴾

13. They worship such that whose harm is more [32] expected than his benefit. No doubt, what an evil patron and no doubt what as evil comrade!

32. In this verse the word 'harm' denotes harm in the true sense of the word i.e. death in the world, and Hell in the Hereafter, while benefit indicates their imaginary benefits (eg. intercession of the idols, etc.) This means the hope of benefits these idol worshippers are

having from these idols is very remote and impossible, while the harm of their foolishness of the idols worship they will see in a near future. This verse does not contradict the previous verse in any way in which it is said that these idols will not provide any benefit nor any harm. Also, this verse in no way gives the belief that is a hope of receiving benefits from the idols, but perhaps in some distant future. Such belief is totally without any substance.

14. Undoubtedly, Allah will cause those who believed and did good deeds to enter gardens beneath which rivers [33] flow. No doubt, Allah does what He will.

إِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿١٤﴾

33. It should be remembered that Faith is the cause of entry into Paradise, while good deeds are the means of obtaining its bounties and high status. The mention here is made of acquiring Paradise i.e. Paradise acquired through one's effort of faith and good deeds, because conferred Paradise would be awarded to the minor Muslim children and, we, sinners through some good deeds.

15. Whosoever imagines that Allah will not help His prophet in the world and the hereafter[34]: let him stretch a rope upward and let him see that for which his heart so buring.[35]

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَ الْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿١٥﴾

34. This tells us that Allah Almighty will give assistance to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in this world as well as in the Hereafter. The assistance in the world would be to make his religion prevail over all other religions, and provide honour for his devotees, while in the Hereafter, He would accept the Holy Prophet's صلی اللہ علیہ وآلہ وسلم intercession and grant him the Lofty Place and the Desired Status promised to him.

35. From this we learn that if anyone becomes enraged or talks nonsense he will not cause any harm to the Holy Prophet's صلی اللہ علیہ وآلہ وسلم personality. No matter how much nonsense you may talk about the sun it will continue to shine brightly. The devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will continue to prosper in this world and the Hereafter.

16. And thus we have sent down this Quran as Manifest signs and that Allah guides whom He will. [36]

وَ كَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ﴿١٦﴾

36. This tells us that the desire for guidance is not for everybody but permission for guidance is for all i.e. Allah Almighty loves that everyone should come on the path of guidance, but His intention is that some person should be on the path of guidance and some person should remain misled.There is a big difference between intention, love and pleasure. It is for this reason that everyone is given the command to seek guidance, but everyone is not provided with guidance. Many times a command is given against one's intention. Hazrat Ebrahim (On whom be peace) was given the command to sacrifice his son, but that was not His intention.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَ الصّٰبِئِينَ وَ النَّصٰرٰى وَ الْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ إِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

17. Undoubtedly, Muslims and Jews and the sabians and the Christians [37] and the Magians and the polytheist [38], verily Allah the polytheists , verily Allah will judge [39] between them on the Day of judgement. Undoubtedly, every thing is before Allah.

37. From this we learn that the Jews and Christians are neither believers nor infidels like the polytheists and fire worshippers. It is for this reason that Allah Almighty has mentioned them separately and their religious ordinances differently eg. it is permissible for the believers to marry the women of the People of the Book, animals slaughtered by them are lawful to eat, while all this of the polytheists is unlawful. Furthermore, if you accept everything, but detach yourself from the Holy Prophet صلی اللہ علیہ وآلہ وسلم it will not be regarded as faith. Observe, the Christians had been believers in the Day of Judgement, the Angels, Paradise, Hell all other Prophets, the Personality of Allah Almighty and many of His Attributes, but they have not been called as believers. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the basis of Faith.

38. This means the worshippers of stones and trees. Thus there is no contradiction in the verse because, although, the Jews and Christians are polytheists, they do not worship stones.

39. This means practical decision i.e.the believers will be sent to Paradise and the infidels to Hell. Otherwise, the verbal judgement has been made in this world as well. Thus, there is no objection against the verse.

أَلَمْ تَرَ أَنَّ اللّٰهَ يَسْجُدُ لَهُ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَ مَنْ يُّهِنِ اللّٰهُ فَمَا لَهُ مِنْ مُّكْرِمٍ ۚ إِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾ سجدة

18. Have you not seen [40] that to Allah prostrates who so ever is in the heavens and in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beast, and many [41] are those upon whom the torment is already justified, [42] none [43] is there to give him honour. Undoubtedly, Allah does what He pleases.

40.This tells us that every creation between the heavens and the earth is visible to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and he is seeing their worship and deeds. The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself, says "your Rukus and Sujoods, your fear of Allah Almighty and humility are not hidden from me". In short, he is aware of every action and movement of the believers until the Day of Judgement. Regarding the two inmates of the grave, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had informed that one was a backbiter, and the other was a shepherd who would not protect himself from the chintz of urine.

41. From this we learn that besides man and jinn there is no infidelity among any other creation. All prostrate and worship Allah Almighty. Regarding man Allah Almighty has used the word '*many*' This restriction is not used as a relative pronoun that it may contradict this verse: "*And there are few in My bondsmen that are thankful*" (S34:V13), but it is used to state the actual condition i.e. there are many believers and many infidels. Also, the purpose of the Sajdah in this verse is not the subservience to affairs of creation, because

even the infidel does that. This Sajdah signifies Sajdah of worship.
42. It is important that one should offer Sajdah after reciting this verse so that you would be included in the first *'many'* i.e. believers and not in the second many i.e. infidels. May Allah Almighty bless us!
43. That he may make him wicked eternally, due to his evil deeds. It should be remembered that even if a believer is poor, he is worthy of respect and dignity, while even if the infidel is wealthy, he is disgraceful. Says Allah Almighty: *"Honour is for Allah, and His Messenger and the Believers"* (S63:V8)

19. There are two parties who disputed [44] concerning their Lord. As for those who disbelieved, the garments of fire were cut out for them, and boiling water will be poured down on their heads.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِیْ رَبِّهِمْ ز فَالَّذِیْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِیَابٌ مِّنْ نَّارٍ ط یُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِیْمُ ﴿۱۹﴾

44. This means these five types of infidels and believers are enemies among themselves and their enmity is linked with the Personality of Allah Almighty. From this emerge two issues:
1. There can never be real unity between an infidel and a believer because Allah Almighty has called them enemies.
2. Dispute regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم is in reality dispute regarding Allah Almighty, because the Jews and the Christians had not rejected Allah Almighty but they had rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The friend of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the friend of Allah Almighty and the enemy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the enemy of Allah Almighty.

20. Where by that which is in their bellies will be melted and their skins too.

یُصْهَرُ بِهٖ مَا فِیْ بُطُوْنِهِمْ وَ الْجُلُوْدُ ط ﴿۲۰﴾

21. And for them are the maces of iron. [45]

وَ لَهُمْ مَّقَامِعُ مِنْ حَدِیْدٍ ﴿۲۱﴾

45. This tells us that clothes of fire, bathing in boiling water, drinking boiling water, being beaten with iron mace, are punishments of the infidels. May Allah Almighty protect the believers from these. Some sinful believers would be sent into Hell to purify themselves of their sins just as impure gold is purified in fire.

22. When they will wish to greet out [46] of it due to anguish, again they will be turned back into it and it will be commanded to them, taste the torment of the fire.

كُلَّمَاۤ اَرَادُوْۤا اَنْ یَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِیْدُوْا فِیْهَا ق وَ ذُوْقُوْا عَذَابَ الْحَرِیْقِ ﴿۲۲﴾ ع

46. Sometimes it will happen that the gate of Hell would open and its inmates would run towards it to escape. After much difficulties when they would reach there, the gate would close. This will always take place.

SECTION 3

23. No doubt, Allah will cause those who believed and did good deeds to enter Gardens beneath which

اِنَّ اللّٰهَ یُدْخِلُ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا

الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ؕ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿٢٣﴾

streams flow [47], they will be made to wear bracelets [48] of gold and pearls. And their apparel there is of silk.

47. Four rivers of water, milk, honey and pure drink, as mention of these is made in the other verses.

48. Upto where the water of Wudu would be reaching, they would be made to wear the bangles i.e. upto their elbows.

وَ هُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَ هُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ﴿٢٤﴾

24. And they were guided to pure speech and were guided [49] to the path of the All- Praiseworthy. [50]

49. This tells us that evil is spoken by people themselves while pious things are spoken through Divine guidance, in this world, in the grave as well as in the Hereafter. "*They were guided*" tells us that pure speech was due to Divine inspiration. This *'pure speech'* includes Kalima Tayyibah, recitation of the Holy QUR'AAN, Darood Shareef, Na'at recitals, true and pious talks.

50. This is the same Path which is followed by the Prophets and the Saints of Allah Almighty. Says Allah Almighty: "*The Path of those whom Thou hast favoured*" (S1:V6). Allah Almighty further says: "*And be with the truthful*" (S9:V119). Only by treading in this Path will you find Allah Almighty. May Allah Almighty guide us on this path and keep us firmly on it.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِيْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ۨالْعَاكِفُ فِيْهِ وَ الْبَادِ ؕ وَ مَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ﴿٢٥﴾

25. Undoubtedly, those who disbelieve and hinder from the way of Allah [51] and from the sacred Mosque [52]which We have appointed equal for all, both for dwellers there in and visitors [53].And whoso seek any excessiveness in it unjustly[54],we shall cause them to taste painful torment.[55]

51. Prevent the infidels from accepting faith, the believers from worshipping Allah Almighty or those believers who wanted to perform their Umrah prevent them from this. Under the third condition this verse refers to abu Sufyaan and his companions who had prevented the believers from entering the sacred city of Makkah on the occasion of the Treaty of Hudaibiya. This verse is of Madinite period. From this we learn that nobody should stop anyone from entering the sacred Mosque. It is for this reason that even at night, the doors of the Haraam Shareef are kept open.

52. The Sacred Mosque is referred to as the Ka'ba as well, as well as the Mosque in which the Holy Ka'ba is situated, to the entire city of Makkah as well as to boundaries of the Haram. According to those of Hanafi school the place referred to here as Makkah Muazzamah, while to those of Shafaee school it refers to the sacred Mosque only. It is for this reason in the Hanafi school the sale and rental of the places of Makkah is unlawful, but the Shafaees regard it as lawful.

53. The citizens and non-citizens all have the right to perform Tawaaf and Salaah there at all times (*Sawaafe*) or the citizens and the non-citizens both have residential rights in Makkah (Hanafi).

54. Reason for its revelation:
The Holy Prophet صلی اللہ علیہ وآلہ وسلم sent one of his Companions Hazrat Abdullah ibn Anees with an Ansari. They discussed their family greatness between themselves which angered Abdullah ibn Anees and he killed the Ansari and abandoning his faith, he fled to

Makkah. This verse was revealed at that occasion (*Tafseer Khazainul Irfaan*).

55. From this we learn that you can be punished for the intention of sin in Makkah Muazzamah. Religous Issue: The reward of one good deed in Makkah is one hundred thousand, the punishment for one sin is also one hundred thousand, while intention of sin, too, is liable for punishment. In Madina Munawwarah the reward of one good deed is fifty thousand, the punishment of one sin is one, while the intention of sin is not liable for punishment.

SECTION 4

26. And when We informed Abraham the right [56] place of the house and ordained, associate [57] not anything with Me and keep My House clean for persons making round of it and those who bow and prostrate. [58]

وَ اِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِيْ شَيْـًٔا وَّ طَهِّرْ بَيْتِيَ لِلطَّآىِٕفِيْنَ وَ الْقَآىِٕمِيْنَ وَ الرُّكَّعِ السُّجُوْدِ﴿۲۶﴾

56. This means at the time of the construction of the sacred Ka'ba i.e. Allah Almighty appointed a portion of the cloud to remain at the place of the Ka'ba while the wind cleansed that much place from which Hazrat Ebrahim (On whom be peace) understood as a place for the construction of the Ka'ba. It should be remembered that Hazrat Adam (On whom be peace) was the first person to construct the Ka'ba which had disappeared in the Flood of Hazrat Nooh (On whom be peace). Thereafter Hazrat Ebrahim (On whom be peace) was commanded again to rebuild it and in this way that place was shown.

57. This means they should firmly refrain from polytheism. Otherwise, the Prophets of Allah Almighty do not commit polytheism for even a single moment. They are totally innocent and sinless as well.

58. From this we learn that to sweep inside the mosques, to maintain their cleanliness and to beautify them is the Sunnah of Hazrat Ebrahim (On whom be peace) and an excellent act of worship. Says Allah Almighty: "*They only inhabit the mosques of Allah who believe in Allah and the Last Day*" (S9:V18). Also, that Salaah, Tawaaf, I'tikaaf are an-cient acts of worship, and that trustees of the mosque should be pious people.

27. ' And proclaim [59] among people the pilgrimage. They will come [60] to you on foot and on every lean camel coming from every distant track.'[61]

وَ اَذِّنْ فِي النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّ عَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ ﴿ۙ۲۷﴾

59. Thus Hazrat Ebrahim (On whom be peace) stood on Mount Abu Qubais, called out once in all four directions that "Oh servants of Allah Almighty come towards the House of Allah". Every soul that would be born until Qiyamah heard this call. The Number of times each soul responded with LABBAIK 'I am present', that is the number of Hajj the person would be performing. Any soul which had remained silent will not be performing Hajj (*Tafseer Roohul Manani, Tafseer Khazainul Irfaan*).From this we learn that call in absentia from far is permissible. Thus we can say YA RASOOLALLAH. Hazrat Umar (May Allah be pleased with him) called Hazrat Saria from Madina Munawwarah, although he was engaged in Holy War in Nihawand. Or this is a command to the Holy Prophet صلى الله عليه وآله وسلم to declare the obligation of Hajj to the believers.

60. This tells us that going to the Holy Ka'ba is like going to Hazrat Ebrahim (On whom be peace). Furthermore, the effect of the call of Hazrat Ebrahim (On whom be peace)

would remain until the Day of Qiyamah. Also, this is a miracle of our beloved Prophet صلی اللہ علیہ وآلہ وسلم that his blessed voice will reach East and West and would be heard by those present and those not yet in existence. Such a miracle has been made manifest by some saints as well. It should be remembered that the sacred Ka'ba has been constructed five times: Hazrat Adam (On whom be peace) first constructed it; then by Hazrat Ebrahim (On whom be peace); then by Qureish about fifteen years prior to the prophethood of the Holy Prophet, thereafter by Hazrat Abdullah ibn Zubair (May Allah be pleased with him) and finally by Hajjaj bin Yusuf. The present structure of the Ka'ba is the construction of Hajjaj (*Tafseer Roohul Manani*).

61. From this we learn that the walking Hajj is superior to Hajj in a conveyance. Hajj performed through hardship is superior to Hajj done in comfort and Hajj of those who come from far is superior to the Hajj performed by those who live nearby (*Tafseer Roohul Ma'ani*).

28. ' That they may get their own benefits [62] of it and may mention the name of Allah during the known days [63] over the mute quadrupeds that He has provided for them. So eat yourself there-of and feed the distressed needy. [64]

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللّٰهِ فِیْۤ اَیَّامٍ مَّعْلُوْمٰتٍ عَلٰی مَا رَزَقَهُمْ مِّنْۢ بَهِیْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْبَآىِٕسَ الْفَقِیْرَ ﴿۲۸﴾

62. Hajj provides religious as well as material benefits. Trade, accommodation, travelling, etc. are material benefits, while obtaining salvation, being cleansed of sins, and doing worship, etc. are religious benefits.

63. To recite the Takbir *BISMILLAH ALLAHO AKBAR* at the time of slaughtering the sacrificial animal from the 10th till the late afternoon of the 12th of Zill Hajj. The *Zikr* here does not mean *TALBIYA* because recitation of *Talbiya* ends with the pelting of *Jamaratul Aqabah*.

64. From this emerge a few issues:

1. The meat of the Qurbani of *HADY*, of *Qiraan* and of *Tamattoo* can be eaten by the one offering sacrifice, while the meat offered in sacrifice of atonement cannot be eaten by the offerer of sacrifice.
2. It is better not to eat all the meat of Qurbani.
3. All its meat should not be given away in charity, some should be eaten, others given in charity.

29. Then let them cleanse [65] their dirt and fulfil their vows [66] and make round [67] of the free House.

ثُمَّ لْیَقْضُوْا تَفَثَهُمْ وَ لْیُوْفُوْا نُذُوْرَهُمْ وَ لْیَطَّوَّفُوْا بِالْبَیْتِ الْعَتِیْقِ ﴿۲۹﴾

65. This means to take a haircut, cut the nails, shave the hair below the navel because at the time of coming out of the Ihraam it is obligatory to take a haircut while all the other things mentioned are desirable.

66. To fulfil the supplication (*MANNAT*) is obligatory - provided it is for Allah Almighty and for which a thing is made obligatory. The mannat of Giyarwi Shareef, etc. is not a religious supplication but a verbal supplication i.e. a gift whose fulfilment is a virtuous act.

67. Here Tawaaf refers to Tawaafe-Ziyaarat which is performed after coming out of the Ihraam, once the haircut is taken. Its time begins from the 10th Zill Hajj until the late afternoon of the 12th Zil Hajj.

30. The thing is this, and who so respects [68]

ذٰلِكَ ۗ وَ مَنْ یُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَیْرٌ

لَّهٗ عِنۡدَ رَبِّهٖ ؕ وَاُحِلَّتۡ لَـكُمُ الۡاَنۡعَامُ اِلَّا مَا يُتۡلٰى عَلَيۡكُمۡ فَاجۡتَنِبُوا الرِّجۡسَ مِنَ الۡاَوۡثَانِ وَاجۡتَنِبُوۡا قَوۡلَ الزُّوۡرِ ۙ﴿۳۰﴾

the sacred things of Allah, then it is good [69] for him with his Lord. And the mute quadrupeds are made lawful to you save those whose prohibition are being rehearsed [70] to you, the filth of the idols and avoid the word that is false [71]

68. Those things which are worthy of veneration, should be shown full respect. In it all these things are included: the Holy Ka'ba, the Holy Qur'aan, the month of Ramadaan, the sacred Mosque of Makkah, every nook and corner of Madinatul Munawwarah, every blessed Sunnat of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Their respect is in reality showing resepct for Allah Almighty.

69. This tells us that the veneration for the things of Allah Almighty is the root of all worship. If there is veneration and love in the heart then that worship is worthy of acceptance. If the heart is bereft of these virtues then that worship has no worth in the eyes of Allah Almighty. The worship of the devil was rejected solely because he had no respect for Hazrat Adam (On whom be peace) in his heart.

70. This verse points out to the following verse of Surah Ma'idah *"You are forbidden (to eat) the dead, and blood"* (S5:V3).

71. By having defective beliefs, devouring unlawful wealth, and by speaking lies.

حُنَفَآءَ لِلّٰهِ غَيۡرَ مُشۡرِكِيۡنَ بِهٖ ؕ وَمَنۡ يُّشۡرِكۡ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخۡطَفُهُ الطَّيۡرُ اَوۡ تَهۡوِىۡ بِهِ الرِّيۡحُ فِىۡ مَكَانٍ سَحِيۡقٍ ﴿۳۱﴾

31. Being one for Allah, associate [72] none with Him. And who so associates anything with Allah it is as he fell down from the sky and the birds have snatched him away or the wind blows him away to a distant place.[73]

72. Just as gold, milk, etc is wholesome which is pure, so is that faith accepted which is in its pristine purity, free of any mixture of infidelity of an infidel.

73. This is a compound comparison: Faith is loftiness while infidelity is a deep cave, whoever falls into infidelity the devils of the bases soul cut it to shreds, let him wander in every evil spot, without letting him find any sanctuary.

ذٰلِكَ ۗ وَمَنۡ يُّعَظِّمۡ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنۡ تَقۡوَى الۡقُلُوۡبِ ﴿۳۲﴾

32. The thing is this and who so respects the signs of Allah, and then it is from the piety of hearts [74]

74. This tells us that the external acts of Ibadaat are the piety of the external body, while veneration for the pious and their blessed relics in one's heart is the inner piety. May Allah Almighty bless us with it! Further, any animal and stone which is associated with the venerated they become the symbols of Allah Almighty. The Holy Qur'aan has called the sacrificial animals of Hajj as symbols of Allah Almighty because they are associated with the Holy Ka'ba, and the Hills of Safa and Marwa as symbols of Allah Almighty because of the blessings of Bibi Hajirah (May Allah be pleased with her) who is linked with the Holy Ka'ba. It is stated in Tafseer Roohul Bayaan that the graves of the pious, too, are symbols of Allah Almighty, and those who get linked with the beloved personages of Allah Almighty all become His symbols.

33. For you there is benefit in quadrupeds for an appointed term, then they are to reach [75] to the fee house. [76]

لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿۳۳﴾

75. Here those sacrificial animals are menitoned which can be slaughtered at the Haram Shareef only. This is the accepted ruling according to the Hanafi school. Qurbani which is obligatory upon the wealthy can be offered anywhere says Allah Almighty: "*Therefore offer prayer for your Lord and do the sacrifice*" (S107:V2). Neither is there any place stipulated for Salaah, nor there is restriction of place for Qurbani. These act can be performed everywhere. However, the Qurbani of the Hajj is different issue and the DHAMM or penalty for contravening the Wajibaat is different. The issue of Udhiyya is different and normal Qurbani is different. The Holy Prophet صلی اللہ علیہ وآلہ وسلم always offered his Qurbani in Madina Tayyibah.

76. This means those Hady animals which you take to slaughter at the Haram Shareef, you can ride on them out of necessity, drink their milk, etc. and after slaughtering them you are allowed to eat their meat, use their skins and wool, etc. It should be remembered, that before sacrizicing the Hady animals they should not be ridden unnecessarily nor you should drink their milk.

SECTION 5

34. And for every nation We Appointed [77] a sacrifice that they might mention the name of Allah over the mute quadrupeds that He has provided to them, but your God is one God [78], then submit to Him only and O beloved! Give glad tidings to the humble.

وَ لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ؕ وَ بَشِّرِ الْمُخْبِتِيْنَ ﴿۳۴﴾

77. From this we understand that before Islam, too, Qaabeel had also offered Qurbani. Says Allah Almighty: "*And narrate you to them the true news of the two sons of Adam, when they each offered an offering*" (S5:V27).

78. Thus at the time of slaughtering take His name only.

Religious Issue: At the time of slaughtering, if any other name is joined with the name of Allah Almighty, that animal will become unlawful. If one omits to take the name of Allah Almighty unintentionally, that animal is lawful for consumption but if it is done intentionally then that animal becomes unlawful.

35. That when Allah is mentioned [79] their hearts are filled with fear and bear whatever befalls them and they, observe prayer and spend [80] out of what we have Provided.

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَ الصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِي الصَّلٰوةِ ۙ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳۵﴾

79. The following are all included in this: recitation of the Holy Qur'aan, religious lectures, collective Zikr, remembrance of Allah on individual basis.

80. In this spending are included the expenditure on Zakaat, Sadaqatul Fitr, Qurbani, constructing mosques, upbringing of children,

spending on parents and relatives, etc. But you must not spend the entire wealth - just part of it, as is understood by the preposition *'from'*.

36. And we made the sacrificial bulky animals camel and cow [81] among the symbols [82] of Allah for you. In them there is good for you [83]. So mention the name of Allah over them while standing in line with three legs [84] and ties up with one leg, then when their sides fall down,eat thereof yourself and contented and feed [85] the beggars, thus we have subjected [86] them to you may be thankful.

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْقَانِعَ وَ الْمُعْتَرَّ ؕ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۳۶﴾

81. This means the cows and camels are symbols of Allah Almighty and therefore show them respect. From this emerge a few issues:

1. That a cow, too, is a *Qurbani* animal as it is used in the word *'bulk animals'*;
2. That *Qurbani* can be offered everywhere, not just in Makkah Muazzamah;
3. It is permissible to decorate *Qurbani* camels, cows and to display them as this is showing respect for the symbols of Allah Almighty. Those who we reject the sacrifice of cows, or say that Qurbani can only be made in Makkah Muazzamah should take a lesson from this.

82. From this we learn a thing which is linked with a venerated object becomes a symbol of Allah Almighty - Safa, Marwa have become worthy of respect because of the blessed feet of Bibi Hajira, and the Hady animals through their association with the Holy Ka'ba. The respect of the symbols of Allah Almighty is the basis of true faith. The respect of Qurbani is to make the animal fat and corpulent, slaughter it with joy, refrain from riding it unnecessarily, refrain from drinking its milk, after slaughtering it, eat its meat as a benediction.

83. Qurbani is beneficial both in this world as well as in the Hereafter. Eating its meat, using its hair, skin, wool, etc. are its worldly benefits, while Sawaab in the Hereafter is its religious reward.

84. When slaughtering the camel, it is Sunnat that its one foot should be tied to the thigh and let him stand on three feet and cleave its neck in its length. This is called Nahr. This procedure is not followed in the case of cows and goats.

85. If you so wish, because neither is it obligatory upon oneself to eat the Qurbani meat nor to feed it to others. This is desirable in both cases. Even if no one eats the meat, one would still be relieved of the obligation of *Qurbani*.

86. That despite having strength, these animals still walk to obey you, they do not oppose you. Observe, the fly and mosquito are not within our control, but the camel, elephant and horse are within our control. Allah Almighty did not place strength and boldness together. If this was the case, we would have been destroyed.

37. Neither their flesh reaches to Allah nor their blood, but your piety reaches [87] Him. Thus We subjected them to you that you may glorify Allah for that He has Guided

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَ لَا دِمَآؤُهَا وَ لٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ

لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ۗ وَ بَشِّرِ الْمُحْسِنِيْنَ ۝

you. And O beloved! Give glad tiding to the righteous.

87. From this there is a hint that if your intention is to convey the reward of the food to some, the actual food will not reach him, only its reward will, which is due to the result of one's piety. Those who mock at the concept of IESAALE SAWAAB should take a lesson from this verse. The conveying of reward through charity has been proven by inference as well as traditions. For a detailed discussion on the subject consult *JAA-AL-HAQ*. We further learn that no good deed is accepted without intention.

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ۗ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ۝

38.Undoubtedly, Allah removes the calamities of Muslims [88]. Verily, Allah loves not anyone who is treacherous and ungrateful.

88. Calamities are warded off due to the blessings of one's good deeds or through the medium of the pious servants of Allah Almighty or Allah Almighty does this through His own kindness and will do so in the Hereafter as well as is proven from Quranic verses and authentic Ahadith.

SECTION 6

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ۗ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۝

39. Permission is given to them with whom the infidels fight because they were oppressed [89]. And no doubt, Allah is necessarily Powerful to help them.

89. The infidels were persecuting the Noble Companions in the sacred city of Makkah. Everyday the Noble Companions would come in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in a state where either someone's head was broken, or hand was badly damaged, or someone's foot was bandaged. They were trying to seek permission from the Holy Prophet صلی اللہ علیہ وآلہ وسلم to retaliate but the Messenger of Allah صلی اللہ علیہ وآلہ وسلم would exhort them to exercise patience as Allah Almighty had not as yet granted permission for Jehad - to wage war against the infidels. After the arrival in Madina, this verse was revealed after which permission was granted to the Noble Companions for Jehad (Tafseer Khazainul Irfaan). From this we learn that without Divine permission, Jihad is not permissible. When Hazrat Musa (On whom be peace) struck one Qibti prior to Divine order he expressed regret for his action, although striking an infidel is a rewardable act.

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّاۤ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۗ وَ لَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَ بِيَعٌ وَّ صَلَوٰتٌ وَّ مَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ۗ وَ لَيَنْصُرَنَّ اللّٰهُ

40.those who were driven out from their homes without right only on this pretext that they said, ' Our Lord is Allah. [90] and if Allah had not removed men one by means of other, then necessarily, the cloisters and churches91 and synagogues and mosques where in the name 92 of Allah is mentioned much would have

مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ﴿۴۰﴾

been pulled down. And undoubtedly, Allah will necessarily help him who will help His religion verily Allah is necessarily, Powerful, Dominant.

90. This means the believers spoke the truth for which they were unjustly persecuted by the infidels and banished from the land of their birth.
91. This is in respect of that period when religions of Hazrat Isa or Hazrat Musa (On them be peace) were not as yet abrogated. Synagogues and churches were still worthy of respect. Now, they are neither worthy of respect, nor is there prohibition for demolishing them. If Christians of any locality accept Islam, they can demolish their church and construct a mosque in its place. However, Muslims are not allowed to demolish places of worship of others. What it means is, if holy wars had not been waged in the past, then neither the places of worship of the Christians nor that of the Jews would have remained protected.
92. This means that in the previous times, too, churches, synagogues, monasteries etc. too had been protected from the infidels due to the blessing of Jihad. Now, too, these places of worship can remain safe through Jihad. For the protection of the human beings kill the serpents and scorpions, while for the protection of the faith wage holy war. Break the glass of the acquaintance with his own stone.

اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَ لِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۱﴾

41. Those, if We give them control [94] in the land they, would establish [95] prayer and pay the zakat (poor-due) and command good and forbid [96] evil. And for Allah is the end of all affairs. [97]

94. By granting them victory over the infidels made them kings and rulers over them.
95. From this we understand that the empire of the believers is not for personal glory but for the establishment of Allah's religion. The war of kings is revolution and devastation. The war of believers is based on Prophetic Sunnah. Thus, the nature of war differs from people to people.
96. Through power and strength because the ruler should stop through power and the religious scholar through oral communication, and the general public should shun evil with heart and soul. Thus, the verse does not mean that if the believers do not have a kingdom they should not engage in doing propagation work. If you want to see the commentary of this verse, then study the rule of the *Khulafa-ur-Rashideen* as they are the living example of it.
97. The meaning of the verse is that the assistance of these Muslim warriors is the responsibility of Allah Almighty. These warriors do not engage in lustful activities after obtaining a kingdom. But they fill the land of their kingdom with the worship of Allah Almighty and stop the people from sinful activities. The people of Pakistan should take a lesson from it. They should seriously think that after gaining Pakistan, what have they really done to render services to Islam?

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ ثَمُوْدُ ۙ ﴿۴۲﴾

42. And if they belie you, then no doubt, before them the people on Nuh and Aad and Thamud have already belied.

43. And the people of Ibrahim and the people of Lut.

وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوْطٍ ﴿۴۳﴾

44. And the dwellers of Madyan [98] and Musa too was belied, [99] then I let loose the infidels, then I seized them, so how was My torment.

وَّاَصْحٰبُ مَدْيَنَ ۚ وَ كُذِّبَ مُوْسٰى فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ﴿۴۴﴾

98. Madyan is the name of the colony/settlement of Hazrat Shuabe (On whom be peace) which was established by Madyan ibn Ebrahim.
99. He was falsified by people of the Pharoah and not by the Israelites. For this reason the word *'nation'* is not used here. It means this is the old practice of the infidels. Hence, this should not make you despondent.

45. And how many towns We destroyed [100] that they were unjust, so now they are fallen down on their roofs, [101] and how many wells are lying neglected and how many places are deserted.

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ بِئْرٍ مُّعَطَّلَةٍ وَّ قَصْرٍ مَّشِيْدٍ ﴿۴۵﴾

100. This tells us that due to the evil deeds of people, the other creations get destroyed as well, because on whichever localities Divine punishment had come, the animals therein, too, had been destroyed. Says Allah Almighty: "*The mischief has appeared in the land and sea because of the evils earned by the hands of men*" (S30:V41). Because the real object in creation is man, and they are the object of destruction, then it will serve no purpose to preserve the other things in creation.
101. They are in the same condition to this day, and these people constantly have a look at them during their journeys.

46. Have they not travelled in the land [102] that they should have hearts with which to understand, or ears with which to hear? [103] Certainly it is not the eyes that becomes blind but hearts [104] which are in the breasts.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَاۤ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ ﴿۴۶﴾

102. This is a negative question i.e. these people always pass through these destroyed localities, yet they fail to take a lesson from what they observe. From this we understand that we should always visit the Mazaars of the Friends of Allah Almighty so that the beauty and splendour of these blessed places will instil in us the desire to do good deeds. For the sake of instilling fear, go to the places of Divine punishment of the infidels. To attain hope, visit the graves of the pious where Divine blessings had descended.
103. This means that although the infidels have eyes, they are bereft of insight. Sight is obtained from outer eyes but insight is gleaned from the eyes of the heart. Guidance is based on insight. The collyrium of insight is the remembrance of Allah Almighty, companyionship of the pious, recitation of the Holy Qur'aan, hunger, Tahajjud Salaah, the recitation of Istighfaar in the morning (*Tafseer Roohul Ma'ani*).

104. This verse is commentary of the following verse: *"And you cannot guide the blind from their error"* (S27:V81). Here by 'blind' is meant those who are blind of insight i.e. whose hearts are blind. Similarly, it is a commentary of the following verse: *"And whoso ever is blind in this world, he is blind in the Hereafter"* (S17:V72). Thus even if the infidel has eyes, he is seeing blind, while even if the believer is physically blind, he sees with the inner eye. The living infidel is dead, while the slain martyr is alive.

47. And they ask you to hasten the torment, and Allah shall never fail in His promise [105], and undoubtedly, there is with your Lord such a day like a thousands years in your reckoning [106]

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَ لَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۴۷﴾

105. From this emerge two issues:
1. That the punishment on the infidel is a mercy for the believers, therefore the word promise is used and not censure
2. That breach of censure is not possible for the infidels, just as breach of promise is not possible for the believers. However, breach of censure is not impossible for the believer but a matter of fact (Roohul Ma'ani). Thus the promise of punishment for the infidels was fulfilled at the Battle of Badr, while the punishment of the Hereafter is still to be meted out to them.

106. It should be remembered that in this world the days of winter are shorter, but the days of summer are longer. Likewise, one day of the Hereafter is equal to one thousand years and the duration of the Day of Judgement is fifty thousand years. Thus there is no inconsistency in the verses. Yet, some people will feel this day to be a few minutes.

48. And how many towns that we let them loose that they were unjust [107], then I seized [108] them and to Me is the return.

وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَ هِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَ اِلَيَّ الْمَصِيْرُ ﴿۴۸﴾ ع

107. This means the dwellers in these places were tyrants, i.e. they were infidels. Because man is highest and noblest in the creation of Allah Almighty, and the rest of the creation are subservient to him, these localities of tyrants and on the coming of the Divine punishment, all were destroyed.

108. Thus, you should not be deceived by the delay. Though the wheel of wrath grinds slowly, it grinds very fine.

SECTION 7

49. Say you, ' O mankind; I am but a clear warner [109] to you'.

قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۴۹﴾ ۚ

109. From this emerge two issues:
1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet for the entire creation. His prophethood is not restricted to any specific people.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is a warner for all, but his prophecy is for the specific people. He warns some from the punishment of the fire of Hell and some from separation of the Beloved.

50. Then those who believed and did

فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ

مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۵۰﴾

good works for them. Is forgiveness and an honourable [110] provision.

110. Guidance to do good deeds in the world; to make the person the object of honour and respect in the eyes of people: to grant him Paradise in the Hereafter; the vision of Allah Almighty; the intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَ الَّذِيْنَ سَعَوْا فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۵۱﴾

51. And those who strive in our signs with the intention of victory and defeat, they are inmates of Hell. [111]

111. From this there is a hint that if any stubborn scholar tries to prove a false thing as true and try to substantiate this with verses of the Holy Qur'aan will be an inmate of Hell. Similarly to enter into debate for the purpose of personal victory and which is not intended for the proclamation of truth and the service of religion, is the work of the infidels. However, debate for the expression of Truth is the way of the life of Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*And argue with them in a way that is best*" (S16:V125). Allah Almighty further says: "*Who quarreled with Ebrahim about his Lord because Allah gave him Kingdom*" (S2:V258).

وَمَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّ لَا نَبِيٍّ اِلَّاۤ اِذَا تَمَنّٰۤى اَلْقَى الشَّيْطٰنُ فِيْۤ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ﴿۵۲﴾

52. And we sent as many Messenger [112] or Prophets, on all this incident has occurred sometimes, that when they recited then the devil added [113] something from his own side in their recital towards the people. But Allah removes what the devil casts forth, then Allah firmly establishes His signs [114] And Allah is Knowing, wise.

112. There is a difference between a NABI and a RASOOL. Prophet is general, Messenger is specific i.e. every Messenger is a Prophet but every Prophet is not a Messenger. Thus, it is said that there are approximately one hundred and twenty four thousand Prophets, while Rasools are three hundred and thirteen.

113. From this we learn that Iblees can never assume the facial appearance of theHoly Prophet صلی اللہ علیہ وآلہ وسلم but he can make his voice sound like that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*He who has seen me has in reality seen me, because Shaitaan cannot assume my form*". But when even the Devil tries to imitate voice to place you in an error, then Allah Almighty removes this doubt, and thereafter no doubt remains.

114. Reason for Revelation. When Surah Najm was revealed, the Holy Prophet صلی اللہ علیہ وآلہ وسلم recited it in Masjide Haraam slowly so that the people could listen to it attentively and ponder over it. When he recited "*And the third Manaat*" (S53:V20). and waited, the devil whispered in the ears: "These idols are of a lofty status, and there is a hope of their intercession". The infidels mistook this to have been said by the Holy Prophet صلی اللہ علیہ وآلہ وسلم . They therefore prostrated with joy and gratitude saying that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had praised our idols. At that time, this verse was revealed. This is the authentic saying on which there is no objection. It should be remembered that at that time people would hear the voice of the devil, and at times they would be deceived by it. In the battle of Badr the devil had told the infidels: "*No man is to*

prevail against you today" (S8:V48), while in the Battle of Uhud he had uttered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is martyred.

53. That He may make what the devil casts forth a trial [115] for those in whose hearts is a disease and whose hearts are hardened. And undoubtedly the oppressors and quarrelsome [116] to the end.

لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۙ﴿۵۳﴾

115. Thus the polytheists and the infidels were placed in further doubt and confusion by this incident when the Holy Prophet صلی اللہ علیہ وآلہ وسلم refuted their idols saying that the Messenger of Allah صلی اللہ علیہ وآلہ وسلم had gone back against his words. May Allah forbid. However, this did not worry the believers at all, because they were not deceived by the voice of the devil. It should be remembered that the voice of the devil in this incident did not resemble the voice of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because everything about the Prophet of Allah صلی اللہ علیہ وآلہ وسلم is unique and without any comparison. Thus, despite the difference in voice the infidels were deceived by their own error of judgement. Therefore the Holy QUR'AAN has said: "What the devil casts". Hence, this verse does not cast an objection about the uniqueness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. he is beyond comparison.

116. This means that they are such staunch enemies that they can never become your friends. Thus, do not even try to make them your friends.

54. And so that those who have been given knowledge may know that it is the truth from your Lord, so they believed in it, then their hearts [117] may submit to it, and undoubtedly, Allah guides the believers to the straight path.[118]

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْۤا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۴﴾

117. This means that this mischief of the devil became the means of strengthing the faith of the believers, because they know that the devil had behaved in the same way with the previous Prophets as well, which Allah Almighty had rendered useless. This is the proof of the Truth of the Holy QUR'AAN.

118. This means in the Hereafter He guides towards Paradise, and in the world He guides towards doing good deeds. Otherwise, they have already been guided towards correct beliefs and they have become believers. Further acquisition is not possible.

55. And the infidels will remain in doubt about it. Until the Hour comes on them suddenly [119] or there comes to them the torment of a day the fruit of which may not be good for them.

وَ لَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ﴿۵۵﴾

110. From this emerge two issues:
1.For an eternal infidel, no proof would be beneficial. He will be continously wandering in doubt and uncertainty;

2. The infidels try to accept faith at their time of death, or on the Day of Judgement or on seeing Divine punishment. But this holds no credibility by Allah Almighty.

56. The Kingdom on that Day is of Allah's only [120] He will judge between them. Then those who believed [121] and did good deeds, they are in the gardens of comfort.

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ﴿۵۶﴾

120. In that on that day nobody will lay any claim to kingship, and no king will be laying any rules, besides the rule of Allah Almighty. Otherwise, the true kingship even today is that of Allah Almighty.
121. This means their end was also on Faith because in Shariah credibility is given to the person's end (death). Also, it should be remembered that entry in to paradise is based on the person's faith and the status therein is dependent on one's good deeds. This Paradise is an acquired property, otherwise some people will go into it without doing any good deeds, eg minor children of the believers, or that new convert to Islam who dies after accepting Islam.

57. And those who disbelieved, and belied our signs, for them is the torment of humiliation. [122]

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ﴿۵۷﴾ ع ۱۲

122. From this we learn that although Allah Almighty will punish some Muslims in Hell, but He will not disgrace them there, because disgrace is the punishment of the infidels. If Allah Almighty wills, no one will be aware about the punishment of the believer.

SECTION 8

58. And those who left their homes, in the way of [123] Allah, and were then slain or died, Allah will necessarily provide them with a goodly provision. And undoubtedly, the provision [124] of Allah is the best.

وَ الَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ؕ وَ اِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿۵۸﴾

123. This leaving of the homes is prior to the Conquest of Makkah when migration was obligatory upon the believers in Makkah. Or it would be in respect of that period when the believers would be besieged in police state (DARUL HARB) where they would not find religious freedom. Otherwise, migration is not a condition for Jehad. The object of the verse is to show that when a believer migrates to an Islamic state, then whether he is martyred in Jehad, or dies a natural death Allah Almighty will reward him. This tells us that at that time migration was necessary and anyone who did not migrate without a valid reason was a sinner.
124. Here "Provider of sustenance" means one who stands surety for sustenance. In accordance with this meaning some become the providers of sustenance of others like the parents are providers of the children, the master stands responsible for the slave. However, the surety of Allah Almighty is greater than all of them, as He provides without any limit, without

any displeasure and at all times. The verse does not mean that there are too many creators them. This meaning is absolute polytheism.

59. Most certainly, He will carry them to such place, which they will like. And undoubtedly Allah is Knowing, forbearing [125].

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿۵۹﴾

125. Reason for its Revelation:
Some Companions had asked the Holy Prophet صلى الله عليه وآله وسلم that those who had been martyred in Holy Wars had achieved great status. But we are with you in all the battles, and will continue to do so, if Allah Almighty wills. So if we die without gaining martyrdom, then what is the order regarding us. In response to it, this, verse was revealed in which Allah Almighty tells us that the Companions need not worry about it. Whether you die on the battlefield or die a natural death you have already been allocated with abundant sustenance and Paradise Allah Almighty is pleased with you and He will grant you such things which will please you.

60. The thing is this, and who so takes revenge the like of which he was tortured, and again he is transgressed again then surely Allah will help him. Undoubtedly Allah is Pardoning, Forgiveness.[126]

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿۶۰﴾

126. Reason for its Revelation:
On, at the end of Muharram, the polytheists had attacked the believers. Because during those days battles were prohibited in the sacred months like Muharram, etc. the believers did not want to fight. But the polytheists would not listen and began the war, forcing the believers in to it. Through the help of Allah Almighty, the believers became victorious. This verse was revealed regarding the above incident in which the believers were comforted that they were not at any fault for defending themselves in this confrontation.

61. And that is because Allah causes the night to enter into the day, and causes the day into the night and that Allah is all hearing, all Seeing. [127]

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِى الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۶۱﴾

127. In this there is a hint that just as the day at times is longer than the nights, similarly, at times the infidels are in control and sometimes this control is in the hands of the believers. Thus this vicissitude should not dishearten the believers. Allah Almighty is ever Watchful and all Seeing, and there is a wisdom in whatever he does.

62. And that is because Allah is the only truth, and whom so ever they worship beside Him, it is the false, [128] and because Allah is the High, the Great

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَ اَنَّ اللّٰهَ هُوَ الْعَلِىُّ الْكَبِيْرُ ﴿۶۲﴾

128. This means that these false deities are of sustenance and Allah Almighty is better than

fictitious. This verse has no connection with the Prophets and saints as they are true because they belong to the One who is Truth. Says Allah Almighty: "*The Truth has come to you from your Lord*" (S10:V108). The Holy Prophet said: "*Whoever sees me has seen the Truth*", because the relative pronoun *'that'* is used to denote inanimate and none-thinking things. Thus although Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace) are being worshipped by the infidels, this would not result in these two great personalities to be called false. They are indeed Truth. Every action of theirs is true. Or the verse means that the worship of those other than Allah Almighty by the infidels is false. In that case the pronoun *MA* would be an active noun. Or you could say that the People of the Book in reality were not worshipping the Prophets but rather their statues, pictures and the cross and all these things in reality are false.

63. Have you not seen that Allah sent down water [129] from the sky, then in the morning the earth became [130] green? Undoubtedly, Allah is Holy, Aware.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿۶۳﴾

129. He let the rain come down from the sky or due to heavenly causes. Otherwise, truly speaking, rain does not come from the sky, rather through the heat of the sun, the water of the oceans goes up in vapour form. Then, due to condensation it forms into clouds. But all this takes place at the command of Allah Almighty.

130. Likewise, on the Day of Judgement, the dead will be raised to life, and if Allah Almighty will, the believers after their weak-ness will gain strength just as the dry earth becomes lush green after it receives rain. However, due to the rain water this vegetation changes into different forms. Fruit grows, due to it. In the same manner, a man may earn temporary honour and power, but the permanent and true greatness is achieved through the blessings of Allah Almighty only.

64. To Him belongs all that is in heavens and all that is in the earth [131]. And undoubtedly, Allah is the Self-Sufficient the laudable.

لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ وَ اِنَّ اللّٰهَ لَهُوَ الْغَنِیُّ الْحَمِیْدُ ﴿۶۴﴾ ع ١٥

131. True and permanent sovereignity belongs to Allah Almighty. But due to His bounty, some gain temporary ownership.

SECTION 9

65. Have you not seen that Allah has subjected to you what ever is in the earth [132]. And that the boat runs in the river by His command? And He has withheld [133] the sky that it may not fall on the earth but by His command undoubtedly, Allah is most Loving, most Affectionate towards human beings [134]

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی الْاَرْضِ وَالْفُلْكَ تَجْرِیْ فِی الْبَحْرِ بِاَمْرِهٖ ؕ وَ یُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَی الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِیْمٌ ﴿۶۵﴾

132. Animals, fire, water, minerals, etc. as

these provide benefit for you.

133. This verse can be the commentary of the following verse: "*Undoubtedly Allah has withheld the heavens and the earth lest they move*" (S35:V41). This means the sky cannot come into complete motion just before the Day of Judgement, when it will come into movement and fall on the earth. What this means is neither is the sky placed upon anything, nor is it hung on anything, yet it does not fall. Who has held it together besides Us.

134. That He bestows bounties and favours upon them and protects them from calamities, and for the sake of worldly comforts He bestows upon them Heavenly bounties through the blessed Prophets and His True Friends (the Saints of Allah Almighty).

66. And it is He Who gave life [135] to you, then He will cause to die, again He will give life to you. Undoubtedly the human being most ungrateful. [136]

وَ هُوَ الَّذِیۡۤ اَحۡیَاکُمۡ ۫ ثُمَّ یُمِیۡتُکُمۡ ثُمَّ یُحۡیِیۡکُمۡ ؕ اِنَّ الۡاِنۡسَانَ لَکَفُوۡرٌ ﴿۶۶﴾

135. Creating sperm from lifeless sand, then creating a human being through this sperm and gave him life for action and practical activities. Then, on termination of life, will cause him to die. Thereafter, He will grant him eternal life for the purpose of reward or punishment.

136. Here *'human beings'* denote infidels or negligent Muslims or the human race, but the blessed Prophets and the Saints of Allah Almighty are excluded from it. Says Allah Almighty: " *No doubt, he was a great thankful bondsman*" (S17:V3).

67. To every nation We made principles of worship that they should observe [137], so they neglect let not dispute with you in this matter and call them towards your Lord. [138] undoubtedly, you are on the straight path. [139]

لِکُلِّ اُمَّۃٍ جَعَلۡنَا مَنۡسَکًا هُمۡ نَاسِکُوۡهُ فَلَا یُنَازِعُنَّکَ فِی الۡاَمۡرِ وَ ادۡعُ اِلٰی رَبِّکَ ؕ اِنَّکَ لَعَلٰی هُدًی مُّسۡتَقِیۡمٍ ﴿۶۷﴾

137. Reason for its Revelation:
Budail ibn Waraqa, Bashar ibn Sufyan, etc. had said that you are very strange people! because those animals which are slaughtered by you, you call them lawful but these which are killed by Allah Almighty you regard them as unlawful. This verse was revealed as an answer to these people (*Tafseer Khazainul Irfaan*). What it means is this type of issues were found in all Divine religions. So why are you raising the objection against the Muslims only? It should be remembered, that every animal is given death by Allah Almighty, but that animal whose blood flows in the name of Allah Almighty is lawful. Other than this, the rest are unlawful.

138. The great Saints say that all the Prophets invite the creation towards the attributes of Allah Almighty, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم calls them towards the Personality of Allah Almighty. It is for this reason that Allah Almighty has called him And an "*inviter towards Allah*" (S33:V46). It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is giving this invitation until the Day of Judgement. The propagation of all the Saints and the Ulama is the invitation of the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم.

139. This means the Path on which you are treading is indeed the Straight Path. Oh Prophet, you are the proof that it is the straight Path. "*Undoubtedly my Lord has shown me the straight Path*" (S6:V161). This tells us that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم blessed personality and character is indeed the Straight Path. Or, Oh My Beloved Rasool, those people will reach you who are on the straight Path. Thus those who want to reach you should be on the Straight Path.

وَ اِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿۶۸﴾

68 And if they dispute with you, them say, 'Allah knows well what you do'. [140]

140. This means, do not enter into debate with them. Just warn them of the Divine Punishment. This tells us one should not enter into debate with every talkative, quarrelsome person. Allah Almighty did not give reply to the proofs of the devil, but instead said: *"Get out from Paradise, for you are rejected"* (S15:V34).

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۶۹﴾

69. Allah will judge between you, on the Day of judgement regarding that you are differing. [141]

141. Now, in this world at the time of death, and on the Day of Resurrection, he will not enter into a quarrel. All will accept Islam. From this we learn that the quarrelsome person is he, who rejects the Truth, while those who follow the Truth are not the disputers. If there is a fight between the police and the dacoits, then the disputers are the dacoits, not the police.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ وَ الْاَرْضِ ؕ اِنَّ ذٰلِكَ فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۷۰﴾

70. Did you not know that Allah knows whatever is in the heaven and is in the earth? Undoubtedly, all this is in a Book. Verily this is easy for Allah. [142]

142. That all the unseen incidents have been recorded on the Divine Tablet and this writing is there so that those pious devotees of Allah Almighty who have the power to read this Divine Tablet can now be given information about the Unseen. Otherwise, there is no danger of Allah Almighty forgetting it.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّ مَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿۷۱﴾

71. And they worship beside Allah that for which He has not sent down any authority and that of which they have themselves no knowledge [143]**. And for the oppressors there is no helper.** [144]

143. From this we understand that any knowledge which is not in accordance with actual happening is ignorance, which is called *"False Pretentions to Knowledge"*, because in their knowledge they know few deities. But their knowing of this was not called knowledge.

144. This tells us that Allah Almighty has provided helpers for the believers, because the absence of helpers is a punishment for the infidels.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ

72. And when Our bright signs are recited to them, them you will see symptoms of denial in the faces of those who have disbelieved. [145] **it is**

يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۲﴾

near that they may attack on those who recite Our signs to them. Say you, ' shall I inform you of what is worse[146] than of your this condition? That is the Fire. Allah has promised it to the infidels, And what an evil place of return? [147]

145. From this we learn that the face is the mirror of the heart. Feelings of the heart appear on the face. Furthermore, the recognition of the believer is on his face. On hearing the Hamd (Praises of Allah Almighty) and Praises of the Holy Prophet صلى الله عليه وآله وسلم i.e. Na'at Shareef the face of a believer glows with joy, while that of the infidel distorts with displeasure.

146. This means that at the moment you become enraged on just hearing about Hell, etc. but when you will actually see Hell you will be exceedingly enraged. The condition of the inmate of Paradise is opposite to this, its mention makes the believer happy, while its sight will make him totally elated.

147. Here the word promise is used to denote warning. Allah Almighty has given those who die as infidels, a positive promise of Hell. Although the sinful believers have been warned about Hell, they have also been given hope of forgiveness. He says: "*Undoubtedly Allah forgives not that infidelity be done with Him, and whatever is besides infidelity He shall forgive whomsoever He pleases*" (S4:V48). Thus this verse is applicable to the infidels only.

SECTION 10

يٰۤاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّ لَوِ اجْتَمَعُوْا لَهٗ ؕ وَ اِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوْبُ ﴿۷۳﴾

73. O people! A similitude is related, listen to it attentively. [148] there whom a fly though they should all gather [149] for it. And if they fly snatch away something from them then they would not be able to recover it from it [150]. How weak is the desire and that which was desired [151]

148. It means ponder over it. This tells us that the excellence lies not in the listening of the Qur'aan but in pondering over it. Says Allah Almighty: "*Hear it patiently and be silent that you may have mercy*" (S7:V204).

149. This verse is revealed concerning the polytheists. Here, prayer denotes worship and not to call, because calling upon those other than Allah Almighty is permissible, Allah Almighty has called upon the mountains and the earth. He has commanded us: "*Call them after their fathers*" (S33:V5). Therefore, to apply this verse to the blessed Prophets and Saints of Allah is an irreligious act.

150. Thus, the infidels would rub saffron and honey on the idols as a result of which flies were buzzing over them. Hence, to worship such helpless things is an act of stupidity. Worship Him who is All-Powerful and controls everything. It should be remembered that nobody worships the Holy QUR'AAN, the Holy Ka'ba, the Black Stone, the Mazaars (Shrines) of the pious - These sacred things are shown the highest respect. Says Allah Almighty: "*And whoso respects the signs of Allah, then it is from the piety of hearth*"

(S22:V32). The Wahabis apply this verse to the shrines of the pious, yet they themselves not only venerate the Holy QUR'AAN, the Holy Ka'ba and even the worn out flag of Molvi Ismail Dehlvi, but they kiss and suck these. When doing this why do they forget this verse?.

151. This means either the polytheists, and the idol, or the bee and the honey or the bee and the idols.

74. They valued not Allah as He should be Valued [152]. Undoubtedly, Allah is Powerful, Dominant.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِیٌّ عَزِیْزٌ ۝

152. Therefore they had accepted that Allah Almighty cannot maintain administration of such a huge universe all by Himself. He certainly requires helpers and partners (Allah forbid). Though these infi-dels looked at the world they did not ponder over the majestic status of Allah Almighty. Their example is like that primitive village lad who after seeing the seventy carriages of a goods train, says that it cannot be propelled by just one engine. He has seen the carriages, but not the power of the engine. Those who have gained some understanding of Allah Almighty say that the Almighty has the power to create and run hundreds of worlds like these.

75. Allah chooses Messengers from amongst the angles and from amongst the men.[153] Undoubtedly, Allah is Hearing, seeing.

اَللّٰهُ یَصْطَفِیْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ۝

153. For the purpose of revelation, some angels brought revelation to the Prophets and these Prophets have received the revelation in order to assist the religion of Allah Almighty and thereby gain lofty status. This tells us that Jinns do not become prophets. This selection is an eternal habit of Allah Almighty. This does not mean that in future we would be selecting them to show the possibility of the continuation of prophethood. Those whom He wanted to choose He had chosen, and those who He had chosen have become Prophets for eternity, because the status and greatness of a Prophet is never abrogated. However, neither the greatness of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is abrogated nor his Shariat. Just as there is no possibility now of selecting an angel for this work, in a like manner there is no possibility of selecting any man for prophethood now. Thus, the Qadyanis cannot use this verse as a proof for continuation of prophethood.

76. He knows what is before them and what is behind [154] them. And the return of every affair is towards Allah.

یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝

154. Therefore, whatever status a person has been given is granted to one who is capable of it and not to one not fit for it. Allah Almighty is totally pure of this. Also, anything bestowed upon those who are not worthy of it will not benefit from it. In fact, it will waste the bestowal.

"Just as pure water filtering through an unbaked container soils the earth, likewise, the company of the worthless tarnish the image of the intelligent.

77. O believers! Bow and prostate[155] and worship your

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا ارْكَعُوْا وَ اسْجُدُوْا

وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ۩﴿۷۷﴾

Lord, and do good deeds [156] haply you may be relieved.

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155. It should be remembered that whenever the command for Sajdah in the Qur'aan appears with Ruku, then it denotes Sajdah of a Salaah. Thus, here according to the Hanafi school Sajd-e-Tilawat is not obligatory. but not according to S*hafaee.*

156. This means excellent manners and correct information. Hence there is no repetition in mentioning worship and good separately.

وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ ؕ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ ۚۖ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ﴿۷۸﴾

78. And strive in the path of Allah as is for striving [157]. He has chosen [158] you and has not laid upon you any narrowness [159] in religion, the faith of your father Ibrahim. Allah has named you Muslim in earlier books [160] and in this book too, so that Messenger may be your custodian and witness [161] and that you may be witness against mankind; so establish the prayer and pay the poor-due (zakat) [162] and hold fast the rope of Allah. He is your Protector, and what an Excellent Helper.

157. Strive against your baser self, your evil friends and bad children to bring them on the Straight Path. And strive against the infidels with the sincerity and correctness of intention, which should not be for mere show and territorial aggrandizement.

158.For the sake of holy war and for ones acts of worship because you are the Ummah-(followers) of the beloved Prophet of Allah صلى الله عليه وآله وسلم.

159. As it was placed on the previous Ummahs. You have been given easy and convenient laws. The entire earth is made as a mosque for you, Tayammum with sand is made permissible for you, you are presented with Qasr in your Raka'ats of Fard Salaahs during a journey.

160. From this emerge two issues:

1. The name of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم was also recorded in the previous scriptures as Muslims.

2. Muslims can only be referred to as the Ummah of the Holy Prophet صلى الله عليه وآله وسلم. Others, have been called by it in terminological sense. Says Allah Almighty: "*Verily, only Islam is the Deen (Religion) before Allah*" (S3:V19). It is further stated: "*Then O Beloved! by your Lord, they shall not be Muslims until they make you judge in all disputes among themselves*" (S4:V65). Besides us, all those who were called Muslims were only in terms of language.

161. At this place the preposition '*on*' is not used for loss, and testimony does not denote adverse testimony. In fact, testimony would be in accordance with the Ummah. At the same

time it would give verification of the Ummah, that this Ummah is just and not sinful. Hence, the preposition on is used. On the Day of Judgement the Ummah will give testimony in favour of all the previous Prophets, that Oh Allah! these Prophets had conveyed Your message to their people. These people are liars who say that Your Messengers had not come to us. Thereafter, the Holy Prophet صلی اللہ علیہ وآلہ وسلم will testify that the testimony of these Muslim is correct.

162. So that you would be worthy of giving testimony on the Day of Judgement, because the testimony of the transgressors is not acceptable.

ایاتہا ۱۱۸ ۲۳ سُوْرَۃُ الْمُؤْمِنُوْنَ مَکِّیَّۃٌ ۷۴ رکوعاتہا ۶

SURAH AL-MOMINOON (The Believers)
(MAKKAN) Revealed Before Hijrah
6 Sections and 118 Verses 1840 Words , 4802 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION: 1

قَدۡ اَفۡلَحَ الۡمُؤۡمِنُوۡنَ ۙ﴿۱﴾

1. Undoubtedly, the believers [1] reached to their goal.

1. They achieved faith and thus became entitled to Paradise and its bounties, deserving of the vision of Allah Almighty. Or, in the world they became people whose Dua was accepted in the court of Allah Almighty and their lives became successful. This tells us that faith and piety are a means of obtaining success of both worlds. Through these the prayers get accepted, calamities are warded off and all the desires are fulfilled. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance*" (S65:V2).

الَّذِیۡنَ ہُمۡ فِیۡ صَلَاتِہِمۡ خٰشِعُوۡنَ ۙ﴿۲﴾

2. Those who beseech in their prayers [2].

2. By weeping in Salaah means, their hearts are filled with the fear of Allah Almighty in the state of Salaah, their limbs are in a state of peace, their sight is rivetted to the place of Sajdah, they do not engage in any useless activity in it, their attention is fully focussed in Salaah. This is the true meaning of establishing Salaah. May Allah Almighty bless us with this type of Salaah.

وَ الَّذِیۡنَ ہُمۡ عَنِ اللَّغۡوِ مُعۡرِضُوۡنَ ۙ﴿۳﴾

3. And those who turn away from vain talk [3].

3. This means they do not engage in those types of activities in which there is no worldly or religious benefits. It should be remembered that detrimental activities are futile, and useless activities are absurd. For the sake of developing piety, both of these activities should be avoided.

وَالَّذِیۡنَ ہُمۡ لِلزَّکٰوۃِ فٰعِلُوۡنَ ۙ﴿۴﴾

4. And those who are active in paying Zakaat (poor-due) [4].

4. This means they always give Zakaat.

وَ الَّذِیۡنَ ہُمۡ لِفُرُوۡجِہِمۡ حٰفِظُوۡنَ ۙ﴿۵﴾

5. And those who guard their private parts 5.

5. By protecting their private parts means they safeguard themselves from adultery and other sexual activities so much so that they do not cast a glance on the private parts of a stranger.

إِلَّا عَلَىٰٓ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

6. But from their wives and from their lawful handmaids who are the property [6] of their hand for (in their case) they are not to be blamed.

6. From this we understand that a believer can cohabit with his legal maid slave but an independent lady cannot establish such relations with her slave.

فَمَنِ ابْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ الْعَادُونَ ﴿٧﴾

7. Then who so desires anything more than these two, they are the transgressors [7].

7. From this we learn that Mut'a or temporary marriage is forbidden, because any woman married according to Mut'a is neither a maid slave nor a legal wife. Thus, there is no divorce: Khula - divorce obtained on wife's initiative; Zihaar - divorce effected by elevating the wife to the status of a mother, sister, etc. Iela, with such a woman, nor is she entitled for inheritance. Since she has no legal status turning to her is included in "*whoso desires anything more than these two*". After, Hijrah Mut'a was allowed for a little while, just as permissibility of alcohol was a temporary one. We further learn that sodomy, masturbation, etc are all forbidden, because these too, are included in the above concept of "who so desires anything more than these two". One can only fulfil ones carnal desires with ones wife or legal maid slave. All other means to gratify these desires are forbidden. Under helpless condition one should keep fast as this will break the power of lust. Due to masturbation one of the previous Ummahs have been afflicted by Divine punishment (Khazainul Irfaan).

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾

8. And those who regard their trusts and their covenant [8].

8. In that they never breach the trust of Allah Almighty and their fellow human beings. It should be remembered that our limbs are trusts of Allah Almighty. To commit sins with them is a breach of trust with the Almighty. Likewise, the promises that we have made with Allah Almighty, His beloved Prophet صلى الله عليه وآله وسلم and with our fellow human beings should all be fulfilled.

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾

9. And those who are watchful over their prayers [9].

9. There are three ways of safeguarding Salaah: To perform it regularly; to perform it punctually; to perform it accurately; with all its requirements of Wajibaat, Sunnats, Mus'tahabbats. The excellence is not in just performing Salaah, but in establishing it as a pillar of Religion and safeguarding it. In the way of life of a Sufi, the safeguarding of Salaah means to refrain from such sins which cause the ruination of pious deeds. To earn wealth is good, but after earnning it, to look after it is much better. May Allah Almighty guide us to safeguard our Salaah, Fasting, Hajj, etc. until the time of death. May these possessions reach their destination safely.

أُولَٰٓئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

10. They are indeed the inheritors [10].

10. The inheritance of our illustrious father Hazrat Adam (On whom be peace).

Hence Paradise is only for human beings. Or that believers would take the infidel's share of Paradise as well. It should be remembered that inheritance is the highest means of gaining property which can neither be anulled nor be made null and void, nor be lost. For this reason, the word inheritance is used.

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۱﴾

11. Who shall inherit the Paradise, they shall abide therein [11].

11. By everlasting, means neither will they die nor will they be expelled from it.

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ۚ ﴿۱۲﴾

12. And assuredly, We made man from the extract of clay [12].

12. By this is meant nourishment is made from sand, from the nourishment, blood is made, from blood sperm is made and from sperm the human being is made.

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ۪ ﴿۱۳﴾

13. Then We made him a drop of water and put it in a strong serenity [13].

13. This means the sperm was placed safely in the womb of the mother. Therein it underwent different changes and it eventually developed into a human.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ۗ ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿۱۴﴾

14. Then We made the drops of water a clot, then We made the clot a piece of flesh, then We made the bones [14], then We developed it into another shape [15]. So blessed is Allah, the Best Creator [16].

14. It should be remembered that the above mentioned changes take place after every forty days. A forty day period is indeed a very blessed thing.

15. Then the soul was breathed into it and granted him the power to hear and see. Allah be praised!

16. Here the word ' made' denotes to give it a form and shape. Says Allah Almighty: Hazrat Iesa (On whom be peace) has said: "*I make a form out of clay for you*" (S3:V49). If it is used for creating them, no comparison nor contrast is intended here because to describe the excellence of an object in Arabic this grammatical tense is used. Says Allah Almighty: "*Allah is the best of providers*" (S63:V11). This verse does not mean there are many creators from whom Allah Almighty is the best. This would amount to absolute polytheism. It is important to respect Arabic idiomatic usage because the Holy Qur'aan has been revealed in this language.

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ؕ ﴿۱۵﴾

15. Then after this necessarily you are to die [17].

17. After completing his life span, and at that point in time the life span of Hazrat Iesa (On whom be peace) had not been completed, hence he had not experienced death. Age is

completed by living in this world. Therefore, the period spent in the mother's womb is not included when calculating a person's age.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿۱۶﴾

16. Then you all shall be raised up on the Day of Judgement [18].

18. Raised from the grave to go to the place of reckoning for the purpose of receiving reward and punishment. Thus, this verse is not in contradiction with the raising from the grave for the purpose of questioning therein.

وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَ مَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿۱۷﴾

17. And assuredly, We made seven ways [19] above you, and We are not heedless of creation [20].

19. This means seven skies in which there are routes for the angels to move to and fro.
20. This tells us that the servant is unmindful of Allah Almighty, but Allah Almighty is not unmindful of him. The servant is far from Him, but He is not, the servant may not reach Him, but He is close to him.

وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِي الْاَرْضِ ۖ وَ اِنَّا عَلٰى ذَهَابٍۢ بِهٖ لَقٰدِرُوْنَ ﴿۱۸﴾

18. And We sent down water from the heavens according to an estimate [21], then caused it to stay in the earth [22]; and undoubtedly, We are potent to take it away [23].

21. From this emerge two issues:
1. The original source of water is the sky. Says Allah Almighty: "*And in heaven is your provision that you are promised*" (S51:V22), while the ocean is its reservoir or treasury. Money is kept in a treasury, but it is not manufactured in it - it is manufactured in the mint.
2. Allah Almighty sends that much rain to every country which would be sufficient for its needs. That is why Bengal receives greater rainfall than Punjab. During every period, "Allah Almighty has been sending rainfall according to its need and time. Only Allah Almighty, knows what is the actual need is.
22. By *'to stay'* means neither the water on the earth became dry, nor, did it became bad and unpleasant, but it remained accumulated to fulfil your needs. In many places, only rain water is used for drinking. In fact, water in the wells, too, is accumulated through rain.
23. This means Allah Almighty can make the remainder of the water become dry or become bad, that it is no longer good for drinking. Therefore be grateful to Him.

فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ ۘ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ﴿۱۹﴾

19. Then We created therewith your gardens of dates and grapes for you therein. For you are abundant [24] fruits, and you eat from there [25].

24. There is a Great variety of fruit. This could be the proof of Hazrat Imaam Abu Hanifa (May Allah be pleased with him) to exclude grapes and dates from fruit, because they have nutritional value.Thus, if anyone who has vowed not to eat any will not be committing perjury if he eats grapes or dates because Allah Almighty has separated them from the other fruit.

25. This means some portions of fruit are eaten by you, while others become fodder for your animals. You throw away their skins and pits. It is subtly hinted that a portion of your wealth should be given away as Zakaat - do not try to eat the entire wealth.

20. And created a tree that springs a forth from the Mount Sinai [26], that grows oil and a sauce for those who eat [27].

وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَ صِبْغٍ لِّلْاٰكِلِيْنَ ۝٢٠

26. This means olive trees because these are more beneficial than others. Although these trees grow in many places its original place of growth is a hill or a mount i.e. Mount Sinai. Hence, this tree and this place has been mentioned with such distinction.

27. Olive oil is used to burn the lamp. It is used for medicine. It is eaten like a curry. These are some of its wonderful qualities.

21. And undoubtedly, in there is a lesson for you. We give you to drink of what is in their bellies [28], and you have in them many [29] benefits and of them you have your food [30].

وَ اِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهَا وَ لَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ۝٢١

28. This means when dry chaff and grass reached its stomach, these helped to produce milk. If this very fodder is eaten by another animal, it will not help to produce milk. This is the Power of Allah Almighty.

29. This means their hair, skin, bones all are beneficial for you.

30. In this there is a hint that some parts of the lawful animal are unlawful like their blood, gall bladder, testicles, etc. because in 'of them' the preposition 'from' is used for part of the limbs. This means that you do eat some limbs of these animals. It could also mean that although external benefits are received from all the animals, from these, only a few are lawful for you.

22. And upon them and on a boat you are borne [31].

وَعَلَيْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ۝٢٢

31. This means Allah Almighty makes it possible for you to be transported on these animals and ships. By yourself you cannot be transported. It should be remembered that you cannot transport things on every animal. Only camels, oxen, etc. are suitable for this.

SECTION: 2

23. And undoubtedly, We sent Nuh towards his [32] people, and he said, 'O my people! Worship [33] Allah, there is no god for you besides Him. Do you not then fear?

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ۝٢٣

32. At that point in time all human beings were the people of Hazrat Nooh (On whom be peace) because human beings were very a few. Thus, Hazrat Nooh and Hazrat Adam (On them be peace) were the Prophets of all human beings.

33. This means first accept faith, or do good deeds after accepting faith, because no acts of worship are obligatory upon an infidel prior to faith in Islam.

فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ لَاَنْزَلَ مَلٰٓئِكَةً ۚۖ مَّا سَمِعْنَا بِهٰذَا فِيْۤ اٰبَآئِنَا الْاَوَّلِيْنَ ﴿۲۴﴾

24. Then the chiefs of his people who disbelieved said, 'He is not but a man [34] like you, he desires to become superior to you. And if Allah wills, He would have sent down His angels [35], we have not heard this amongst our forefathers [36].

34. This tells us that to regard the Prophets as people like us and to disregard their special attributes is the way of the infidels. It is for this reason that they continued committing infidelity.

35. From this we learn that infidelity destroys one's intelligence. The polytheists were accepting trees, stones, etc. as their deities, yet they were wavering to accept a human being as a Prophet. They were under the impression that a weak creation like man is unable to bear the heavy burden of prophethood. They failed to understand that Prophets were sent to propagate the religion of Allah Almighty and that only man was most suitable to propagate to his fellow men as he could mingle with them easily.

36. From this we understand that between Hazrat Idrees and Hazrat Nooh (On them be peace) there is a huge length of time in which the teachings of Hazrat Idrees (On whom be peace) was lost. Otherwise, the people would not have said this.

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ﴿۲۵﴾

25. He is not but a mad man, wait, therefore, concerning him for a period [37].

37. In which they could obtain cure for this madness of theirs, and they could refrain from saying these non sensible things.

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿۲۶﴾

26. Nuh submitted, 'O my Lord, help[38] me for that they belied me.'

38. Helping him by destroying his people. It should be remembered that he did not pray for their faith, but for their destruction because he knew that they would not become believers. He himself had said: "*They will beget none but an evil doer, an ungrateful*" (S71:V27). This tells us that Prophets are fully aware of how people will meet their end i.e. their death.

فَاَوْحَيْنَاۤ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَ وَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَ لَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۲۷﴾

27. Then We sent revelation to him, 'make the [39] ark within Our sight and by Our Command. Then when Our Command comes and the [40]oven boils take into it two of every pair and your [41] family. But those of them against whom the word has [42]already gone forth; and do not talk [43] to me regarding those who are unjust. They shall be surely drowned 44.

39. This means construct an Ark in accordance with Our teachings, guidance and safety. It should be remembered that Hazrat Nooh (On whom be peace) is the inventor of ships. He built this ship in accordance with Divine knowledge and not from manmade knowledge.
40. When water begins to boil by natural means from the oven near the Central Mosque of Kufa, then immediately board the ark, as this is the sign of coming of the deluge.
41. Wife, children, or all the believers. These are the most obvious people in the family.
42. Your son Kan'aan and his mother Waeela too are among the infidels who would be destroyed.
43. Either Hazrat Nooh (On whom be peace) had forgotten that Prophet, or had made an error in interpretation by regarding Kan'aan as his family. By this he regarded other people. Thus, he had uttered those words which are mentioned in detail in Surah Hud.
44. This means Oh Hazrat Nooh (On whom be peace)! Do not intercede now for any other infidel because the drowning of all of them is fully decided.

28. Then when you have firmly seated yourself and those with you[45] in the Ark, then say, 'All praise is to Allah who has delivered us from these unjust people' [46].

فَاِذَا اسْتَوَيْتَ اَنْتَ وَ مَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۲۸﴾

45. This tells us that the infidels are worse than the dogs and cats, because permission had been granted for these animals to go on board the Ark, while the same was denied for the infidels.
46. This tells us that the punishment and destruction of the infidels is a blessing from Allah Almighty for the believers, for which they should be grateful. It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had offered Sajdah of thanks-giving at the death of Abu Jahl and observed fast on the Day of Ashoorah i.e. 10th Muharram because on this day the Pharoah was drowned.

29. And submit, 'O my Lord, disembark me to a [47] blessed land and You are the Best of those who Disembark.

وَ قُلْ رَّبِّ اَنْزِلْنِىْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ ﴿۲۹﴾

47. Where sustenance of the body and soul can be obtained. Thus his Dua (prayer) was accepted. Said Allah Almighty: "*O Nooh get out from the Ark with peace*" (S11:V48). And there was so much blessing in his offspring that all human beings, thereafter, are from his progeny. It is thus obligatory upon every traveller to recite this Dua when reaching his destination.

30. Undoubtedly, in this necessarily are [48] signs, and verily We were necessarily to test you.

اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ وَّ اِنْ كُنَّا لَمُبْتَلِيْنَ ﴿۳۰﴾

48. For the believers as well as for the infidels. The infidels should understand that the opposition of the blessed Prophets will result in this type of destruction. Believers should firmly believe that devotion to the Prophets of Allah Almighty is means of salvation. Also, it is necessary to migrate from evil places. It is for this reason that most Prophets had emigrated. Furthermore, infidels do not benefit from the greatness and eminence

of their parents and children. There are many other benefits of this as well.

31. Then after them We produced another generation [49].

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ﴿۳۱﴾

49. This means that after Hazrat Nooh (On whom be peace) many nations came into this world to whom Prophets had come, and due to their hostility to these Prophets they had been destroyed by Allah Almighty. Likewise, the present day infidels, too, who are showing hostility and enmity towards our Holy Prophet صلى الله عليه وآله وسلم are entitled to be destroyed.

32. Then We sent to them a messenger from [50] amongst themselves saying that [51], 'Worship Allah, there is no god for you besides Him. Do you then not fear?'

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۳۲﴾

50. Like Hazrat Hud and Hazrat Saleh (On them be peace). The majority of the Prophets were sent to their own people.

51. From this we learn that all the Prophets are unanimous in matters of belief but were different in matters of practical aspects of worship. Any act which is found in the legal code of any Prophet does not become an act of polytheism, because Prophets had not come to teach polytheism.

SECTION: 3

33. And the chiefs of those people who disbelieved [52] and belied the presence of the Hereafter and who We gave comfort in the life of the world and said, "He is not but a man53 like you", he eats of what you eat and drinks what you drink [54].

وَ قَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِلِقَآءِ الْاٰخِرَةِ وَ اَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۙ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ وَ يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿۳۳﴾

52. From this we learn that those possessing wealth, leadership and worldly respect had always been found to be the enemies of the Prophets. The poor and destitute had formed the bulk of the believers. Even today, this is clearly evident i.e. it is the poor who are generally found to be engaged in doing religious work.

53. This tells us that to regard the Prophets as humans like us and to assess them on just their eating and drinking without understanding their hidden mystical nature, has been the work of the infidels from earliest times. The first person to call the Prophets an ordinary human being was the devil. Thereafter, the infidels continued uttering this. Looking merely at the casing of the Holy Qur'aan is the work of the neglectful people, while looking at the inside of the casing of the Holy Qur'aan is the habit of the believers. Abu Jahl did not become a Companion, but Hazrat Abu Bakr Siddique (May Allah be pleased with him) did. Although both looked at the Holy Prophet صلى الله عليه وآله وسلم, Abu Jahl looked at the human side of the Holy Prophet صلى الله عليه وآله وسلم while Hazrat Abu Bakr Siddique (May Allah be pleased with him) saw the light enveloped under human form.

54. This means that if these were prophets, then like the angels, they would not have had any desire for eating and drinking. They saw the beginning of their eating and

drinking, but failed to observe the difference of its ending. The wasp and the honey bee suck the same flower, yet when the nectar of this flower reaches the stomach of the wasp it turns into poison, and in the stomach of the honey bee it becomes honey. In the same way our eating is based on negligence, while the nourishment of the blessed Prophets is the means of augmentation of divine light for them.

34. and if you obey a man like you, then necessarily you are in loss 55.

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿۳۴﴾

55. Thus, foolish people saw failure in the obedience to the Prophets and success in the worship of the stones. This tells us that infidels are terribly stupid.

35. Does he promise you that when you will die and will become dust and bones? After this you shall be brought forth again? 56.

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَ كُنْتُمْ تُرَابًا وَّ عِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ﴿۳۵﴾

56. By raising them to life from their graves. This tells us that these infidels were burying their dead, and not cremating them as is the practice of the Hindus.

36. It is far away; it is far away, as to what is promised to you 57.

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ﴿۳۶﴾

57. This means the Qiyamah, etc. about which these Prophets make promises is far beyond our imagination, or is far from taking place. In fact, let alone it occuring, it will never take place.

37. That is not but our life of this world that we die and we 58 live and we are not to be raised up 59.

اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَ نَحْيَا وَ مَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿۳۷﴾

58. By someone being born, someone experiencing death, which continues to take place at all times. This tells us that the infidels did not believe in the destruction of the soul, that after death the soul is destroyed.

59.Neither in the Hereafter, nor in the world do they have to come in the form of a dog or a cat. This tells us that those people believed in the destruction of the soul, that after death the soul is destroyed.

38. He is not but a man who forged a lie 60 against Allah and we are not going to believe him 61.

اِنْ هُوَ اِلَّا رَجُلُ افْتَرٰى عَلَى اللّٰهِ كَذِبًا وَّ مَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿۳۸﴾

60. That he made himself known as the Prophet of Allah Almighty, but the information of his resurrection after death, he had linked to Allah Almighty. From this we understand that these infidels were believers in Allah Almighty, they were not atheists.

61. This tells us that by rejecting the Prophet of Allah, acceptance of everything else is not faith. These infidels had not said that we are not accepting Allah Almighty, but had said that we are not bringing faith in the Prophet. As a result of this, they were afflicted with Divine punishment. Shaitaan believes in everything besides the Prophet of Allah, as a result he is an infidel.

قَالَ رَبِّ انْصُرْنِیْ بِمَا كَذَّبُوْنِ ۝٣٩

39. He is submitted, 'O my Lord [62], help me for they have belied me.'

62. Allah Almighty assisted him by destroying them because He knew that they would not accept faith. Otherwise, he would have prayed for their guidance.

قَالَ عَمَّا قَلِیْلٍ لَّیُصْبِحُنَّ نٰدِمِیْنَ ۝٤٠

40. Allah said, 'In a little while they will meet the morning repenting' [63].

63. They would be ashamed of their infidelity after seeing the Divine punishment. But the embarrassment of that time will not be of any help to them. There is a time set for repentance after which, it will not be accepted.

فَاَخَذَتْهُمُ الصَّیْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ ۝٤١

41. Then a true uproar [64] over took them and We made them like rubbish of grass. Be away from the unjust [65].

64. The scream of Hazrat Jibraeel (On whom be peace) destroyed them. This tells us that a human being cannot bear the scream of an angel. If man can die from the crack of lighting and the roar of thunder, then a scream of the angel is much more devastating. From this we learn that the people of Hazrat Saleh (On whom be peace), the Thamood are denoted. Otherwise, the people from Aad were. destroyed by a terrible storm.

65. From this we learn that the Divine punishment only comes to the infidels after they take the curse of the Prophet. No matter how rebellious they may be prior to this, punishment would not come. Says Allah Almighty: "*And We were not to torment them, until We have sent a Messenger*" (S17:V15).

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا اٰخَرِیْنَ ۝٤٢

42. Then after them We raised other [66] generations.

66. Like the people of Hazrat Shuaib and the people of Hazrat Lut (On them be peace) etc. Their stories are mentioned here as lessons for us.

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا یَسْتَاْخِرُوْنَ ۝٤٣

43. No nation can go ahead of their period, nor can they remain behind.

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ۭ كُلَّمَا جَآءَ اُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّ جَعَلْنٰهُمْ اَحَادِیْثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا یُؤْمِنُوْنَ ۝٤٤

44. Then We sent Our Messengers one after the other. Whenever a messenger came to any nation they belied him, then We caused their latter to meet the former [67], and We made them tales [68], then be away [69] the people who do not believe.

67. This means both were plunged into destruction. Otherwise, the infidels would neither be found together in Hell nor in Barzakh. Different types of infidels would be

found in different places. Hence, there is no objection at the verse.
68. In that not a single person from those people was spared. Only their tales remained, which the Holy Qur'aan has described.
69. Through the mercy of Allah Almighty, because they had remained aloof from the blessed attention of the Prophets.

45. Then we sent Musa and his brother Haroon with Our signs and a clear authority [70].

ثُمَّ اَرْسَلْنَا مُوْسٰی وَ اَخَاهُ هٰرُوْنَ ۙ۬ بِاٰیٰتِنَا وَ سُلْطٰنٍ مُّبِیْنٍ ۙ﴿۴۵﴾

70. This means miracles like the walking stick and the shining hand. It should be remembered that these miracles were bestowed upon Hazrat Moosa (On whom be peace) only. But they have been attributed to both these pious persons.

46. To Firawn and his courtiers [71], but they boasted and were nations who were already possessed with dominance [72].

اِلٰی فِرْعَوْنَ وَ مَلَا۠ئِهٖ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا عَالِیْنَ ۚ﴿۴۶﴾

71. This tells us that Hazrat Moosa (On whom be peace) was a Prophet to all the Egyptians, irrespective of whether they were Israelites, the Coptics, or the magicians. Therefore, even this is mentioned at another place that he was the Prophet of the Israelites.
72. From this we understand that if you are receiving worldly bounties despite the sins, then this is punishment from Allah Almighty. Just as inspite of the pious deeds at times, the coming of worldly calamities is due to the special mercy of Allah Almighty as was the case of the difficulties that came to the blessed Prophets and Saints of Allah.

47. Then they said, 'Shall we believe in two men like ourselves [73] while their people are serving us [74].

فَقَالُوْۤا اَنُؤْمِنُ لِبَشَرَیْنِ مِثْلِنَا وَ قَوْمُهُمَا لَنَا عٰبِدُوْنَ ۚ﴿۴۷﴾

73. The intelligence of the infidel is destroyed, for although they had accepted Pharoah, a human being like them to be god they refused to accept Hazrat Moosa (On whom be peace) as a Prophet, despite seeing the miracles. From this we learn that claim of equality with the Prophet stops the person from accepting faith. First the love and greatness of the Prophet is inculcated in the heart, then the fear of Allah Almighty is instilled in it.
74. From this we learn that the disgrace of the believers is an added cause of the infidels going astray, as they take this as a proof of Islam being false and they are on the path of truth. Therefore one should always offer this Dua: "*Oh our Lord, make us not a test for unjust people*" (S10:V85).

48. Then they belied both of them and they were from the destroyed ones [75].

فَكَذَّبُوْهُمَا فَكَانُوْا مِنَ الْمُهْلَكِیْنَ ﴿۴۸﴾

75. This means the cause of their destruction was due to not believing in these two pious Prophets. This tells us that worldly punishment comes due to disobedience to the Prophets. Until rejectors of Allah Almighty had not become the rejectors of the Prophets, punishment had not come to them.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿۴۹﴾

49. And undoubtedly, We gave Musa the Book that they might be guided [76].

76. This means may the Israelites obtain guidance to do good deeds because the holy Taurah was given to Hazrat Moosa (On whom be peace) after the destruction of the Pharoah, and by that time all the Israelites had accepted faith.

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ اُمَّهٗۤ اٰيَةً وَّاٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّ مَعِيْنٍ ﴿۵۰﴾

50. And We made Maryam and her son [77] a sign and gave them shelter on an elevated land [78] where was a place for abiding and running water before sight.

77. From this we learn that Hazrat Iesa (On whom be peace) was created without a father, because if he had a father then he would have been linked with his father. Says Allah Almighty: "*Call them after their fathers*" (S33:V5). For this reason the Holy Qur'aan has not mentioned any woman's name besides that of Sayyeda Mariam.

78. Whose name is Nasira, is found in the locality of Ieliya. This is one of the famous towns of Damascus. Being fed up with the Jews, she moved to this place and stayed there for twelve years with Hazrat Iesa (On whom be peace). This place is high above sea level and is thus called elevated land (*Tafseer Rohhul Bayaan, etc.*). This was a land full of vegetation and had many streams of water.

SECTION: 4

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۵۱﴾

51. O Messengers! Eat pure things [79] and do good deeds [80]. I know [81] your deeds.

79. This means Oh Messengers! Eat and drink to your satisfaction all the tasty and lawful things. To make lawful things unlawful is against piety. However, true piety is abstention from unlawful things. Some people do not eat meat, yet they do not perform their Salaahs, and abstain from lies. These are not Sufis.

80. This means We had given this order to the Prophet of the time during all periods. This tells us that to obtain lawful and wholesome sustenance is an act of great worship. This generates a great deal or taste in all acts of worship.

81. This tells us that worship was obligatory upon the blessed Prophets as well. No matter what status and category they may be, no one can be exempted from worshiping Allah Almighty.

وَ اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿۵۲﴾

52. And assuredly, this religion of yours is one religion [82] and I am your Lord therefore fear Me.

82. Because all the heavenly religions are common with regard to beliefs. The difference was in the practices. It should be remembered that religion is the name of beliefs, while deeds are termed as creed. The meaning of piety is not giving up the eating of wholesome and tasty things, but abstention from unlawful deeds.

53. Then their people cut up their affairs among themselves [83]. Each group is happy [84] over that what is with them.

فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۵۳﴾

82. This means the Christians and jews were divided into opposite seats and began to call one another infidels.

84.This means they made their own opinions as an act of religion and expressed joy at it, as can be seen from "*with them*".

54. Therefore leave them in their intoxication for a time [85].

فَذَرْهُمْ فِیْ غَمْرَتِهِمْ حَتّٰی حِیْنٍ ﴿۵۴﴾

85. Until the time of death. From this we learn that it is not permissible to force the infidels to accept Islam.

55. And they imagining that by the wealth and children with which We are helping them [86].

اَیَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّ بَنِیْنَ ۙ﴿۵۵﴾

86. This means the infidels were deceived. They thought that if infidelity was evil, and if Allah Almighty was displeased with us, then inspite of our infidelity, why has He given us children and weatlh, and how would the Muslims be, generally poor? This makes it seem as if infidelity is a good thing. To this day, the negligent and the infidels fall prey to this type of deception.

56. We hasten to give them good? Nay, but they are not unaware [87].

نُسَارِعُ لَهُمْ فِی الْخَیْرٰتِ ؕ بَلْ لَّا یَشْعُرُوْنَ ﴿۵۶﴾

87. That these infidels have taken the children and wealth to mean the mercy of Allah Almighty, although this very concept had been the cause of their punishment.

57. Undoubtedly, they are those who tremble because of the fear of their Lord [88].

اِنَّ الَّذِیْنَ هُمْ مِّنْ خَشْیَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۙ﴿۵۷﴾

88. By fear is meant that though they do good deeds, they still have fear. In fact, the higher the status of a believer, the greater is his fear.

58. And those who believe [89] in the signs of their Lord.

وَ الَّذِیْنَ هُمْ بِاٰیٰتِ رَبِّهِمْ یُؤْمِنُوْنَ ۙ﴿۵۸﴾

89. This means they regard all these as true and thereby act upon them *(Tafseer Roohul Bayaan)*. Thus, action is included in this.

59. And those who do not make any partner [90] with their Lord.

وَ الَّذِیْنَ هُمْ بِرَبِّهِمْ لَا یُشْرِكُوْنَ ۙ﴿۵۹﴾

90. This means they keep far away from Polytheism in respect of beliefs (infidelity) and polytheism is in respect of action and deeds (hypocrisy or false pretensions).

وَ الَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ﴿۶۰﴾

60. And those who give what they give and their hearts are trembling [91] because they are to return [92] to their Lord.

91. This tells us that to do good deeds and fear Allah Almighty are signs of excellence of faith. There is no greatness in expressing fear after committing a sin. Even the devil had expressed "*Verily I fear Allah, Lord of the Worlds*" (S39:V16).Thereafter, he continued sinning. However, to express fear after committing a sin as a means of giving up sins is an excellent thing. And not expressing fear after committing a sin, is a criminal act.

92. We do not know what our reckoning would be, and whether these deeds would be accepted or not. Due to fear of this, we should not be proud of our deeds.

اُولٰٓىِٕكَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَ هُمْ لَهَا سٰبِقُوْنَ ﴿۶۱﴾

61. These people hasten on to do good, and they are first to attain them [93].

93. In this verse, two attributes of pious people have been mentioned:

1. To make haste in doing good deeds.
2. To make an effort to beat one another in doing good deeds, to have a desire and greed for good deeds, too, is an act of goodness.

وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۶۲﴾

62. And We do not burden any soul but according to its capacity and with Us is a Book that speaks the truth [94] and they shall not be wronged [95].

94. By this book is meant The Divine Tablet, or the book of deeds of every person. It should be remembered that speaking the truth by this book is not for the knowledge of Allah Almighty, but it would be for fixing the contents of the doer of the deeds.

95. Not in a way that they would be punished without them having committed sins, nor in a way that the reward of their good deeds be withheld from them, without any reason. It should be remembered that the non- acceptance of anyone's good deeds would be due to the person's own negligence. Thus, there can be no objection raised against this verse. From this verse we learn that the minor children of the infidels will not be the inmates of Hell because they had not committed any sin, and meting out punishment without sin is declared unjust by Allah Almighty.

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَ لَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ ﴿۶۳﴾

63. Nay, but their hearts are heedless [96] of it, and their deeds are separate [97] from those works that they are doing.

96. This means from the Holy Qur'aan or from their record of deeds.

97. This means that the deeds of the evil doers are different to that of the pious. These are distinguished from the evil deeds.

حَتّٰۤى اِذَاۤ اَخَذْنَا مُتْرَفِیْهِمْ بِالْعَذَابِ اِذَا هُمْ یَجْـَٔرُوْنَ ﴿۶۴﴾

64. Until, when We seized their rich people in agony [98] then they began to cry for help.

98. It is apparent that by this punishment mean the punishment of Hell i.e. first Allah Almighty will place the leaders of the infidels in Hell. Those subordinate to them would be engaged in observing, coaxing.

لَا تَجْـَٔرُوا الْیَوْمَ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿۶۵﴾

65. Cry not this day, you shall not be helped [99] by Us.

99. This tells us that the believers would be obtaining help from Allah Almighty - the intercession of the pious and the minor children. Also, acceptance of their good deeds. All this will take place by Divine help.

قَدْ كَانَتْ اٰیٰتِیْ تُتْلٰى عَلَیْكُمْ فَكُنْتُمْ عَلٰۤى اَعْقَابِكُمْ تَنْكِصُوْنَ ﴿۶۶﴾

66. Assuredly, My signs were recited to you, and then you used to turn back on your heels.

مُسْتَكْبِرِیْنَ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿۶۷﴾

67. You boast on the service of the sacred place, telling absurd stories they're by night leaving the truth [100].

100. In this verse three sins of the infidels are mentioned: not to listen attentively to the Holy Qur'aan sayings that they are the residents, of the Haram Shareef and as such no punishment would come to us, instead of engaging themselves in the remembrance of Allah Almighty when gathering around the Ka'ba keeping themselves busy in worthless story telling; and making fun of the Holy Qur'aan. From this we learn that staying at sanctified places is not beneficial to the infidels. The devil was staying with the angels, yet he was totally destroyed.

اَفَلَمْ یَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ یَاْتِ اٰبَآءَهُمُ الْاَوَّلِیْنَ ﴿۶۸﴾

68. Did they not ponder over the words? Or did their come to them what had not come to their forefathers? [101].

101. This means before you, Prophets had come into the world and their religions were conveyed to the people. Why then are you so surprised at the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم?

اَمْ لَمْ یَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ﴿۶۹﴾

69. Or did they not recognise their Messenger [102]; therefore they are refusing him?

102. This tells us that every attribute of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a proof of his Prophethood and the Messenger of Allah صلی اللہ علیہ وآلہ وسلمappears before all like a light, all of which will remain until the Day of Judgement. Here, the interrogative is used for negation i.e. means they did recognize.

اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَ اَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ۝

70. Or do they say, 'There is madness in him?' nay but he has brought them the truth and both of them are averse [103] from the truth.

103. This means that calling of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as mad or something else by the infidels was because they did not like the truth, hence they disliked the one who brought the message of Truth. Here, Truth either means Islam or the Holy Qur'aan, or all the injunctions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or all his attributes. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is truth himself, his every word and action is truth personified.

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ۝

71. And the truth had followed [104] their desires, then necessarily; the heavens and the earth and whosoever is in them [105] would have been ruined. Nay, but We have brought them that thing in which there was fame for them [106] but they have turned their faces from their own prestige.

104. From this we learn that truth is not within the control of human desire. However, there are some pious servants of Allah Almighty whose opinions and wishes become in accordance with that of the Divine Being like Hazrat Umar (May Allah be pleased with him) at whose wish about fifteen laws of Shariah have been revealed eg. Purdah or veiling of women, prohibition of alcohol, Maqaame Ebrahim near the Holy Ka'ba being made into a sanctified place for worship, etc. We further learn that there is a big difference i.e. between mere desire and positive opinion. Desire is a name given to selfish wishes, while opinion is a view point guided by faith. Truth is not in accordance with selfish desire, but it is according to viewpoint guided by faith.

105. It is because the infidels desire polytheism, infidelity, injustice, etc. If such laws had been revealed in the Holy Qur'aan and people had indulged in infidelity, polytheism, injustice, disobedience to Allah Almighty by acting upon them, then most certainly Divine punishment would have come down.

106. This means the Holy Qur'aan in which there was fame for them in this world and the Hereafter and would have been entitled for Paradise by acting upon it and would have become world leaders.

اَمْ تَسْئَلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَّ هُوَ خَيْرُ الرّٰزِقِيْنَ ۝

72. Do you ask them any recompense, but recompense of your Lord is the best [107]; and He is the Best Provider? [108].

107. This means the reason for the infidels not accepting faith is not that you ask of them wages for accepting it, which they found burdensome, but it is due to their rebelliousness. This tells us that no Prophet had taken wages for propagating the religion of Allah Almighty.

108. This does not mean that there are many providers of sustenance and that Allah Almighty is better than all of them. On the

contrary, in the Arabic language when one wants to describe anything of absolute excellence then such an expression is used. An example of this is the following verse: *"So blessed be Allah, the Best Creator"* (S23:V14). The purpose of this verse is not to show excellence in any comparative form, but it is the expression of Divine excellence. Or it could mean that of the means that are available for obtaining sustenance, the most superior is the worship and remembrance of Allah Almighty. The servants of the kings and the wealthy obtain their sustenance by serving them. Hence, these wealthy people have become a means of obtaining their sustenance.

73. And undoubtedly, you call them towards the straight path.

وَ اِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۳﴾

74. And undoubtedly, those who do not believe in the Hereafter, necessarily they are deviated from the straight path [109].

وَ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ ﴿۷۴﴾

109. From this we learn that the fear of the Day of Judgement helps the person towards piety while the lack of fear for this Day is the root of all sins.

75. And if We had mercy on them and relieved them of the affliction that has touched them, then necessarily, they would persist in their contumacy going astray [110].

وَ لَوْ رَحِمْنٰهُمْ وَ كَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۷۵﴾

110. Due to the prayer of the Holy Prophet صلى الله عليه وآله وسلم, Makkah Muazzamah was plunged into seven years of severe famine, so much so that in order to survive, people were eating the bark of trees. Thereafter, the leader of the city approached Hazrat Abu Sufyaan to plead to the Holy Prophet صلى الله عليه وآله وسلم to pray for rain. Hazrat Abu Sufyaan said to the Holy Prophet صلى الله عليه وآله وسلم that you claim to be the mercy unto the world, yet you are seeing how the Makkans are being destroyed by hunger. Pray that Allah Almighty ends this famine. Then the Messenger of Allah صلى الله عليه وآله وسلم prayed for an end to this famine. Reference to it is made in this verse. Allah Almighty says that these people practice flattery temporarily, and after they are relieved of the hardship, they will not come back to you. From this we learn that even the infidels knew that the prayer of the Holy Prophet صلى الله عليه وآله وسلم can ward off calamities. Thus, any person after claiming to be a Muslim turns away from the court of the Holy Prophet صلى الله عليه وآله وسلم is more foolish than the infidels.

76. And undoubtedly, We seized them in agony, but neither they did humble before their Lord and nor they entreat [111].

وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُوْنَ ﴿۷۶﴾

111. From this emerge two issues:
1. That to disobey Allah Almighty even at the time of difficulties is a proof of one who is wretched.
2. To turn to the court of the Holy Prophet صلى الله عليه وآله وسلم to seek material benefits only, is an act of selfishness and not piety. Observe, Abu Sufyaan had come to the Holy Prophet صلى الله عليه وآله وسلم when in need, but

Allah Almighty says he had not submitted himself in obedience.

77. Until when We opened on them the door of any severe torment [112], now that they are lying despaired therein.

حَتّٰۤى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ۠ ؏

112. By this severe punishment is either meant punishment at the time of death, the punishment of the grave, or the future Muslim victories which are a punishment for the infidels. In any case, it denotes the future punishments. They have been linked with the future because they are destined to come, without any doubt. Because this verse is Makkan, it cannot be said with certainty that these verses were revealed after the Battle of Badr.

SECTION: 5

78. And it is He who made for you ears and eyes and a heart [113]. Very little you are grateful [114].

وَ هُوَ الَّذِيْۤ اَنْشَاَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ۝

113. So that you can listen to the Truth, see the Truth, understand the Truth. Those who have not utilised their ears, and their eyes intellect on this, they have not expressed their true gratitude for receiving these bounties.

114. The more the Muslims thank Allah Almighty, it is less in comparison to the intrinsic values of these bounties i.e. one cannot thank Allah Almighty enough for providing us with these bounties. Our entire worship of a lifetime is not enough for thanking our Creator for providing us with just one glass of water. The infidels do not express gratitude at all, because even their outward forms of thanksgiving is not gratitude at all.

79. And it is He who has spread you in the earth [115] and to Him you are to be raised.

وَ هُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ وَ اِلَيْهِ تُحْشَرُوْنَ۝

115. By *'spread you'* is meant Allah Almighty has established all the people in different countries, and granted everyone sustenance according to their needs. Or it could be by increasing the progeny from one person and spreading it. From this we learn that the original place of man is the earth, although there are some who are temporarily dwelling in the heavens, like Hazrat Iesa (On whom be peace). But this dwelling is temporary just as Hazrat Adam (On whom be peace) was in Paradise, or the going of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to the heavens on the night of Me'raj.

80. And it is He who gives life and causes death 116 and for Him the alternation [117] of night and day. Do you not then understand?

وَ هُوَ الَّذِيْ يُحْيٖ وَ يُمِيْتُ وَ لَهُ اخْتِلَافُ الَّيْلِ وَ النَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ۝

116. By this is meant Allah Almighty has no associate in giving life and causing death. Raising the dead to life by Hazrat Iesa (On whom be peace) was by the permission of Allah Almighty. Thus, he was only its apparent cause. There is no inconsistency in the verse.

117. All these changes of hot and cold, of

increase and decrease, of light and darkness, are all from Allah Almighty.

81. Nay, but they said what the former used to say.

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ﴿٨١﴾

82. They said, 'what! When we are dead and become dust and bones, shall we indeed be raised up again?[118]

قَالُوْٓا ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَ اِنَّا لَمَبْعُوْثُوْنَ ﴿٨٢﴾

118. This is a question of contradiction i.e. this can never happen because the previous Prophets had made the promise of the Day of Judgement to our forefathers, but it had not come. From this one can understand that some teachings of the previous Prophets had come to them and that they had remembered some of these.

83. Undoubtedly, this was promised to us and before us [119] to our forefathers. This is not but the same former fables.

لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٨٣﴾

119. This expression is that of those infidels who were believers in the existence of Allah Almighty. Some among them were atheists as who were saying: "*And none destroys us but time*" (S45:V24). This is not their answer. Hence, there is no inconsistency in the verse.

84. Say you; 'whose is the earth and whatever is in it if you know.'

قُلْ لِّمَنِ الْاَرْضُ وَ مَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٤﴾

85. Now they will say to Allah [120]. Say, 'Do you not ponder' [121].

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿٨٥﴾

120. This means that these infidels accept all these qualities in respect of Allah Almighty: of territory, of dominio. Hence, they admit this without any hesitation, yet they do not obey Allah Almighty.

121. Why do they not believe in Allah Almighty, why do they not declare faith in the Day of Judgement? This tells us that the mere acceptance of the Personality and Attributes of Allah Almighty is not faith, the acceptance of Prophethood is just as important.

86. Say you, 'Who is the Lord of the seven Heavens and the Lord of the Throne.'

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٨٦﴾

87. Now they will say, 'This is the Grandeur of Allah.' Say you, 'Why do you not fear then?'

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿٨٧﴾

88. Say you, 'In Whose hand is the control of every thing [122] and He

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَیْءٍ وَّ هُوَ

يُجِيْرُ وَ لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۸﴾

gives refuge and none can give refuge against Him, if you have knowledge?' [123].

122. There are many differences between territory and dominion: control over the body is under territory, control of the soul is under dominion; outer control is under territory, inner control is under dominion; control of the property is under territory, control of the creation is dominion. It is for this reason that territory can be proven for the creation as well, but dominion is for Allah Almighty alone. A king has control over jail and death sentence, but life, sickness and cure are in the control of Allah Almighty alone.

123. This means that after acknowledging all these things, they are still polytheists because they accept some servants of Allah Almighty equal to Him. Thus they would be speaking to their idols on the Day of Judgement in the following way. *"When we made you equal to the Lord of the worlds"* (S26:V98). Also, one of the beliefs was that some servants have a bluff over Allah Almighty. Because Allah Almighty is alone and cannot control the management of the world by Himself, He has therefore made them His associates in His management. This belief has been refuted in the following verse: *"And none is the supporter of Him because of weakness"* (S17:V111). Hence, they have become polytheists. Some infidels believe that Allah Almighty has a wife and children. Also, if anyone after rejecting the Holy Prophet صلی اللہ علیہ وآلہ وسلم accepts all the attributes of Allah Almighty, he is a similar polytheist as the one who believes in several gods. The infidels of Arabia became infidels due to their beliefs in these things without accepting the medium (WASEELAH) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The true reality of Faith is that one should believe in the Personality and Attributes through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: *"It is He Who has sent His Messenger with guidance and the religion of Truth"* (S48:V28).

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿۸۹﴾

89. Now they will say, 'This is the Grandeur of Allah.' Say you, 'in what delusion are you lying in?' [124].

124. That after having accepted everything, they still do not become believers, do not abandon polytheism. Your condition is like that person who has been put under a magical spell.

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۹۰﴾

90. Nay, but We have brought them the truth, and undoubtedly, they are liars [125].

125. This means that all their beliefs, sayings and deeds are false because they are deniers of the Day of Judgement and upholders of polytheism. They regard unlawful as lawful. Or it could mean they say few things, truthfully, but they are liars, just as the hypocrites who would say to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that you are the Messenger of Allah, yet they were talking lies. They were not his sincere followers. Likewise, these infidels would verbally say that Allah Almighty is the Creator and the Master, yet inwardly they were liars and rejectors of these attributes of Allah Almighty.

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّ مَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۭ بِمَا

91. Allah gas not taken any child [126] **for Himself, and nor is there any other god along with Him. If it were**

خَلَقَ وَ لَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ﴿۹۱﴾

so, each god [127] would have taken whatever he created and eachwould have wished superiority over the other. Glorified is Allah above all that which they attribute Him.

126. The Christians believe that Allah Almighty has a son and the polytheists of Arabia would say that the angels are the daughters of Allah Almighty. In these verses all such beliefs are refuted.

127. This tells us that it is absolutely necessary for God to be a Creator. This means that when a country is distributed amongst a few kings, and had there been a few creators, they would distribute the country made by them. There would not have been one Creator for the entire world. No lord would have been under control of the other, nor would he have been obedient to another, nor would he have been independent.

عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۹۲﴾

92. Knower of the Unseen and the apparent; therefore He is Exalted above what they associate.

SECTION: 6

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۙ﴿۹۳﴾

93. Say you, 'O my Lord, if you would show me with what they are promised' [128].

128. By this punishment is meant worldly punishment, i.e. if in my presence and during my worldly life, if worldly punishment were to be sent on the infidels, then Oh Allah keep me safe from it.

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿۹۴﴾

94. O my Lord; then put me not with the unjust people [129].

129. By saving me from the beliefs, doings and punishment of the infidels. This prayer is there to be taught to the Ummah (followers) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Otherwise the blessed Prophets, and especially the Holy Prophet صلی اللہ علیہ وآلہ وسلم are free of all sins. In his presence no unseen worldly punishment will come to the infidels. Says Allah Almighty: "*And Allah is not one to chastise them, while (oh beloved Prophet) you are in their midst*" (S8:V33). Thus coming of Divine punishment is just as impossible as there being two Gods.

وَ اِنَّا عَلٰٓى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ﴿۹۵﴾

95. And undoubtedly, We are Powerful to show you that which We are promising to them [130].

130. The purpose of this verse is to show that Allah Almighty has full power to show the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his own life time, punishment on the infidels in the form of Muslim victories over them. Allah Almighty had shown all this to His beloved Prophet صلی اللہ علیہ وآلہ وسلم . Here it does not denote punishment of devastation because regarding this, a promise has been made that this type of punishment would not come to them in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hence, this verse in no way can be taken as a proof for possibility of a lie. Stones coming down upon them from an unknown source, mutilation of the facial forms etc. are Divine punishments which did not

come on these infidels of Makkah as per Divine promise, was not possible to come to them.

اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ؕ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ﴿۹۶﴾

96. Repel the evil with that which is the best [131]. We know well what they attribute [132].

131. This means eradicate their polythesim through Tauheed (Oneness of Allah Almighty), their sins through piety and purity, evil through goodness, darkness through light, objections through proofs, their cruelty through mercy and benevolence, their moral deficiencies through your lofty conduct, ignorance through knowledge, cruelty through Jihad - (Holy War). In short, there is great dimensional scope in this verse. In this word "*best*" hot, cold, propagation, Jihad - (striving in the path of Allah) severe punishments, etc. all these are included. The operation performed by the surgeon on the patient is the best form of obtaining a cure. Thus, this verse is not abrogated but is firm and everlasting.

132.Between you and Allah Almighty, because they try to prove partners, or children for Allah Almighty and they call you insane or a pretender. Allah Almighty says "*We will punish them for this*".

وَ قُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ۙ﴿۹۷﴾

97. And say [133] you, 'O my Lord, I seek refuge in you from the evil suggestions of the Satan.

133. In this there is a mystical hint eg. in order to make your Dua effective, you require a pure tongue or the permission of one who is of pure tongue because "I, *my Lord, I seek refuge in You*" is a prayer, and in 'Say' the hint is to the pure tongue of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This means, Oh My Beloved, the prayer should be one instructed by Us, but the tongue should be yours. The bullet fires effectively from a rifle.

وَ اَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ﴿۹۸﴾

98. And O my Lord; I seek refuge in You lest they come to me [134].

134. From this we learn that through the bounty and blessings of Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully protected from the temptations and evil suggestions of the devil. Also, the devil is out of bounds from the Holy Prophet صلی اللہ علیہ وآلہ وسلم because Allah Almighty has taught him this prayer which the Messenger of Allah صلی اللہ علیہ وآلہ وسلم asked, and it was accepted. Furthermore, even the greatest of person should not regard himself safe from the devil. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم sought the refuge from the devil, then who are we?

حَتّٰۤى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ۙ﴿۹۹﴾

99. Till when death 135 comes to anyone of them, he says that, 'O my Lord; send me back [136].

135. This means that the infidel remains firm on his infidelity until death. At the time of death he expresses a desire to return to the world, which is not fulfilled. This tells us that a believer does not show the desire to come back to the world, besides the martyrs whose desire is to return once again to the world to fight for the cause of Allah Almighty as is found in Hadith Shareef.

136. Here, the plural form is used for the

sake of respect as in "*Undoubtedly, We sent it down in the night of Power*" (S97:V1), or the call is to Allah Almighty and the request is to the angels who were bringing them from the world to here.

100. Happily, now I may earn some good in that what I have left behind [137]. Never, this is only a word which he utters [138]. And in front of them is a barrier until the Day when they shall be raised [139].

لَعَلِّیۡۤ اَعۡمَلُ صَالِحًا فِیۡمَا تَرَکۡتُ کَلَّا ؕ اِنَّهَا کَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَ مِنۡ وَّرَآئِهِمۡ بَرۡزَخٌ اِلٰی یَوۡمِ یُبۡعَثُوۡنَ ﴿۱۰۰﴾

137. By this it is meant that world, or the wealth, or children i.e. whatever deficiencies I had left behind in your life, your wealth or your children, I would like to rectify that.
138. But this desire of his will not be fulfilled. After death no one comes back for performing deeds. The raising of people to life by Hazrat Iesa (On whom be peace), while Hazrat Uzair's (On whom be peace) coming back to life is not included in this. His returning to the world was not for the desire of doing good deeds again, but it was done by Allah Almighty to show His power.
139. Barzakh is the name given to the period after one experiences death, until the resurrection on the Day of Judgement. This is a cover which prevents the person from returning to the world.

101. Then when the Trumpet shall be blown there shall be no relationship [140] among them, nor will they ask after one another.

فَاِذَا نُفِخَ فِی الصُّوۡرِ فَلَاۤ اَنۡسَابَ بَیۡنَهُمۡ یَوۡمَئِذٍ وَّ لَا یَتَسَآءَلُوۡنَ ﴿۱۰۱﴾

140. The Holy Prophet's صلی اللہ علیہ وآلہ وسلم geneology is excluded from it. The geneology of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be of benefit for the believers as is recorded in authentic Ahadith (DARRUL MUKHTAR). In fact, on the Day of Judgement, after the calm is restored, the closely related believers, too, would be interceding. Minor children, pious parents, religious mentors, the teachers, etc. would be interceding for their dear ones. Says Allah Almighty: "*Firm friends shall be foes to one another on that day, but the God-fearing*" (S43:V67). It is further said: "*We joined them with their offspring*" (S52:V21).

102. Then whose scales are heavy, they would reach to their goals [141].

فَمَنۡ ثَقُلَتۡ مَوَازِیۡنُهٗ فَاُولٰٓئِکَ هُمُ الۡمُفۡلِحُوۡنَ ﴿۱۰۲﴾

141. These are those pious people whose good deeds are heavier than their sins.

103. And whose scales [142] are light, these are they who put their souls in loss. Forever they will remain [143] in the Hell.

وَ مَنۡ خَفَّتۡ مَوَازِیۡنُهٗ فَاُولٰٓئِکَ الَّذِیۡنَ خَسِرُوۡۤا اَنۡفُسَهُمۡ فِیۡ جَهَنَّمَ خٰلِدُوۡنَ ﴿۱۰۳﴾

142. This means the infidels who never had any good deeds, or they had but they were not accepted, like the charities of the infidels, etc.

143.From this we learn that there would be weighing in for some of the infidels. At another place it is said: "*And We shall not establish any weight for them on the Day of Judgement*" (S18:V105). By this it is meant some other infidels. Or, this verse could mean that the good deeds, charities, etc will be weightless - they would be light, because the weight of the good deed is due to faith and sincerity.

104. The flame of the fire shall smite their faces and they shall glower therein [144].

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَ هُمْ فِيْهَا كٰلِحُوْنَ ﴿۱۰۴﴾

144. From this we learn that the fire of Jahannam will not be able to disfigure the face of the believers, it will not be able to burn the parts of Sajdah, especially as is reported in Hadith Shareef. Here, the burning of the face, etc. is declared as the punishment for the infidels.

105. Were not My signs recited to you, you then used to belie [145] them?

اَلَمْ تَكُنْ اٰيٰتِیْ تُتْلٰی عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿۱۰۵﴾

145. This means the burning of the face is the punishment for your infidelity and rejection of faith.

106. They will say, 'O our Lord; our misfortunate overcame us and we were people misguided'.

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَآلِّيْنَ ﴿۱۰۶﴾

107. O our Lord; take us out of the Hell, if we do the same again, we are then unjust' [146].

رَبَّنَاۤ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿۱۰۷﴾

146. The inmates of Hell would be calling upon Malik, the gate keeper of Hell for forty years. Thereafter, in reply, he would tell them to stay in Hell. Then they would call upon Allah Almighty for a period of double the lifespan of the world, to which they would receive the reply which is stated in the following verse. The life span of the world is three hundred and sixty thousand years (*Tafseer Khazainul Irfaan*).

108. The lord will say, 'remain lying [147] despite therein and speak not to me.

قَالَ اخْسَـُٔوْا فِيْهَا وَ لَا تُكَلِّمُوْنِ ﴿۱۰۸﴾

147. The following verse: "*And the praying of the infidels is not but in wandering*" (S40:V50), could be a commentary of the verse under dis-discussion. i.e. in the Hereafter, the prayers of the infidels would be in vain, as they have no credence, but some of their prayers are answered in this world. The devil's prayer for the extension of life was granted with some modification.

109. Undoubtedly, a group [148] of My bond-men used to say. 'O our Lord;

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِیْ يَقُوْلُوْنَ

رَبَّنَآ اٰمَنَّا فَاغْفِرْلَنَا وَارْحَمْنَا وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۰۹﴾

we believed so forgive us and have mercy [149] upon us and You are the Best of merciful.

148. These are those pious believers who despite being pious would look upon themselves as sinners and would seek forgiveness from Allah Almighty.

149. This means that when some of Our servants were seeking forgiveness in Our court, as sinners, although they were pious, you were mocking at their prayer. From this Dua we learn that we should offer prayer in the court of Allah Almighty through the medium of our faith as it appears from "*we believe*". What it means is "*Oh Allah we are sinners, but not rebels. We are believers. Through the blessing of our faith forgive us.*"

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ ذِكْرِىْ وَ كُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿۱۱۰﴾

110. 'Then you made them a laughing stock [150], until in making them such, you forgot [151] My remembrance and at them you used to laugh',

150. From this we understand that to make fun of the pious is not an ordinary but a severe form of infidelity, because this leads to the negligence of the heart as a result of which a person would never worship Allah Almighty. This type of crime is unpardonable, and Allah Almighty takes severe retribution for this. This verse was revealed against those infidels of Quraish who were making fun of the poor Companions. Hazrat Ammaar, Hazrat Yaseer, Hazrat Bilal (May Allah be pleased with them).

151.This means you were so engrossed in making fun of them that you were unable to remember Allah Almighty. Thus, these pious people became a means of your negligence because of your maliciousness. Hence, there is no inconsistency in the verse. These pious servants remind you about the remembrance of Allah Almighty.

اِنِّىْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ الْفَآٮِٕزُوْنَ ﴿۱۱۱﴾

111. Undoubtedly, this day I recompensed [152] them for their patience that they alone are triumphed'.

152. That type of compensation which is beyond your imagination. For this reason, full description of the nature of recompense is not given.

قٰلَ كَمْ لَبِثْتُمْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ ﴿۱۱۲﴾

112. Allah said, ' how long did you stay in the earth by numbers of years [153].

153. Allah Almighty would say this to the infidels. It should be remembered that the infidels were stopped from indulging in conversation of apologies. This conversation is one of rebuke and censure, hence it does not contradict the previous verse.

قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ ﴿۱۱۳﴾

113. They said, 'We stayed for a day in the earth or part [154] of day, therefore ask those who count [155].

154. Because the period of comfort seems very little. The world was a place of comfort

155. This means ask these angels who had been appointed to record our ages and deeds.

for the infidels. Or, in contrast with the life of Hell, the worldy life would be felt very little.

قٰلَ اِنۡ لَّبِثۡتُمۡ اِلَّا قَلِيۡلًا لَّوۡ اَنَّكُمۡ كُنۡتُمۡ تَعۡلَمُوۡنَ ﴿۱۱۴﴾

114. Allah said, 'you stayed not but little, if you would have knowledge'.[156]

156. This means if you had been aware of this in the world, that the life of the world in comparison to that of the Hereafter is very little, then you would have come from there, doing good deeds.

اَفَحَسِبۡتُمۡ اَنَّمَا خَلَقۡنٰكُمۡ عَبَثًا وَّاَنَّكُمۡ اِلَيۡنَا لَا تُرۡجَعُوۡنَ ﴿۱۱۵﴾

115. Do you then think that We made you in vain [157] and you are not to return [158] to Us?

157. From this we learn that by not worshipping Allah Almighty is regarding oneself as useless, because the true purpose of our life is the worship of Allah Almighty.

158. This address would be made to these infidels who were rejectors of the Day of Judgement, like the common polytheist, or to those infidels, who after believing in the Day of Judgement, were not preparing themselves for it, like the Jews, Christians, etc.

فَتَعٰلَى اللّٰهُ الۡمَلِكُ الۡحَـقُّ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الۡعَرۡشِ الۡكَرِيۡمِ ﴿۱۱۶﴾

116. Then EXALTED HIGH is Allah, the True King, there is no god except He; the Lord of the Honoured Throne [159].

159. Although Allah Almighty is the Lord of every particle of this world, the demand of respect is that His Divinity should be connected to His creation. Do not call upon Him as the Lord of the infidels, but instead as Lord of Muhammad صلی اللہ علیہ وآلہ وسلم.

وَمَنۡ يَّدۡعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرۡهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنۡدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفۡلِحُ الۡكٰفِرُوۡنَ ﴿۱۱۷﴾

117. And whosoever worships any other god beside Allah [160], for whom he has no proof [161], then his account is with his Lord [162]. Undoubtedly, the infidels have no rescue.

160. This verse is a commentary of all those verses in which to call upon all those besides Allah Almighty has been prohibited. This means do not call those other than Allah, as Allah Almighty, and do not worship them. Otherwise, Allah Almighty Himself has called upon His servants and has given them permission to call upon these pious servants. How can mere calling be polytheism.

161. By 'proof' here is meant the instruction of the Prophet. This means no Prophet had given a false proof as a command for polythiesm. Otherwise, the infidels were uttering much intellectual nonsense on polytheism, which they are presenting as proof.

162. This means the true punishment for polytheism would be received by the polytheists only after the Day of Judgement, after the reckoning, the difficulties of the world and grave are not the actual punishment for polytheism. The severity of the cell is not part of the punishment, the period of jail only begins after the completion of the case.

وَ قُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾ ع

118. And you submit, 'O my Lord forgive [163] and have mercy and You are the best of merciful.

163. For my Ummah (followers), or for all the believers - whether from this Ummah or from the previous Ummah. In it there is a proof for the Holy Prophet's صلی اللہ علیہ وآلہ وسلم intercession i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the intercessor.

آیاتها ۶۴ ۲۴ سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ ۱۰۲ رکوعاتها ۹

THE LIGHT(AL-NOOR)

(MADANI) Revealed After Hijrah

9 Sections and 64 Verses1

1. Hazrat Umar (May Allah be pleased with him) wrote to the people of Kufa to teach Surah Noor to their womenfolk. Hazrat Ayesha (May Allah be pleased with her) says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم said, do not allow your womenfolk to sit on the balcony without purdah, teach them to write, to use the spinning wheel and teach them Surah Noor (*Tafseer Roohul Bayaan,etc*), because in this Surah are found laws pertaining to modesty and chastity. Therefore learning of this Surah is emphasized.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

سُوۡرَۃٌ اَنۡزَلۡنٰہَا وَ فَرَضۡنٰہَا وَ اَنۡزَلۡنَا فِیۡہَاۤ اٰیٰتٍۭ بَیِّنٰتٍ لَّعَلَّکُمۡ تَذَکَّرُوۡنَ ①

1. This is a chapter (surah) [2] that We have sent down, and We have made obligatory [3] its commandments, and We have sent down bright signs in it so that you may take heed.[4]

2. Collection of these verses which has been given a name is called the Surah. The Makkan Surahs were revealed before the Hijrah (Migration) while the Madinite Surahs were revealed after Hijrah.

3. On the believers because most laws of this Surah are not for the infidels.

4. This means, pertaining to this form, the clear verses concerning the important laws have been revealed by means of which almost the entire penal system is established eg. punishment for committing adultery, and accusing an innocent person of adultery and matters relating to it.

اَلزَّانِیَۃُ وَ الزَّانِیۡ فَاجۡلِدُوۡا کُلَّ وَاحِدٍ مِّنۡہُمَا مِائَۃَ جَلۡدَۃٍ ۪ وَّ لَا تَاۡخُذۡکُمۡ بِہِمَا رَاۡفَۃٌ فِیۡ دِیۡنِ اللّٰہِ اِنۡ کُنۡتُمۡ تُؤۡمِنُوۡنَ بِاللّٰہِ وَ الۡیَوۡمِ الۡاٰخِرِ ۚ وَ لۡیَشۡہَدۡ عَذَابَہُمَا طَآئِفَۃٌ مِّنَ الۡمُؤۡمِنِیۡنَ ②

2. The adulteress and adulterer, then flog each [5] of them with hundred [6] stripes, and you should not be compassionate for them in the religion of Allah if you believe in Allah and the Last Day [7], And let a party of Muslims [8] be present at the time of their punishment.

5. This verse is taken as a proof by the Hanafis that the punishment of this type of adultery is only a hundred lashes, and banishment for one year is not included in this penal ordinance. In those Ahadith in which there is an order of banishment of a year, is a punishment action i.e. if the judge considers it appropriate, he could mete out this punishment. Hence, there is no inconsistency between the verse and the Hadith. In this verse religious

legal limits are mentioned, while in the Hadith the punitive action is described.

6. In it address is made to the authorities because the religious legal system is established and maintained by these authorities only. Here by adulterer and adulteress is meant those who are not chaste because the punishment of a chaste adulteress is stoning to death. A chaste person is that person who is free, a believer, has come of age, and has had sexual intercourse with his wife through legal marriage.

7. This means in maintaining legal punishments do no show anyone favouritism, nor pardon a weak person out of pity. Neither should you be over awed by a person of social standing and thereby allow him to go free. This tells us that showing favouritism in meting out religious punishments is the way of the infidels. In addition, this type of favouritism will increase the crime rate in the world, bringing about instability in the country's law and order.

8. This means punish the criminals in public so that it becomes an object lesson for the onlookers.

3. The adulterer should not marry but an adulteress or an associates [9] and marry not an adulteress but an adulterer or associator, and this deed is forbidden to the believers.[10]

اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً وَّ الزَّانِيَةُ لَا يَنْكِحُهَاۤ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَ حُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ۝۳

9. This verse is abrogated in two ways. First, in the early days of Islam, marrying an adulteress was forbidden, then this verse: "*And perform marriage of those among you who have not been married*" (S24:V32) (*Roohul Ma'ani, Khazainul Irfaan*), abrogated it. Second now a believer cannot enter into marriage with a polytheist. Says Allah Almighty: "*And marry not idolateresses until they accept faith*" (S2:V221).

10. Reason for its revelation:
So poor immigrants (Muhajereen) had shown inclination to marry the wealthy immoral idolatresses of Madina in order to benefit from their wealth and that these women coming into marriage with them may repent from their evil ways. In response this verse was revealed in which they were stopped from this (*Roohul Ma'ani, Khazainul Irfaan*).

4. And those who blame chaste women, then bring not four witnesses flog them with eighty [11] stri pes and never accept any evidence of theirs, and it is they that are the dis-obedient. [12]

وَ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّ لَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝۴

11. This means that any person who slanders a chaste Muslim lady by saying that she has committed adultery, and fails to produce four eye witnesses shall be given eighty lashes for making this false accusation. The accusation could be explicit i.e. such and such a lady had committed adultery, or implicit i.e. the child of such and such a lady is illegitimate. It should be rememberd that if three people say that they had seen such a lady committing adultery, they too would be given this punishment, because four witnesses have not testified this. Even if two thousand people were to make this allegation without an eye witness, then all would be liable to this punishment as well.

12. From this verse a number of issues emerge:
i. The proof of adultery would be determined by four witnesses all of whom have to be eye witnesses.
ii. If any person who accuses a chaste woman of adultery is unable to prove it, he is liable for HADDE QAZAF i.e. punishment for false accusation.
iii. This punishment constitutes of eighty lashes.
iv. Such a slanderer's testimony will not be accepted in future, he will always be regarded as a reprobate witness.
v. Such a person is a transgressor.
vi. In respect of adultery the testimony of two men would be accepted.
It should be remembered that all these laws pertain to accusing a chaste woman. A chaste woman is she who has reached the age of majority, is a believer, is independent and intelligent and is free of adultery. Any woman who does not possesses all these qualities, her accuser of adultery would not be liable for HADDE QAZAF.

5. But those who repent thereafter act aright, undoubtedly, then Allah is forgiving, Merciful. [13]

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذٰلِكَ وَ أَصْلَحُوا ۚ فَإِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾

13. This means if the slanderer repents after receiving his punishment, he will no longer be regarded as a transgressor. However, his testimony would not be accepted. *'But those'* is linked with *'disobedient'*, while regarding testimony it has been stated that their testimony should never be accepted, i.e. neither before repentence nor after it.

6. And those who malign [14] **their own wives and they no evidence except themselves, then the evidence of any such of them is that he should bear witness** [15] **four times in the name of Allah that he is truthful.**

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَ لَمْ يَكُنْ لَّهُمْ شُهَدَآءُ إِلَّآ أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهٰدٰتٍ بِاللّٰهِ ۙ إِنَّهُ لَمِنَ الصّٰدِقِينَ ﴿٦﴾

14. Of adultery, or say that I have seen my wife committing adultery, or say that the child she is carrying is not mine, but it is illegitimate.

15. This means to say I bear witness about Allah would be equivalent to an established testimony.

7. And fifthly this that the curse of Allah be upon him if he be a liar.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكٰذِبِينَ ﴿٧﴾

8. And the punishment [16] **shall avert from the wife if she bears witness four times in the name of Allah that the man is a liar.** [17]

وَ يَدْرَؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهٰدٰتٍ بِاللّٰهِ ۙ إِنَّهُ لَمِنَ الْكٰذِبِينَ ۙ ﴿٨﴾

16. Here punishment denotes the punishment of adultery i.e. RAJAM or stoning to death, while testimony does not indicate religious testimony, but to take an oath four times on one's chastity and purity. From the style of the verse it can be seen that these oaths of the woman will only be useful to save her from the punishment. These oaths will have no bearing on the man.

17. In making this accusation.

9. And fifthly this that the curse [18] of Allah be upon the woman if the man is truthful.[19]

وَ الْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَاۤ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝٩

18. It should be remembered that cursing any Muslim by name or offering prayer of wrath for him is prohibited with the exception of mutual cursing in the case of adultery. No matter how sinful a Muslim may be he does not deserve to be cursed.

19. This is called mutual cursing. If the husband accuses his wife of adultery, and both are entitled to be witnesses and the wife demands her right, then *LEAAN* or oath of condemnation, becomes obligatory upon the husband and if he refuses to take this, he would be inprisoned until such time that he takes this oath or admits that he is a liar. If he admits his lie, *HADDE QAZAM* (eighty lashes) is the obligatory punishment to be meted out to him.

10. and if the grace of Allah and His mercy [20] had not been upon you, and that Allah is Relenting. Wise, He would have opened your secret.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَ اَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝١٠

20. Then you would have fallen in difficulty and you would not have known the laws pertaining *to LEAAN*, etc.

SECTION 2

11. Undoubtedly, those who have brought this big slander [21] are a party [22] from among you. Consider it not an evil for you; rather it is good for you. [23] For every one of them is the sin that he has earned, 24 and among them he who took the greater share, [25] for him is the mighty torment. [26]

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ۝١١

21. Here by *'big slander'* is meant accusation levelled against Hazrat Ayesha Siddiqah (May Allah be pleased with her). Because she is the mother of all the believers, and slander against the mother is the highest form of depravity for the son, hence this is called big slander. The gist of this incident is as follows. In the Fifth Hijri the Battle of Banu Mustaliq took place in which Hazrat Ayesha (May Allah be pleased with her) was with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. On returning to Madina, the Muslim soldiers stopped at one place. Before dawn, Hazrat Ayesha (May Allah be pleased with her) went to relieve herself at a secluded spot where her necklace broke. Due to the search for the necklace, there was a delay in her return. While this was happening, the soldiers set off without her because they were unaware of her problem. When she came back and found that the soldiers had departed she sat at that spot. Hazrat Sufwaan was kept behind to pick up all the belongings of the soldiers which may have been left behind, as was the custom in those days. When Hazrat Sufwaan reached the spot and saw Hazrat Ayesha Siddiqah (May Allah be pleased with her) he cried out "*To Allah we belong*" as she had dozed off. On hearing the cry, she got up. Hazrat Safwaan then made his camel sit down for her to ride on.

Then holding its reins, he walked in front of the camel until he caught up with the army. On seeing this, the evil-minded hypocrites began to wag their tongues in accusation. Some simple minded Muslims became party to this deception. However, Bibi Ayesha (May Allah be pleased with her) was totally unaware of this slander and had been ill for a month. During this period, she came to know of this slander from Umm Mastah, which accentuated her illness, and she went back to her parents' house. She cried so much, that she could not sleep for nights. These verses were revealed on this occasion in which Allah Almighty Himself testifies to her chastity and purity. Even prior to the revelation of these verses, the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the believers were fully satisfied about Hazrat Ayesha's (May Allah be pleased with her) purity and innocence. Thus the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said that he is fully aware of the purity and chastity of these wives of his (Bukhari Shareef). Hazrat Umar (May Allah be pleased with him) had said that if Allah Almighty could safeguard the pure body of the Holy Prophet صلی اللہ علیہ وآلہ وسلم from flies because they sit on filth, then how could He not save him from evil women. Hazrat Uthman Ghani (May Allah be pleased with him) says that Allah Almighty had prevented the shadow of the Holy Prophet (Peace be upon him) from falling on the ground so that no foot could step upon it, then how is it possible that He would not safeguard the honour of his wife? Hazrat Alli (May Allah be pleased with him) states that when the blood of a lice had touched him, the Holy Prophet was asked to remove his blessed sandals, then how would He tolerate the impurity of his wife? In a like manner sincere believing men and women had sung many praises of her purity and honour (*Tafseer Khazainul Irfaan, Roohul Ma'ani).*

22. Those believers who accept the words of mere Kalima reciters due to national affinity, eg. the hypocrites, of those through religious affinity who are in your community, are like those Muslims who had fallen prey to the deception of the hypocrites at the time of this incident.

23. Because you had become aware of the many issues concerning slander, and due to the blessings of Hazrat Ayesha Siddiqah (May Allah be pleased with her), the honour of all Muslim women is safeguarded.

24. This means everyone will be punished according to his deeds. Someone may have slandered, someone may have remained silent, someone had laughed at hearing something doubtful. In short, a person would be punished in accordance with his sin.

25. It was Abdullah ibn Ubay bin Solool, the hypocrite, who had created this storm and given it publicity.

26. In this world and the Hereafter. In this world he would be given eighty lashes, and his testimony would no longer be accepted. In the Hereafter, he would be punished in Hell. This tells us that insulting the dignity of the pious people results in severe punishment.

12. Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people, and say, ' this is the manifest slander'. [27]

لَوْ لَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَیْرًا ۙ وَّ قَالُوْا هٰذَاۤ اِفْكٌ مُّبِیْنٌ ﴿۱۲﴾

27. In it those people are addressed who had remained silent out of hesitation over this incident. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the sincere believers did not have any anxiety or worry about it, otherwise, Allah forbid, they, too, would have been included in this censure. We further learn, its false slander was not something concealed, but it was obvious which Allah Almighty has referred to as *'manifest-open'*. Thus, how could it have remained concealed from the Holy Prophet صلی اللہ علیہ وآلہ وسلم

13. Why did they not bring four witnesses against it ? Therefore since that did not indeed liars [28], in the sight of Allah.

لَوْ لَا جَآءُوْ عَلَیْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ یَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓىٕكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿۱۳﴾

28. This means the manifest and the concealed, both are liars, and if they had obtained any testimony they would not have remained manifest liars. Although in reality, all of them and their witnesses were proven liars. Thus, there is no inconsistency in the verse.

14. And if the grace of Allah and His mercy had not been upon you, in this world and Hereafter, then a mighty torment would have touched you for the muttering into which you plunged. [29]

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَیْكُمْ وَ رَحْمَتُهٗ فِی الدُّنْیَا وَ الْاٰخِرَةِ لَمَسَّكُمْ فِیْ مَاۤ اَفَضْتُمْ فِیْهِ عَذَابٌ عَظِیْمٌ ﴿۱۴﴾

29. In it address is made to those who had joined in the slander or had remained silent out of hesitation. This means you shall have the respite for repentance, and the promise of forgiveness after offering repentance. For this reason you have been saved from the punishment. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his righteous Caliphs never hesitate or worry otherwise these pious personages, too, would have been included in this censure. Allah forbid!

15. When you brought such talk on your tongues hearing from one another, and uttered with your mouths that of which you had no knowledge [30] and thought it light, while it was great [31] in the sight of Allah.

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَ تَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَیْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهٗ هَیِّنًا ۖۗ وَّ هُوَ عِنْدَ اللّٰهِ عَظِیْمٌ ﴿۱۵﴾

30. In that neither did you see any evil, nor heard it from the one who had seen it. What has been said was said out of mere suspicion.

31.From this we learn that sin and error had been committed by some Companions but they never remained with it. Thus this is true that every Companion is just, and everyone has said that about them: "*And Allah has promised good to all*" (S4:V95). Allah Almighty further says: "*Allah is pleased with them and they with Allah*" (S58:V22). It is obvious that Allah Almighty will not be pleased with the transgressors, nor does He make a promise of Paradise for them. Furthermore, the chastity of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is not something hidden but it is proven by concrete testimony. This was such a clear testimony, that those who were doubting it were censured, like Hazrat Hassan, etc.

16. And why it did not so happen, when you heard it you would have said,' it is not befitting for us to speak

وَ لَوْ لَاۤ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا یَكُوْنُ لَنَاۤ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖۗ سُبْحٰنَكَ هٰذَا

يُّهْتَانٌ عَظِيْمٌ ⑯

about such things? Allah, Hollowed be you; this is great slander.[32]

32. From this we learn the accusation of Hazrat Ayesha Siddiqa (May Allah be pleased with her) becoming a slander became totally apparent. Therefore, those who did not call this accusation as slander, and those who hesitated in this matter were reprimanded. Thus, how could the purity and chastity of Hazrat Ayesha Siddiqah (May Allah be pleased with her) have remained concealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم However, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally exempted from this order. Because this was his household matter. This reprimand is for others. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not have the slightest doubt in Hazrat Ayesha Siddiqah, (May Allah be pleased with her), but he remained silent until the coming of the revelation. If he had given the information about Hazrat Ayesha's innocence based on his own knowledge then the hypocrites would have said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was siding with his own family. For this reason Hazrat Abu Bakr Siddique (May Allah be pleased with him) also maintained silence. In fact, even Hazrat Ayesha Siddiqah (May Allah be pleased with her), herself, did not disclose her innocence to the people, although she was certain about her purity and chastity.

يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖۤ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ⑰

17. Allah admonishes you now never repeat like of it if you believe. [33]

33. It should be remembered that regarding this matter of Hazrat Ayesha Siddiqah (May Allah be pleased with her) there were three groups of believers. The one became party to the slander, the second group remained hesitant, while the third group openly said that this is an obvious lie, like Hazrat Alli (May Allah be pleased with him) and the rest of the Rightly Guided Caliphs (May Allah be pleased with them). The first group was punished, the second group was reprimanded and the third group was showered with mercy and blessings. If the Holy Prophet too (May Allah forbid!) had remained doubtful as is claimed by the Wahabis, then he would have been included in the second group (May Allah protect us). This tells us that the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) was fully aware of his wife's total innocence, but he did not disclose it immediately because it was his personal matter, as was the case with Hazrat Abu Bakr Siddique as it was the matter concerning his beloved daughter. From this we learn that if any person now accuses Hazrat Ayesha Siddiqah (May Allah be pleased with her), or remains in doubt about her purity, he is not a believer, but an infidel.

وَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ⑱

18. and Allah explains to you His signs clearly[34]. And Allah in Knowing, wise.

34. The verses are about the laws of Shariah, or the signs and symbols about the honesty and purity of Hazrat Ayesha Siddiqah (May Allah be pleased with her).

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا

19. Those who desire that scandal should spread [35] among the Muslims, for them is the painful torment in this

وَالْاٰخِرَةِ ؕ وَاللّٰهُ یَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۱۹﴾

world and the Hereafter and Allah knows and you know not.

35. Like Abdullah ibn Ubay and his fellow hypocrites whose only work was to create and spread such mischief.

وَلَوْ لَا فَضْلُ اللّٰهِ عَلَیْكُمْ وَرَحْمَتُهٗ وَ اَنَّ اللّٰهَ رَءُوْفٌ رَّحِیْمٌ ﴿۲۰﴾

20. And if there had not been the grace of Allah and His mercy [36] upon you and that Allah is Kind enough, Merciful to you, (then you would have experienced its hardship).

36. Then oh you slanderers! you would have plunged into such exemplary punishment which till today had not come to anyone, because you had levelled accusations against the unique, pure and chaste wife of a unique Prophet.

SECTION 3

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّیْطٰنِ ؕ وَمَنْ یَّتَّبِعْ خُطُوٰتِ الشَّیْطٰنِ فَاِنَّهٗ یَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَوْ لَا فَضْلُ اللّٰهِ عَلَیْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ یُزَكِّیْ مَنْ یَّشَآءُ ؕ وَاللّٰهُ سَمِیْعٌ عَلِیْمٌ ﴿۲۱﴾

21. O believers; follow not the footsteps of the devil [37] (Satan). And whoever follows the footsteps of the devil (Satan) then he will indeed tell you only indecency and evil [38] things. And if there had not been the grace of Allah and his mercy upon you, no one of you could have ever been cleansed, [39] yes Allah cleanses whosoever He like. And Allah in Hearing, Knowing.

37. This means do not do deeds like that of the devil, because accusing the chaste women, and to create anxiety and hesitation about the pure Mothers of the Believers is a special mischief of the devil.

38. This tells us that the one who rejects the greatness of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is the follower of the devil, is totally deprived, wicked and evil. Can there be a more shameless person then the one who accuses his mother?

39. By this is meant that the ones who made accusations and the ones who were hesitant would not have been given respite to repent, or that none of their repentance would have been accepted.

وَلَا یَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ یُّؤْتُوْۤا اُولِی الْقُرْبٰى وَالْمَسٰكِیْنَ وَالْمُهٰجِرِیْنَ فِیْ سَبِیْلِ اللّٰهِ ۪ۖ وَلْیَعْفُوْا وَلْیَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ یَّغْفِرَ اللّٰهُ

22. And swear not those among you who are men of excellence [40] and of means [41] against to the kinsmen and to the needy and to the emigrants in the way of Allah; and let them forgive and overlook. Do you not love that Allah should forgive [42] you? And

لَكُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۲﴾

Allah is forgiving, Merciful. [43]

40. From this we learn that the status of Hazrat Abu Bakr Siddique (May Allah be pleased with him) is great in the sight of Allah Almighty. It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his last stages had chosen him to lead the congregation in Salaah. Only the most superior person is chosen as Imaam. Furthermore, Hazrat Abu Bakr Siddique (May Allah be pleased with him) is the greatest person after the Prophets in the entire creation of Allah Almighty because Allah Almighty had emphatically called him as the possessor of complete excellence without any restriction. Thus, he is a person of total greatness and piety. It should be remembered that the address in *'From you'* is made to the household of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his noble Companions so that you should understand that Hazrat Abu Bakr Siddique is superior to all of them. Remember, also that *'of means'* did not come after *'from you'* Hazrat Abu Bakr Siddique was not wealthier than all the Companions.

41. This means Allah Almighty had blessed him with elegant virtues of this world and the Hereafter.

Reasons for its revelation:

This entire verse was revealed in favour of Hazrat Abu Bakr Siddique (May Allah be pleased with him) when he had taken an oath that he will have no dealing with Mastah because the latter was party to the slander against Hazrat Ayesha Siddiqah (May Allah be pleased with her) Hazrat Mastah was a poor emigrant and a relative of Hazrat Abu Bakr (May Allah be pleased with him) and was living on the allowance given to him by Hazrat Abu Bakr (May Allah be pleased with him). But, inspite of this, he had joined in the slander against Hazrat Ayesha Siddiqah (May Allah be pleased with her) for which he was given eighty lashes. Hazrat Abu Bakr Siddique (May Allah be pleased with him) is told in this verse: "*Oh Abu Bakr! you are what you are and he is what he is. Do not stop the allowance you give to Mastah, because you give him this for the pleasure of Allah Almighty*".

42. From this we learn that even a major sin does not take a believer out of the fold of Islam. Furthermore, you should show kindness to your sinful brother. Also, that Allah Almighty makes a recommendation on behalf of His servant. In addition, Allah Almighty is kind to that person who is kind to his servant.

43. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم recited this verse to Hazrat Abu Bakr Siddique (May Allah be pleased with him) he said that it is certainly my desire that Allah Almighty grants me forgiveness. Saying this, he re-started the allowance of Hazrat Mastah and gave atonement for his vow.

اِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِي الدُّنْيَا وَالْاٰخِرَةِ ۪ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ۙ﴿۲۳﴾

23. Undoubtedly, those who malign, unaware chaste believing women, are cursed in the world and the hereafter. And for them is the mighty torment. [44]

44. By this is meant either that the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are pure, or all believing women are chaste and pure. From this we learn to accuse pure believing women of indecency is a major sin.

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۴﴾

24. On the day when their tongues [45] **and their hands and their feet will bear witness against them as to what they used to do.**

45. Before their hearts are sealed, and after that their hearts will be sealed. Hence, there is no inconsistency in the verse.

25. On the day Allah will give them true [46] Punishment in full, and they will know that Allah alone is the manifest truth.

يَوْمَىٕذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿۲۵﴾

46. To which they would become legally entitled. This tells us that in Arabic the word DEEN is used to denote punishment as well. It is for this reason that QIYAAMAH is called Day of Judgement.

26. Dirty women are for dirty men and dirty men for dirty women and clean women are for clean men and clean men for clean women [47]: they are free from what they are saying [48] for them is forgiveness and honourable [49] provision.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَ الطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَ الطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓىٕكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿۲۶﴾ ع

47. This means indecent women, indecent habits, indecent conversation, slander, etc are for indecent people. Good people abstain from this.
48. The purpose of the verse is to show that no kind father gets his children married to any evil indecent woman. He gets them married after careful investigation about the character of these women. Thus, if a kind father can do this then how can the Kind Lord get His Beloved Prophet صلی اللہ علیہ وآلہ وسلم married to any bad woman? Good women are suitable for good men, and bad women are suitable for bad men. Or, it could mean indecent people choose evil habits and decent people choose good habits. This being the case, how then can the mother of the believers, the wife of the Emperor of all Prophets and the beloved daughter of Hazrat Abu Bakr Siddique (May Allah be pleased with him), Hazrat Ayesha Siddiqah (May Allah be pleased with her) even intend doing anything evil?
49. From this we understand that Hazrat Ayesha Siddiqah (May Allah be pleased with her) is superior to Sayyada Mariam, because the testimony of Sayyada Mariam's chastity is given by Hazrat Iesa (On whom be peace) while the testimony of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is given by Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is superior to Hazrat Yusuf (On whom be peace) because Hazrat Yusuf's (On whom be peace) testimony was given by a child while the testimony of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم wife is given by Allah Almighty Himself. Furthermore, Hazrat Ayesha's being an inmate of Paradise is just as certain as the Oneness of Allah Almighty, and the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because this verse implicitly conveys this information of her being a inmate of Paradise. There are thousands of things special about Hazrat Ayesha Siddiqah (May Allah be pleased with her), some of which are as follows:
1. She is the only virgin wife among all the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
2. She was the most learned, pious and a commentator of the Holy Qur'aan.
3. Hazrat Jibraeel-e-Ameen had brought her image on a silk cloth, and presented it to the Holy Prophet صلی اللہ علیہ وآلہ وسلم saying that she is your wife in this world and the

Hereafter.
4. The Holy Prophet صلی اللہ علیہ وآلہ وسلم breathed his last while resting on her chest.
5. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is buried in her room.
6. Allah Almighty had testified about her chastity..
7. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had received a revelation while resting on her bed.
8. Hazrat Jibraeel (On whom be peace would extend greetings to her.)
9. She was born pure and remained pure throughout her life.
10. Until the Day of Judgement her blessed room will remain a place of visit of man, jinn, and angels because this very room has become the Roza-e-Mubarak of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. May Allah Almighty through the medium of this pure chaste and truthful mother bless the sinful children like us. The bad children of good parents do receive forgiveness. "*And their father was a noble man*" (S18:V82).

SECTION 4

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰۤى اَهْلِهَاؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ۝۲۷

27. O believers ! enter not houses other than your own, until you take permission [50] and salute the residents thereof. This is better for you, haply you may be heedful. [51]

50. From this we learn that we should not enter a stranger's house without his consent, even if you get informal permission, or greet loudly, or say AL-HAMDOO LILLAH or SUBHANALLAH. On meeting, first greet, then talk.
51. From this we understand that no one is allowed to enter a Muslim home without permission neither an ordinary person, or a police officer, a king, a spiritual guide nor a beggar. This is a general rule, while entering the abode of the Holy Prophet صلی اللہ علیہ وآلہ وسلم without permission is not allowed, even for an angel. Says Allah Almighty: "*O believers enter not the houses of the Prophet unless you get permission*" (S33:V53). The angels, too, are included in this command.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَاۤ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْۚ وَ اِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ۝۲۸

28. But if you find not anyone [52] therein, then also enter [53] them not without the permission of the owners; and if you are told to go back [54], then go back, this is cleaner to you. and Allah knows your deeds.

52. Who would grant you permission to enter.
53. This means do not enter an empty house, unless the owner of the house gives you the permission to enter it.
54. You should neither take offence nor insist on obtaining permission. The author of Tafseer Roohul Bayaan has stated that the reason for the revelation of these verses is that once a lady came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said sometimes I am in such a state in my house that I dislike seeing anyone.

Some enter my house under such conditions.

On that occasion, this verse was revealed.

29. There is no sin on you that you enter those houses, which are not specially for anyone's residence [55], and you have discretion [56] to use them. and Allah knows what you disclose and what you conceal.[57]

لَيۡسَ عَلَيۡكُمۡ جُنَاحٌ اَنۡ تَدۡخُلُوۡا بُيُوۡتًا غَيۡرَ مَسۡكُوۡنَةٍ فِيۡهَا مَتَاعٌ لَّكُمۡ ؕ وَ اللّٰهُ يَعۡلَمُ مَا تُبۡدُوۡنَ وَ مَا تَكۡتُمُوۡنَ ﴿۲۹﴾

55. Reason for its Revelation:
After the revelation of the previous verse, the Noble Companions enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم about those guest houses which are built between the holy cities of Makkah and Madina or on the road to Syria, whether these, too, cannot be entered without permission. As a reply, this verse was revealed.These signify guest houses, and public homes, etc.

56. Because these are founded for public use in which one has the right to stay, to bath, to rest, etc.

57. In this there is a hint that one should not frequent these places with any evil intentions. Anyone who goes there with the intention of stealing or seeing strange women shall be punished.

30. order the Muslims men to lower [58] down their sights a little and to guard their private [59] parts. This is cleaner [60] for them, undoubtedly, Allah is Aware of their deeds

قُلۡ لِّلۡمُؤۡمِنِيۡنَ يَغُضُّوۡا مِنۡ اَبۡصَارِهِمۡ وَيَحۡفَظُوۡا فُرُوۡجَهُمۡ ؕ ذٰلِكَ اَزۡكٰى لَهُمۡ ؕ اِنَّ اللّٰهَ خَبِيۡرٌۢ بِمَا يَصۡنَعُوۡنَ ﴿۳۰﴾

58. This means to avoid looking at things not permissible to see. It should be remembered that to look at a beardless boy in a sensual way is a sin. To look at the body of a strange woman, too, is a sin. However, a doctor for the sake of medical examination, is allowed to do so, as well as that person who intends marrying a woman, can secretly look at her (Tafseer Madarik, Ahmedi, etc.).

59. By protecting the private parts means protecting oneself from adultery and acts associated with it. He should conceal his nudity from all, besides his wife or personal maid servant.

60. This means to keep your gaze down. To safeguard oneself from erotic places, and to go away from places of slander is an excellent thing.

31. And order [61] the Muslim women to lower down their sights [62] a little and guard their chastity [63] and show not their adornment but as much which is itself apparent [64] and remain putting their head coverings over their bosoms [65]. And disclose not their adornment but to their husbands, or the fathers [66] of their husbands, or to their sons, or the

وَ قُلۡ لِّلۡمُؤۡمِنٰتِ يَغۡضُضۡنَ مِنۡ اَبۡصَارِهِنَّ وَ يَحۡفَظۡنَ فُرُوۡجَهُنَّ وَلَا يُبۡدِيۡنَ زِيۡنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنۡهَا وَلۡيَضۡرِبۡنَ بِخُمُرِهِنَّ عَلٰى جُيُوۡبِهِنَّ ۖ وَ لَا يُبۡدِيۡنَ زِيۡنَتَهُنَّ اِلَّا لِبُعُوۡلَتِهِنَّ اَوۡ

اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِیْۤ اِخْوَانِهِنَّ اَوْ بَنِیْۤ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ اَیْمَانُهُنَّ اَوِ التّٰبِعِیْنَ غَیْرِ اُولِی الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِیْنَ لَمْ یَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَ لَا یَضْرِبْنَ بِاَرْجُلِهِنَّ لِیُعْلَمَ مَا یُخْفِیْنَ مِنْ زِیْنَتِهِنَّ ؕ وَ تُوْبُوْۤا اِلَى اللّٰهِ جَمِیْعًا اَیُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ۝۳۱

sons of husbands [67] or their brothers or the sons of their brothers or the sons their sisters [68] or the women of their religion [69] or their handmaids who are the property of their hands [70] or servant.s provided they are not men of sexual desire [71] or the private parts [72] of the women; and put not their feet forcibly [73] on the ground that hidden adornment [74] any be known. And repent to Allah, o Muslims [75] all together, haply you may get prosperity.

61. From this we learn that these injunctions are for believing women. The unbelieving women are under the same law as the men. A believing woman should remain aloof from a non-believing woman. Furthermore, just as a man cannot see a strange woman, a woman should do likewise. It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not allow a blind person to enter the house when Hazrat Ayesha, etc. said that they are blind, the reply was: Are both of you blind?

62. This means if these women are required to go out on duty out of necessity, then they should go following these restrictions. Otherwise, leaving the homes without any need is not good for them. Says Allah Almighty: "*And remain in your homes*" (S33:V33). When the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who are true mothers of the believers, are commanded to stay in their homes, then imagine how important it is for the ordinary women to follow this instruction.

63. That they should safeguard themselves from adultery and other erotic devices, so much so that they should not even make their voices heard to a stranger, do not wear jewellery from which sound emanates. For this reason, a woman cannot give Azaan.

64. It is stated in Tafseer Ahmadi and Tafseer Khazainul Irfaan that this command is regarding Salaah i.e. when in Salaah a woman is not restricted from concealing her face, her wrists, parts below her ankles. But this does not mean that she should reveal these parts to any strange men. Says Allah Almighty: "*And when you ask them anything of use, ask it of them from behind a curtain*" (S33:V53). This means when you ask anything from the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم then ask from behind the curtain. Truth of the matter is, that these three limbs do not form part of SATR-E-AURAT - i.e. parts obligatory to be concealed. However, to display these to a stranger is unlawful. It should be remembered that here the word '*adornment*' refers to place of adornment e.g. the head is a place for the forehead jewellery, the hand is a place for bangles, the feet are the place for anklets with small bells the nose is a place for septum rings and the ear is the place for earrings.

65. From this we learn that wearing just a Kurtha shirt is not sufficient. She has to wear a scarf so that no one would able to determine the shape of her body. Furthermore, the scarf must not be to cover just the head, it should be so big as to cover her head, her chest and her back. Also, the scarf should not be of such a thin material which would not be able to cover

the body.

66. Here the word *'father'* denotes one's grand father, forefathers, etc. of the family lineage, while sons indicate off-spring of these, i.e. grand sons from paternal and maternal sides. The essence of this discussion is that there is no privacy from the husband and those not eligible for marriage. A Mahraam is that person with whom marriage is totally unlawful at all times on the basis of kinship, whether he is of uterine relationship or not.

67. This means step-sons who, too, become Mahram for her even though they may not be from her womb.

68.Paternal and maternal uncles, etc too are included in this law because there is no privacy from them.

69. From this we learn that a believing woman should veil herself from the non-believing woman. Hazrat Umar (May Allah be pleased with him) had given an order that non-Muslim women must not enter the bathroom with Muslim women.

70. This tells us that the lady of the house should maintain privacy with her female slaves because the suffix *NA* denotes maids, slave girls.

71. Very old men, provided they are pious and have no sexual desires. It should be remembered that privacy from impotent men and indecent eunuchs is obligatory. Believing women should not go in their presence.

72. This means those small boys who had not yet attained the age of maturity. This tells us that Islam orders privacy from MARAHIQ i.e. those boys who are nearing the age of puberty.

73. From this we learn that even the sound of the jewellery should not reach the ear of the stranger. If this is not allowed, then how would it be permissible for her voice to reach his ears? It is for this reason that giving Azaan is totally forbidden for a woman. Likewise, it is totally forbidden for ladies to sing, to deliver lectures on loudspeakers and radios, etc.

74. This tells us that in the first instance, a woman should not wear jewellery with sound, and if she wears them she should walk so slowly that the sound of such jewellery should not be heard by a stranger. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: *"Allah does not listen to the prayer (Dua) of that people whose women wear anklets with small bells"* (*Tafseer Khazainul Irfaan*).

75. From this emerge two issues:

1. A person does not go out of the fold of Islam due to his sins because Allah Almighty had given the order to these people who had infringed the above mentioned laws, but called them as believers.
2. The collective seeking of repentance has greater acceptance by Allah Almighty. We also learn every believer should repent, whether he commits sins or not.

32. And perform marriage of those among you who have not been married [76] and of your suitable servants [77] and handmaid [78]. If they are poor, Allah will enrich them out of His Bounty [79]. And Allah is Ample; knowing

وَ اَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَ الصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَ اِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۳۲﴾

76. Man or woman, unmarried or married. This is a general command for legality of marriage, which at times becomes obligatory when there is a fear of committing adultery. This tells us that male and female slaves cannot marry without the permission of their masters.

77. Those who are fit for marriage, or those who are pious. Do not get wretched people married who will cause misery to you and their wives.

78. From this we learn that a slave can be linked to those other than Allah Almighty to mean a servant. Hence you can say Abdun Nabi, Abdur Rasool. There has been a slight prohibition mentioned about it in the Hadith just as it has been prohibited to call grapes a

source of blessings. Hazrat Ibn Umar (May Allah be pleased with him) said: I was the slave and servant of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

79. From this we learn that sometimes marriage becomes the cause of wealth, i.e. due to it Allah Almighty makes the poor wealthy and the woman becomes the means of a good omen.

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَ الَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖۗ وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْۤ اٰتٰىكُمْ ؕ وَ لَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ؕ وَ مَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ۝۳۳

33. and let those who have no means to marry, restrain [80] themselves until Allah provides them both means of His Bounty. [81] and from among your servants and hand maids the property of your hand those who wish that you should write [82] for them freedom on the condition that they may earn some wealth, then write it for them if you know some good in them [83], and help them out of wealth of Allah which He has given to you. [84] And force not your maids to prostitution when they desire to live in chastity on order that you may get some goods of this worlds life [85]. And who so ever will force them then undoubtedly, Allah after this that they remain in compulsion is Forgiving Merciful. [86]

80. This means those who are unable to marry due to helplessness and poverty should safeguard themselves from sodomy, temporary marriage, masturbation etc. because all these acts are totally prohibited. In the Hadith such poor persons have been ordered to keep fast because fasting weakens the basic desires and lust.

81. In this there is a hint that Muta (temporary marriage), is unlawful, because a destitute person is ordered to exercise patience, he is not granted permission for Muta. Furthermore, Muta is not permissible even under helpless conditions. Alcohol and pork become permissible under extreme difficulty, because here there is a danger of losing one's life. A person will not die without a wife. Under such circumstances one should observe fast. This helps to refute the Maudoodi's belief in a clear manner, because this ignorant person had given permission for Muta under such circumstances. Also, it establishes the prohibition of sodomy and masturbation as well.

82. From this we learn that sometimes a command is used for Mustahab (desirability), though Allah Almighty is counselling His servants, i.e. granting freedom here is not obligatory, it is left to your discretion and desirability.

83. Reason for its Revelation:
Sabeeh, the slave requested from his master Huwaitab bin Abdul Uzza to grant him freedom. He refused at which this verse was revealed in which the Muslims have been counselled, if you think if the servant would repay the wealth then grant him freedom as there is no harm in it.

84. This verse is the commentary of the following verse:
"And for Debtors" because one cannot really

give Zakaat to one's slave. This means give Zakaat to the one seeking freedom so that he can use this wealth to gain his freedom.

85. Reason for its Revelation:
This verse was revealed concerning Abdullah ibn Ubay bin Solool who would force his maid servants to commit indecent acts to procure wealth therefrom. These maids complained to the Holy Prophet صلی اللہ علیہ وآلہ وسلم about this. Remember, that this is a unanimous restraint and not one of evasion. It does not mean that if they wish to refrain from this immoral act they should not be forced into it, and that if they wish to commit this immoral act, they should be given permission to do so.

86. This means the one who forced them to commit adultery would himself become a sinner and not those maids who had committed the sexual act. This order is regarding that woman who had been forced to commit sexual intercourse through death threats. This command is not for a man. It is for this reason "*they remain in compulsion*" is used.

34. And undoubtedly, we have sent down to you manifest signs [87], and some description of those who have passed away before you [88], and admonition for those who fear.

وَلَقَدْ اَنْزَلْنَاۤ اِلَیْكُمْ اٰیٰتٍ مُّبَیِّنٰتٍ وَّ مَثَلًا مِّنَ الَّذِیْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِیْنَ ﴿۳۴﴾

87. In which the laws regarding lawful and unlawful are described in detail.

88. In this the previous pious servants are included as well, on whom the mercy of Allah Almighty had been showered, as well as the infidel nations on whom the punishment of Allah Almighty had descended. So that one can seek hope and fear from Allah Almighty.

SECTION 5

35. Allah is the light [89] of the heavens and the earth. The similitude of His Light [90] is as a niche [91] where in is a lamp. The lamp is in a chandelier (of glass0. The chandelier is as it were a star glittering like a pearl: it is lighted from the blessed olive tree, which is neither of east not west . [92] it is near that its oil may flare up even though the fire touches it not. [93] Allah is upon the light [94]. Allah guides to His Light whom so ever He wills [95]. And Allah narrates examples for the people. [96] and Allah knows the people . and Allah knows all things.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِیْهَا مِصْبَاحٌؕ اَلْمِصْبَاحُ فِیْ زُجَاجَةٍؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّیٌّ یُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَیْتُوْنَةٍ لَّا شَرْقِیَّةٍ وَّ لَا غَرْبِیَّةٍۙ یَّكَادُ زَیْتُهَا یُضِیْٓءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌؕ نُوْرٌ عَلٰى نُوْرٍؕ یَهْدِی اللّٰهُ لِنُوْرِهٖ مَنْ یَّشَآءُؕ وَ یَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِؕ وَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمٌۙ ﴿۳۵﴾

89. This means He is the Originator of the Heavens and the Earth. He is the Existence of

Light and the non-existence of darkness. Or, He is the giver of Guidance to those who exist between them, or He is the giver of light to the heavens and the earth, through the sun, the moon, etc. or that He is the Granter of light to them through the light of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

90. By Noor of Allah Almighty is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because otherwise, Allah Almighty is without comparison. Allah Almighty Himself says: "*Nothing is like him*" S42:V11. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Light of Allah Almighty. Or one could say that the Beauty of Allah Almighty is Light, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is its shade. If there is a coloured shade over the lamp, then wherever the light of the lamp would reach, the colour of the shade would also reach those parts. Likewise, the light of Allah Almighty covers every nook and cranny of the universe, but the colour reflected is that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, because he is the MAZHAR reflection of Allah Almighty.

91. This means just as a secured lamp is protected by the arch and the lampshade from being extinguished by the wind, in the like manner no power can extinguish the NOOR-E-MUHAMMADصلی اللہ علیہ وآلہ وسلم. Also, just as the light from olive oil does not have any smoke, in a like manner. Islam, too, does not have any smoke or dust i.e. it is pure.

92. This means this olive tree is neither found in cold regions or hot regions but it is found in a country in which good fruit grows, and from where clean oil sprouts which provides a bright colour.

93. It means the cleanliness of this olive oil is to such an extent that it seems that it will shine with lighting the fire.

94. It means the electric bulb should be bright itself with the light of other globes is falling upon it. In the same way, the blessed chest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the niche, and his heart is the lampshade. His Prophethood which is illuminated by the revelation tree, is light upon light. This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is himself light while the coming of Prophethood and the Holy Qur'aan is light coming upon light (*Tafseer Khazainul Irfaan*).

95. From this two benefits are acquired:

1. The generosity from the Generous comes in the same manner but the capacity of the recipients is different. Everyone acquires it according to his own capacity, e.g. the electric power comes in the same manner to all, but the brightness of the globes would be according to their watt capacity.

2. To be righteous is no excellence of ours, but it is the gift from Allah Almighty. Thus we should be grateful to Him for it, and not boast about it.

96. It means these examples are provided for the purpose of explaining it to the people and not for your explanation. Oh My Beloved Nabiصلی اللہ علیہ وآلہ وسلم, you are sent in the state of full understanding.

36. In those Houses [97], which Allah has ordered [98] to be raised up, and in them his name is remembered. Allah is glorified there in the mornings and evenings. [99]

فِیۡ بُیُوۡتٍ اَذِنَ اللّٰہُ اَنۡ تُرۡفَعَ وَ یُذۡکَرَ فِیۡہَا اسۡمُہٗ ۙ یُسَبِّحُ لَہٗ فِیۡہَا بِالۡغُدُوِّ وَ الۡاٰصَالِ ﴿ۙ۳۶﴾

97. By homes is meant homes of Allah Almighty i.e. the Mosque. The Holy Ka'ba is included in this. From this we learn that the best place to hold Zikrullah is the Mosque.

98. By lofty means, the buildings of the Mosque should be higher than the other buildings. Also, they should be kept clean and tidy. The Mosque should be given the highest respect and honour. Worldy businesses should not be transacted therein. In short, this verse is the basic source for the respect of the Mosque.

99. This tells us that mornings and evenings are excellent times for the remembrance of Allah Almighty, as these are

times for opening and closing the shop of life. Furthermore, sanctified places and appropriate times are the best for the worship of Allah Almighty.

37. By men whom neither trade nor business [100] diverts from the remembrance of Allah and performing of prayer and paying of the poor-due [101]. They fear a day [102] in which hearts and eyes shall be turned about. [103]

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ الزَّكٰوةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَ الْاَبْصَارُ ﴿۳۷﴾

100. In this there is a hint that women should offer their Salaahs in their homes and the men in the mosques, because the word mentioned here with remembrance of Allah Almighty in the mosque is men. Says Allah Almighty regarding women: *"And stay in your homes"*. (S33: V 33) We further learn those who are caught up with worldly affairs, their worship is greatly liked by Allah Almighty.

101. From this emerge few issues:

1. A person should not remain idle, but engage in some business activities.
2. Among all the business activities of the world, trade is most superior, because Allah Almighty has mentioned it specifically.
3. One should not engage in worldly activities by neglecting the remembrance of Allah Almighty, neither abandon the world nor the Religion.
4. Salaah is superior to Zakaat because Allah Almighty has mentioned it before Zakaat.

102. The pious do good deeds as well as fear Allah Almighty concerning their deeds i.e. whether they are accepted or rejected by Him. Also, they take cognisance of the fact that they had not been able to do full justice to their worship.

103. The heart will shift from its place and get tangled in the throat, and the eyes would burn or burst?

38. So that Allah may recompense them for their best works [104] and give them more reward out of his Bounty [105]. And Allah provides whom so ever He will with out reckoning.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَ يَزِيْدَهُمْ مِّنْ فَضْلِهٖ وَ اللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۸﴾

104. This expression is concerning glorification of Allah Almighty i.e. these people glorify and remember Allah Almighty not for any show, but to gain His rewards and pleasure.

105. It should be remembered that Paradise and its bounties are the reward of one's good deeds, while the vision of Allah Almighty in it would be His favour. Or it could mean reward of one good deed is seven hundred, more than that would be His favour. This increase in rewards is beyond our imagination.

39. And those who disbelieved, their works are like a mirage in a desert [106] that the thirsty one thinks it to be water [107] until when he came up to it [108], he found it to be nothing and found Allah near him, then He paid

وَ الَّذِيْنَ كَفَرُوْۤا اَعْمَالُهُمْ كَسَرَابٍۭ بِقِيْعَةٍ يَّحْسَبُهُ الظَّمْاٰنُ مَآءً حَتّٰۤى اِذَا جَآءَهٗ لَمْ يَجِدْهُ شَيْـًٔا وَّ وَجَدَ اللّٰهَ عِنْدَهٗ

فَوَفّٰىهُ حِسَابَهٗ ؕ وَ اللّٰهُ سَرِیۡعُ الۡحِسَابِ ۙ﴿۳۹﴾

him his account in full [109]. And He is Swift in reckoning.

106. From this we learn that the good deeds of the infidels are dead and useless, just as it is useless to water the branches which are cut off from their roots. However, one should remember that the good deeds of the infidels would be rendered useless, but their sins would remain intact; just as the sins of the believers would be forgiven and their good deeds would remain intact, if Allah wills.

107. This is called mirage. In the afternoon, sand from far appears like water. The thirsty person goes there, thinking it to be water, but when he sees it as just sand, he becomes terribly disappointed. The same would be the condition of the charitable deeds of the infidels which would prove useless on the Day of Judgement.

108. This means the wrath of Allah Almighty, or His punishment and displeasure.

109. By this is meant by granting the infidel the comforts of this world as rewards for his good deeds, Allah Almighty has made his reckoning outrageous. (Allah forbid)

اَوۡ كَظُلُمٰتٍ فِیۡ بَحۡرٍ لُّجِّیٍّ یَّغۡشٰهُ مَوۡجٌ مِّنۡ فَوۡقِهٖ مَوۡجٌ مِّنۡ فَوۡقِهٖ سَحَابٌ ؕ ظُلُمٰتٌۢ بَعۡضُهَا فَوۡقَ بَعۡضٍ ؕ اِذَاۤ اَخۡرَجَ یَدَهٗ لَمۡ یَكَدۡ یَرٰىهَا ؕ وَ مَنۡ لَّمۡ یَجۡعَلِ اللّٰهُ لَهٗ نُوۡرًا فَمَا لَهٗ مِنۡ نُّوۡرٍ ﴿۴۰﴾

40. Or it is like the darkness in a deep sea, above which is a wave, above wave another wave, above which are clouds there are layers of darkness one upon the other. When he puts out his hand. It seems not to be visible; [110] and to whom Allah gives not light, for him there is no light anywhere. [111]

110. This means just as obscurities gather beneath the sea on a gloomy cloudy night; the obscurities caused by water, waves and the clouds. In the same manner, many obscurities have gathered upon the infidels: infidelity, the baser self, evil friends, comforts of the world, teachings of evil leaders etc. And these have taken such a strong hold over them that they are unable to think straight. The dispeller of all these darknesses is the true sun of Madina صلی اللہ علیہ وآلہ وسلم.

111. This means that anyone who has not received the guidance of being obedient to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he will not receive guidance to do good deeds. Or, anyone who had been cut off from the chintz of Divine Light on the first day of creation, he shall not be blessed with faith in this world. Or, he whose faith is not decided by Allah Almighty, he shall not find anyone to give him guidance.

SECTION 6

اَلَمۡ تَرَ اَنَّ اللّٰهَ یُسَبِّحُ لَهٗ مَنۡ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ وَ الطَّیۡرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدۡ عَلِمَ صَلَاتَهٗ وَ تَسۡبِیۡحَهٗ ؕ وَ اللّٰهُ عَلِیۡمٌۢ بِمَا یَفۡعَلُوۡنَ ﴿۴۱﴾

41. Have you not seen [112] that all who are in the heavens and earth [113] glorify Allah and so do the birds spreading their wings [114] Every one knows his prayer and his way of glorifying [115] and Allah knows their deeds [116].

112.In it, the Holy Prophet صلى الله عليه وآله وسلم is addressed and it is a question of negation from which it is understood that the Holy Prophet صلى الله عليه وآله وسلم is looking closely at the glorification of the entire creation. The Noble Companions say when we were having our meals we would listen to the glorification of the food. If this is the condition of knowledge of the particles, then imagine the knowledge of the sun of Prophethood.

113. It means the entire creation in the heavens and the earth, with the exception of the infidels, all sing the praises of Allah Almighty.

114. This means between the heavens and the earth in the state of flying in the air.

115. This tells every animal recites Tasbeeh at its own disposal which Allah Almighty has taught them inspirationally. It does not denote involuntary Tasbeeh. We also learn that every animal has its own Tasbeeh which he knows in a natural way. A dog does not eat grass, a goat does not eat meat.

116. In it there is a reprimand for those who do defective deeds and have defective beliefs because an animal may remember Allah Almighty, while man, the noblest creation of Allah Almighty, should commit evil. How shameful this is that after knowing the deeds of Allah Almighty we are not doing them?

42. And it is for Allah only the kingdom of heavens and earth [117] and to Allah is the return.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۴۲﴾

117. It should be remembered that to whatever places the kingdom of the Sultan extends, the Prime Mininster's control extends likewise.The Holy Prophet صلى الله عليه وآله وسلم is indeed the Prime Minister of the kingdom of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم is His Messenger. Therefore, the attribute of Allah Almighty is Lord of the Worlds and that of the Holy Prophet صلى الله عليه وآله وسلم is Mercy unto the Worlds.

43. Have you not seen Allah drives the clouds [118] softly, then joins them together, then piles them one over the other so that you see that rain [119] comes out from the midst there of ? And he sends down from the sky where in are mountains [120] of ice, some hails out of them: then cast it over whom He will and turns it away from whom He will [121] it is very near that its flash of lightning may take away the sight [122].

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِىْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَ يُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَيَصْرِفُهٗ عَنْ مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصَارِ ﴿۴۳﴾

118. And He sends it there where rain has been ordered.

119. Just as water falls from the strainer. For this reason it has been observed after a torrential rain that the cloud remains the same as it had been formed. If the cloud itself had come down as rain, then the cloud should really come to an end. Thus, the verse is crystal clear and correct. The philosophical deceptions are not worthy of credence.

120.This means He lets mountains of hail stones fall from the sky, or like there are mountains on the earth, there are mountains of ice in the heavens from which hail stones fall down.

121. This means these hail stones destroy

of lightning becomes so intense, that it makes the eyes become dazed. This tells us that the sight of the eyes would continue to decrease.

some people's fields, homes, animals or even their lives, while others are spared from this destruction.

122. This means that the glare and sparkle

يُقَلِّبُ اللّٰهُ الَّيْلَ وَ النَّهَارَ ؕ اِنَّ فِیْ ذٰلِكَ لَعِبْرَةً لِّاُولِی الْاَبْصَارِ ﴿۴۴﴾

44. Allah turns about the night and day. [123] **Undoubtedly in it a lesson for those who have eyes.**

123. By this it is meant that when the night goes day comes, when the day ends night comes. Or, sometimes the nights and days are bitter cold and sometimes hot. Or, sometimes the night is big and the day becomes short, and vice versa. The same is the condition of nations; sometimess one nation gains victory and at other times another nation is victorious. We should take a lesson from this rise and fall.

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ یَّمْشِیْ عَلٰی بَطْنِهٖ ۚ وَ مِنْهُمْ مَّنْ یَّمْشِیْ عَلٰی رِجْلَیْنِ ۚ وَ مِنْهُمْ مَّنْ یَّمْشِیْ عَلٰۤی اَرْبَعٍ ؕ یَخْلُقُ اللّٰهُ مَا یَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۵﴾

45. And Allah has created every beast from water [124]**. Of them is one that walks on its belly** [125]**. And of them is one that walks on his two feet** [126] **some that walk on four legs** [127]**. Allah creates what he pleases** [128] **Undoubtedly Allah can do everything.**

124. Hazrat Adam (On whom be peace) and Hazrat Iesa (On whom be peace) were excluded from this law. Regarding Hazrat Adam (On whom be peace) Allah Almighty says: *"from ringing which was in reality black, smelling mud"* (S15:V26), and regarding Hazrat Iesa (On whom be peace) it is said: *"The likeness of Iesa (On whom be peace) is like Adam.* He created him from dust, then said: *"Be and he became"* (S3:V59). Hazrat Iesa (On whom be peace) was not created from a sperm, neither of that of a mother nor of a father, and if by water is meant that water which is the origin of the universe, then there is no need for any distinction. It should be remembered that law is something else but the Power of Allah Almighty is something else. We are duty bound and restricted by law, not Allah Almighty. Burning effected by fire is in terms of its natural law, but it's not burning Hazrat Ebrahim (On whom be peace) is the Power of Allah Almighty. Likewise the requirement of sperms for all living beings for conception is in accordance with natural law, while birth of some without the sperm is the Power of Allah Almighty.

125. Like snakes, fish and other insects.

126. Like human beings, birds, etc. It should be remembered that the jinns have four hands and four feet, but they walk on two feet like the human beings and they procreate.

127. Like the cows, buffalows, goats and majority of the gra1zing animals. It should be remembered that the creation of four hands and feet procreates, while others lay eggs with the exception of the lizard which, although it has four hands and feet, lays eggs.

128. Thus, a great deal of the creation of Allah Almighty is beyond our knowledge. In the book *AJAAIBUL MAKHLOOKAT* mention has been made of strange and marvellous species in the creation of Allah Almighty.

لَقَدْ اَنْزَلْنَاۤ اٰیٰتٍ مُّبَیِّنٰتٍؕ وَ اللّٰهُ یَهْدِیْ مَنْ یَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ۝۴۶

46. Undoubtedly, We have sent down clear explanatory signs and Allah guides whom He pleases to the straight path. [129]

129. This means there are three types of human beings: believer inwardly and outwardly; an infidel inwardly and outworldly; the third is outwardly a believer but inwardly an infidel i.e. a hypocrite. From these Allah Almighty has provided guidance for the believers, while the other two remained non-believers.

وَ یَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَ بِالرَّسُوْلِ وَ اَطَعْنَا ثُمَّ یَتَوَلّٰى فَرِیْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَؕ وَ مَاۤ اُولٰٓىٕكَ بِالْمُؤْمِنِیْنَ۝۴۷

47. And they say, ' We have believed in Allah and in the Messenger and we obeyed, then some of them turn away after this [130]**. And that are not Muslims.** [131]

130. This verse was revealed regarding the hypocrite named Bashar who was involved in a quarrel with a Jew regarding land in which the Jew was the rightful owner and the hypocrite was false in his claim. All were aware that the court of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was based on truth and justice, hence, the Jew sought the decision from this court, while the hypocrite requested the case to be settled by Ka'ab bin Ashraf, a Jew. On this occasion, the above verse was revealed.

131. From this emerge two issues:

1. To reject the Holy Prophet as your supreme authority is an act of infideltiy. Allah Almighty's judgement of infidelity against Bashar was passed on the same basis, i.e. he had refused to accept the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم as his Judge.
2. Although the hypocrites who recite the Kalima are Muslims, in the eyes of the people, in terms of religion they will not be regarded as Muslims. An example of this is the present day apostate Muslim sects.

وَ اِذَا دُعُوْۤا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِیَحْكُمَ بَیْنَهُمْ اِذَا فَرِیْقٌ مِّنْهُمْ مُّعْرِضُوْنَ۝۴۸

48. And when they are called towards Allah and His Messenger [132] **that the messenger may decide between them that very time a party of them turns away.** [133]

132. From this we understand that the court of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is indeed the court of Allah Almighty. Making yourself present by him is being present in the court of Allah Almighty because they were called towards the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم which Allah Almighty refers to as called towards Allah Almighty and His Prophet. Also, the command of Allah Almighty is indeed the command of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم against which there is no possible appeal. To turn away from the order of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is indeed turning away from the command of Allah Almighty.

133. This means such is the condition of the hypocrites in whichever cases they are proven as liars, they do not accept the Prophet of Allah صلی اللّٰہ علیہ وآلہ وسلم as their judge, while in the cases in which they are correct, they come running to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم for his judgement. They are followers of their whims and fancies. The same condition is that of those Muslims of today who use Islam for their own gains.

49. And if the right be upon their side, they would have come to him submitting.

وَ اِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْۤا اِلَيْهِ مُذْعِنِيْنَ ﴿۴۹﴾

50. Is in their hearts a disease? Or do they fear that Allah and His Messenger will be unjust to [134] them? but , they themselves are unjust. [135]

اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْۤا اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَ رَسُوْلُهٗ ؕ بَلْ اُولٰٓىِٕكَ هُمُ الظّٰلِمُوْنَ ﴿۵۰﴾

134. This tells us who ever calls the Prophet a tyrant he is calling Allah Almighty a tyrant. We also learn just as doing an unjust act by Allah Almighty is an intellectual absurdity, in the same way injustice by the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is an intellectual impossibility. No type of injustice is linked by Allah Almighty towards Him or His beloved Prophet صلی اللہ علیہ وآلہ وسلم . He is true and his Lord too is true. Anyone who castes a suspicion or distant towards the Holy Prophet صلی اللہ علیہ وآلہ وسلم, he is casting such a reflection on Allah Almighty Furthermore, attaching remembrance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with the remembrance of Allah is the way of Allah Almighty. Thus, you can say may Allah Almighty and His Prophet treat you well. Allah Almighty and His Prophet bestow bounties upon people.

135. This means these hypocrites do not have the fear that the Holy Prophet صلی اللہ علیہ وآلہ وسلم will pronounce unfair judgement, but they have full belief that they themselves are unjust in this case. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم would give the judgement against them, therefore they were avoiding coming to him.

SECTION 7

51. the saying of Muslims so only this, when they are called towards Allah and Messenger that the Messenger may decide between them then they say, ' we have heard and we abbey and these are they who attained to their goals [136]

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْۤا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَ اَطَعْنَا ؕ وَ اُولٰٓىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴿۵۱﴾

136. From this we learn, do not allow your intelligence to interfere with the commands of the Prophet i.e. if it is unacceptable to the intelligence, you would reject it. In fact, just as the patient hands himself over to his physician, you should hand yourself over the Prophet of Allah. This thought is beautifully expressed by the poet in the following line: "*Make your intelligence an object of sacrifice upon the beloved Mustapha*". If you act on this, you would be succesful in this world and in the Hereafter. Our eyes, intelligence and knowledge may be tiny, but he (Mustapha) is the king of the truthful, is indeed the embodiment of truth صلی اللہ علیہ وآلہ وسلم .

52. And who so obeys Allah and His Messenger and fears Allah and guards himself from evil, then such are people who are successful. [137]

وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَ يَتَّقْهِ فَاُولٰٓىِٕكَ هُمُ الْفَآىِٕزُوْنَ ﴿۵۲﴾

137 Just as the medicine of the competent doctor proves beneficial irrespective of whether the patient understands it or not, the commands of our Holy Prophet صلی اللہ علیہ وآلہ وسلم are beneficial, no matter whether we understand them or not. How sad it is that though we have full confidence in imported medicines which we use without knowing their contents, but we become hesitant in obeying the commands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

53. And they have sworn by Allah with utmost strength in their oath that if you will order them, necessarily, then they would come out for religious war, [138] say you, 'swear not; abidance is required according to religious dogma Allah knows what you do' [139]

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۵۳﴾

138. The hypocrites would take an oath and say that now whenever holy war would take place, they would most certainly participate in it. However, when the time would come, they would abstain from it by making false excuses. This verse makes mention of their falsehood. This tells us that to try and establish your credibility through excessive oaths is indeed the work of the hypocrites. Through the grace of Allah Almighty, the believers do not find it necessary to take an oath.

139. This means prove what you say through your actions, and not through your meaningless oaths. In Allah Almighty's court your deeds are taken into account and not mere verbal claims.

54. Say you, ' Obey Allah and Obey His Messenger; [140] therefore, if you turn your face, then for him is which was made incumbent [141] on him and for you is your burden and if you obey the messenger, you will be guided, [142] and upon the is Messenger but to deliver clearly. [143]

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۵۴﴾

140. This means obey Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم totally. Accept every command of theirs. It should be remembered that the Holy Prophet (Peace be upon him) is the object of absolute obedience. Every order of his is to be obeyed at all times. Besides him, no other person's obedience is absolutely compulsory. In fact, only their lawful commands are worthy of obedience, and unlawful commands are to be rejected. It should further be remembered that although one has to show reverence to Allah Almighty, His beloved Prophet صلی اللہ علیہ وآلہ وسلم , the authority of the day, the Alim (scholar), but only the commands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be carried out by following on his footsteps. Anyone else, cannot be followed. The meaning of ITA'AT is to obey a command while by ITTI'BA-A is meant to emulate the deeds of any person. It is for this reason that the Holy Qur'aan has mentioned regarding the Holy Prophet's (Peace be upon him) emulation as "*Follow me*" is follow the Holy Prophet صلی اللہ علیہ وآلہ وسلم . We cannot, physically, follow the footsteps of Allah Almighty. In a day and night thousands die at the command of Allah Almighty. If we become the cause of one person's death, we

will find ourselves in great difficulty.

141. This means only propagation is obligatory upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم but he is not responsible for the guidance. Oh man, if all of you become infidels, it will not cause any harm to him.

142. From this we learn that guidance is dependent on the obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Only if you follow in his footsteps will you obtain guidance.

143. This means your guidance is not his responsibility. If you were to remain infidels, it will not cause any harm to him, because he had discharged his obligation i.e. propagation.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

55. Allah has promised those among you who believed and performed good deeds [144] that He will surely give them power to rule in the earth [145] as was given to those who were before them [146], and He will surely consolidate their religion which He has chosen for them, and will surely change their after war fear with peace [147] and security they should worship Me and associate not anything with Me. And who so is ungrateful after this, then they are the people disobedient. [148]

144. Reason for its revelation.
The Holy Prophet صلی اللہ علیہ وآلہ وسلم preached for the first thirteen years in Makkah where the noble Companions bore the ill-treatment and persecutions of the infidels. Then, when he migrated to Madina Munawwarah, the infidels did not leave the believers in peace there as well. They also threatened them with war, as a result of which they were always under duress. One of the Companions said that will there ever come a time when we will have peace? In response to it, this verse was revealed.

145. By Khilafat is meant vicegerency of the Holy Prophetصلی اللہ علیہ وآلہ وسلمAllah Almighty will grant the external vicegerency to the apparent Khulafa-e-Rashideen, while the hidden or internal vicegerency will be granted to all the Saints of Allah Almighty. From this we learn that the four Righteous Khalifs were all pious and God-fearing people, because the granting of leadership was a promise for the pious people. By giving them leadership, Allah Almighty regarded them capable of it.

146. As He granted the Israelites leadership of Egypt and Syria after the destruction of the Pharoah.

147. Thus, Allah Almighty fulfilled this promise as Rome and Persia were conquered during the caliphate of Hazrat Umar and Hazrat Abu Bakr Siddique (May Allah be pleased with them) and Islam spread throughout the East and West. The caliphate of Hazrat Abu Bakr Siddique lasted for two years and three months and that of Hazrat Umar for ten years and six months. Hazrat Uthman's rule lasted for twelve years, while that of Hazrat Alli for four years and nine months. Hazrat Imam Hassan's caliphate lasted for six months.

148. It means the promises of these victorious and peaceful conditions are on the basis of these people being of correct beliefs and pious deeds. Thus these pious people established a fine example of steadfastness in religion and in return, Allah Almighty fulfilled His promise.

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ﴿۵۶﴾

56. And establish prayer and give the poor-due (Zakat) and obey the Messenger haply; [149] You may be shown mercy.

149. From this emerge two issues:
1. With Salaah and Zakaat, obedience to the Holy Prophet صلى الله عليه وآله وسلم too is obligatory. Do not merely place your trust in these deeds by remaining aloof from the Holy Prophet صلى الله عليه وآله وسلم.
2. Obedience to the Holy Prophet صلى الله عليه وآله وسلم is an absolute obligation, whether these injuctions are in accordance with the Holy Qur'aan or not. It is for this reason that Hazrat Alli was forbidden to marry anyone in the lifetime of Hazrat Fatima (May Allah be pleased with her) and Hazrat Abu Khuzaima's testimony was equal to two.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَلَبِئْسَ الْمَصِيْرُ﴿۵۷﴾

57. Never think that the infidels may go out of out control in the earth [150]; and their destination is Fire and indeed what an evil end it is.

150. This means that the peaceful conditions of living enjoyed by these wretched infidels is not because they are out of the control of Allah Almighty, but because Allah Almighty is giving them respite.

SECTION 8

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ۛ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ﴿۵۸﴾

58. O believers; let those servants your own [151] and those [152] of you who have not reached puberty [153], ask leave of you three times before the morning prayer, and when you put off your clothes at the noon [154] and after the night prayer [155]. After these are three times of privacy for you [156]. After these three there is no sin on you or on them. they come and go about one to other. [157] thus Allah narrates His signs for you. and Allah is Knowing, wise. [158]

151. Reason for its Revelation:
The Holy Prophet صلى الله عليه وآله وسلم sent an Ansaar slave, Madeeh bin Amr to call Hazrat Umar one afternoon. Hazrat Umar (May Allah be pleased with him) at that time was relaxing at home, and Hazrat Madeeh ibn Amr went in without knocking at the door which made Hazrat Umar think that how he wished that the

slaves could have been ordered to seek permission before they enter a home. At that point in time, this verse was revealed (*Tafseer Khazainul Irfaan*). In this verse, both believing men and women are addressed.

152.This means your maids, slaves and children reaching maturity should enter your homes with your permission during these three times. Besides these times, they can come and go without permission.

153. In fact, they are still far from maturity. It should be remembered that the maximum age for maturity in the *Hanafi Mazhab* is fifteen years. The minimum age for a girl is nine years and for a boy is twelve years.

154. By this is meant to be completely naked, and not just naked, because exposing yourself in private unnecessarily is prohibited. One should be shameful of Allah Almighty. What this means is that during these times people normally are not so particular about maintaining privacy in matters of clothing. Women are generally without their scarves and men without their shirts.

155. Because, during this time one generally takes off ones normal day clothes and wears simple sleeping clothes like vests and lower sheets.

156. From this we learn that besides these three times, your children and servants can come in your homes without permission. Besides them, other persons cannot enter your home without permission.

157. This means because these persons have to enter your home as workers and to render services you cannot place restriciton of movements on them, as this will prove detrimental for the smooth functioning of your home. For this reason, permission is not made necessary for them.

158. This means all the laws of Allah Almighty are based on knowledge and wisdom, irrespective of whether they are within your grasp or not.

59. And when the children among you reach puberty, then they should also ask leave [159] as asked those before them [160]. Thus Allah narrates to you His signs, and Allah is Knowing, Wise.

وَ اِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۹﴾

159. From this we learn that a mature son or brother should not approach his mother or sister unexpectedly, because it is possible that due to some reasons they might be without purdah (unveiled) or undressed.

160. This law is regarding free men. Even if the slave has reached maturity, he can go to the lady of the house if she is unveiled, besides these three times. Therefore, the prefix *'from you'* is used with *'boys'* i.e. from your free people. Thus, it becomes known that if you have a young daughter and mother, etc. in your house, then enter the house by making your presence known. However, if only the wife is at home, then you can enter without permission because the husband has no privacy from his wife, while modesty and privacy has to be maintained with respect of mother, daughter, etc. It is not lawful to see any of their parts exposed, besides the face, hands and feet.

60. and the old retired women [161] (past child bearing) who have no desire for marriage, no then there is no sin that they may lay aside their outer clothing when they display not

وَ الْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِیْ لَا یَرْجُوْنَ نِكَاحًا فَلَیْسَ عَلَیْهِنَّ جُنَاحٌ اَنْ یَّضَعْنَ ثِیَابَهُنَّ غَیْرَ مُتَبَرِّجٰتٍۭ بِزِیْنَةٍ ؕ وَ اَنْ

يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۶۰﴾

their adornment [162]. And to abstain from that even is better for them [163]. And Allah is Hearing, Knowing.

161. This means those old women who have passed the menopause stage, but can still bear children. This age is generally fifty five years. In those days, such women generally would lead a retired life. Hence, they have been called "*old retired women*". It should be remembered that this order is only for the old women.
162. This means that such old women are permitted not to wear a scarf or sheet on their heads. But, even they are not allowed to keep their calf bones etc. exposed. By '*adornment*' is meant places of adornment and display.
163. This means it is even better for such women that they should wear their scarves, etc. The first order was for a religious verdict, the second one is for piety.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ وَّ لَا عَلٰۤى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآىٕكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰۤى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۱﴾

61. There is no harm for the blind and there is no harm for the lame and there is no restriction on the sick [164] nor on any one of you , that you eat in the houses of your children [165] or the houses of your farther, or the houses ot your mothers [166] or the houses of your brothers, or the houses of your sisters [167] or the houses of your uncles or the houses of your paternal aunts [168], or the houses of your maternal aunts, or from those places of which the keys are in your possession [169] or from the house of your friend. There is no blame upon you whether you eat together or separately: [170] then when you enter my house, salute your own people, [171] a nice greeting from Allah at the time of meeting, blessed, pure, [172] Thus Allah narrates to you His signs that you may understand.

164. Reason for revelation:
When the Noble Companions would accomp-any the Holy Prophet صلی اللہ علیہ وآلہ وسلم on holy war, they would leave the keys of their homes with those disabled Companions who were unable to participate in Jihad; so that they could look after their homes in their absence. They were given permission to eat and drink from what ever was found in the house. These noble Companions would regard

such expenditure as burdensome for the people of the house. Regarding them this verse was revealed.

165. It should be remembered that the homes of the children are houses of the parents, and their income is the parent's income. The Holy Prophet صلى الله عليه وآله وسلم said to one Companion that you and your wealth are the property of your father. Here, the same is meant, because no person hesitates being in his house and eating whatever is found therein. Mentioning this, would not have been of much benefit. Thus, by our home should mean homes of our children. Similarly, the house of the husband and the house of the master are homes of the wife and the children respectively (*Tafseer roohul Bayaan etc.*).

166. The paternal and maternal grandparents are included in father and mother.

167. This means when the sister marries and establishes her own house, after which a brother visits her or out of necessity stays there as a guest. It is not religiously unlawful for him to eat and drink in such a home. Some unintelligent senseless people regard it as a disgrace to eat at their sister's place. Such people should pay careful attention to this verse. This is a Hindu custom to regard eating at the daughter or sister's home as improper. In fact, if the daughter or sister is wealthy, and the father or brother is poor and disabled, it becomes obligatory upon these wealthy daughters and sisters to take care of the material needs of the father and the brother. But these women must spend this out of their personal wealth as they cannot spend from the husband's wealth, without his permission.

168. Generally one does not feel any shame or regard it as improper to eat from these homes.

169. In this, the guardian, the head of the house, and all the workers of the house are included, who are allocated duties in the management of the house.

SECTION 9

62. These are the only believers [173] who have believed in Allah and His

170. This means you have the permission to eat and drink from these homes, either with the husehold members or in their absence on condition that you are fully aware that they are happy with your indulgence in eating and drinking. In those days it was a common practice for a friend to take things which he liked from his friend's home in his absence. When the owner would come to know about it, he would be pleased. Nowadays because generosity is missing from our way of life, it is therefore not allowed to eat without permission (*Tafseer Khazainul Irfaan, Madarik, and Jalalain*). Hazrat Imam Abu Hanifa (May Allah be pleased with him) said that if any person having uterine relationship, were to steal at the house of a close relation with whom marriage can not take place, his hands would not be cut off. This verse could be its proof. What this means it that since these people have the permission to move in and out of the house, then whatever goods are left in the open are not secured from them. Thus, if any goods left unprotected get stolen, the thief's hands would not be cut.

171. This means when entering the house extend greetings to the household members, even if they are your parents, brothers and sisters, children, wife etc. provided they are not of defective beliefs.

Religious Issue:If you enter an empty house recite the following: Peace be upon the beloved Nabi and the blessings and bounties of Allah Almighty. Hazrat Mullah Ali *Qari has stated in his SHARAH SHIFA*. The Holy Prophet's صلى الله عليه وآله وسلم blessed soul dwels in the empty house of a believer. For this reason greeting therein is extended to the Messenger of Allah صلى الله عليه وآله وسلم .

172. The word Tahiyyat means life, i.e. to offer prayer for life and its protection. This means Allah Almighty taught you this greeting because it is the prayer of life which provides joy for one another.

إِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ

وَ رَسُوْلِهٖ وَ اِذَا كَانُوْا مَعَهٗ عَلٰۤى اَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ؕ اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓىِٕكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ ۚ فَاِذَا اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ شِئْتَ مِنْهُمْ وَ اسْتَغْفِرْ لَهُمُ اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۶۲﴾

Messenger, and when they have come to the Messenger regarding any such matter for which they were collective afffairs then go not away [174] until they have asked [175] leave of you . Surely Those who ask leave of you those are they who believe in Allah and His Messenger [176] then when that ask leave [177] of you for some affairs of their own, give leave [178] to whom you will from among them and ask forgiveness of Allah for them. Undoubtedly, Allah is Forgiving, Merciful. [179]

173. This means accomplished believers are those who possess the praiseworthy qualities which are described later i.e. they are staunch in their beliefs and pious in their deeds.

174. This means if the Holy Prophet صلى الله عليه وآله وسلم had assembled them to give advice on matters related to Jumuah, Eid, Holy war, and battle strategies, then they should not leave without the permission of the Holy Prophet صلى الله عليه وآله وسلم .

175. From this we learn that the etiquette of the court of the Holy Prophet صلى الله عليه وآله وسلم is that none should leave without his permission. Thus, even today those who visit the blessed Roza-e-Mubarak of the Holy Prophet صلى الله عليه وآله وسلم seek his permission to depart in the form of reciting the farewell Salaam there. At that point in time, the departure takes the form of Qiyamat like grief.

176. This means the sign of the believers is that they seek the Holy Prophet's صلى الله عليه وآله وسلم permission before leaving his blessed company, while the hypocrites depart without permission. The seeking of this permission to stay away from Jihad is the sign of hypocrisy. Says Allah Almighty: "*Those only ask you this leave who do not believe in Allah and the Last Day*" (S9:V45).

177. From this we understand that the respect of the court of the Holy Prophet صلى الله عليه وآله وسلم i.e. one comes by seeking permission and leaves with permission as is the procedure of the slaves in the court of their masters.

178. This tells us that Allah Almighty Himself is teaching us the rules of etiquette to be observed when in the court of the Holy Prophet صلى الله عليه وآله وسلم. He has completed a set of rules for observing respect, which are established for all times. Even the angels never present themselves in His holy court without His permission, and since the Holy Prophet صلى الله عليه وآله وسلم is totally independent, he reserves the right of admission.

179. From this emerge a few issues:

1. The intercession of the Holy Prophet صلى الله عليه وآله وسلم is an absolute reality, because Allah Almighty has already granted him permission to intercede;
2. This intercession of the Holy Prophet صلى الله عليه وآله وسلم is only for the believers; the infidels are cut off from it;
3. Allah Almighty is extremely kind towards the believers and has instructed His beloved Rasool صلى الله عليه وآله وسلم to pray for them;
4. Allah Almighty is only compassionate and forgiving to him for whom the Holy Prophet صلى الله عليه وآله وسلم would be

intercesion. Observe, if the order of intercession is given regarding the Noble Companions, the leaders of the Saints of Allah Almighty, then what can be said about the ordinary people?

interceding. Therefore His forgiveness is mentioned after that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

5. Every believer is totally in need of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۳﴾

63. Make not the summoning of the Messenger among yourselves [180], like one calls the other among you. Undoubtedly, Allah knows those of you who slipaway quietly taking shelter of any excuse [181]; therefore let those who do against the command of the Messenger fear lest some trail [182] befall them or a painful torment overtake them [183]

180. This means do not regard the summoning and solicitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم like the call of common people i.e. respond to it or refrain from it. You should immediately respond to his call even if you are engaged in Salaah or any other work. Allah Almighty says : "*Respond to the call of Allah and His Messenger, when the Messenger calls you*" (S8:V24). Or, it means do not address the Holy Prophet صلی اللہ علیہ وآلہ وسلم in such common terms which you use for calling one another. Do not address him as brother, father, uncle, an ordinary human being, etc. Call upon him as Oh Messenger of Allah, Oh intercessor of sinners, etc, with respect and dignity.

181. Reason for its revelation:
When the hypocrites would find it difficult to listen to the sermon of the Holy Prophet صلی اللہ علیہ وآلہ وسلم they would silently creep away towards the end side of the mosque, then finding an opportunity they would slip out under some cover from the blessed gathering. This verse of reprimand was revealed regarding them.

182. Hardships, murders, earthquakes, rule of tyrannical kings, dreadful incident. From this we understand that the enmity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, will become the cause of worldly punishments. The punishment of the Hereafter are besides these.

183. It means the punishments of the Hereafter, or not getting the good fortune of dying on faith. The word painful is used for showing one of the two. There is a possibility that both punishments can be brought together.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ قَدْ يَعْلَمُ مَاۤ اَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَ اللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿۶۴﴾

64. Take it for granted, undoubtedly, it is of Allah, ' what ever is in the heavens and earth. Undoubtedly, He knows in what condition you are, And on the day when they be returned to Him, then He will tell them whatever they did. And Allah knows everything. [184]

184. This means that Allah Almighty is fully aware of everything. This punishment of the infidels is to embarrass them on the Day of Judgement.

آیاتھا ۷۷ ۲۵ سُوْرَۃُ الْفُرْقَانِ مَکِّیَّۃٌ ۴۲ رکوعاتھا ۶

AL-FURQUAN (The Quran)

(MAKKAN) Revealed before Hijrah

6 Sections and 77 Verses 892 Words , 3703 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION: 1

1. Immensely Blessed [1] is He Who has sent down the Qur`aan to His Bondsman [2] that he may be a Warner to the entire world [3].

تَبٰرَکَ الَّذِیْ نَزَّلَ الْفُرْقَانَ عَلٰی عَبْدِہٖ لِیَکُوْنَ لِلْعٰلَمِیْنَ نَذِیْرَا ۙ﴿۱﴾

1. The word blessed signifies abundance in blessings in the world and the Hereafter. Through the Personality and Attributes of Allah Almighty you shall obtain blessings and bounties of this world and the Hereafter in great abundance.

2. This means on the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is so immensely lofty in his slavehood, that through this specific word everyone's thought is centred on the Holy Prophet صلی اللہ علیہ وآلہ وسلم It should be remembered that there is a great difference between slave, and His slave. A slave always awaits the mercy of Allah Almighty, while the mercy of Allah Almighty awaits His slave. His bondsman is he through whose slavehood the excellent states of Allah Almighty's Divinity became known. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the matchless servant of Allah Almighty. A dog is a contemptible, debased animal, but *'their dog'* meaning the dog of the People of the Cave. It has gained respect and due to its link with these pious servants of Allah Almighty and has gained eternal blessing, life and sanctuary.

3. By warning the sinners through practical manner, and warning the angels and the pious through their destiny and obligation, that if you disobey Allah Almighty you will be caught under His law. This can be seen from what Allah Almighty said to the Prophets on the Day of the Covenant: "*Now whoso turns away after this, then they are the disobedient*" (S3:V82). Hence there is no such doubt on the verse that the angels are not worthy of being conveyed with a warning.

2. He for Whom is the kingdom of the heavens and the earth [4], and He has not taken a son for Himself and He has no partner in His Kingdom [5]. And after creating every thing, He has ordained it on a right estimate [6].

الَّذِیْ لَہٗ مُلْکُ السَّمٰوٰتِ وَالْاَرْضِ وَ لَمْ یَتَّخِذْ وَلَدًا وَّ لَمْ یَکُنْ لَّہٗ شَرِیْکٌ فِی الْمُلْکِ وَ خَلَقَ کُلَّ شَیْءٍ فَقَدَّرَہٗ تَقْدِیْرًا ﴿۲﴾

4. In it is a hint that the prophethood of the Holy Prophet (Peace be upon him) too, has covered the heavens and the earth because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is like the Prime Minister of the entire realm of Allah Almighty. Thus, wherever divinity of Allah

worshippers of Arabia would say that the angels are the daughters of Allah Almighty, while the (Nasara) were believing in Hazrat Iesa (On whom be peace), and the Yahud were taking Hazrat Uzair(On whom be peace) as sons of Allah Almighty. (May Allah protect us from such beliefs).

6. This means Allah Almighty provided each creation with things according to their needs.

Almighty is found, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood will also be there. Hence, this verse is a proof of the previous verses that the Holy Prophet (Peace be upon him) is the Prophet for the entire creation.

5. In it is the refutation of those idol worshippers who were associating partners with Allah Almighty, or they were trying to prove off-spring for Him because the idol

وَاتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً لَّا یَخْلُقُوْنَ شَیْـًٔا وَّ هُمْ یُخْلَقُوْنَ وَ لَا یَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا یَمْلِكُوْنَ مَوْتًا وَّ لَا حَیٰوةً وَّ لَا نُشُوْرًا۝

3. And the people have taken other gods besides Him. They created nothing and they themselves have been created [7], and they themselves are not the owners [8] of their own souls either for bad or for good, and neither they have power to die nor to be alive nor to rise up [9].

7. True God can only be Him Who is the Creator. Thus the acknowledgement by the polytheists of their idols as gods but not as creators is totally wrong even according to their own views.

8. Let alone these lifeless stones providing any benefit or harm to you, they are totally helpless from removing anything that may be harmful to themselves. Some people try to apply this verse to the Saints of Allah Almighty. But this is totally wrong. To apply verses concerning the idols to the Prophets and Saints of Allah Almighty is the way of the deviators from Islam. No believer ever worships the grave of the Saint. There is a great difference between resepct and worship. We devotedly respect the Holy Ka'ba and the Holy Qur'aan but no one says that they cannot ward off any difficulties (they do not have the power to even literally, get rid of the flies). Therefore what respect can we show for them.

9. This means no one's life and death and resurrection after death is within the control of these idols. Hence in what way can they be regarded as deities. Even the polytheists ackno-wledge this, yet they regard them as deities.

وَ قَالَ الَّذِیْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّاۤ اِفْكُ ﰳافْتَرٰىهُ وَ اَعَانَهٗ عَلَیْهِ قَوْمٌ اٰخَرُوْنَ ۚۛ فَقَدْ جَآءُوْ ظُلْمًا وَّ زُوْرًا۝

4. And the infidels said [10], 'This is not but a calumny which he has fabricated and some other people have helped him [11] in it, undoubtedly, those unjust people have brought more falsehood' [12].

10. Like Nadar bin Harith, Abdullah bin Umayyah, Maufal bin Khaulid and their followers, who were saying that the Holy Qur'aan is the creation of the Blessed Prophet صلی اللہ علیہ وآلہ وسلم.

11. This means Yahud like Addas and Yasaar, who had shown the Holy Prophet صلی اللہ علیہ وآلہ وسلم past incidents from the Taurah which the Prophet of Islam is translating in Arabic and telling the people and calling them as Qur'aan (May Allah Almighty protect us from it).

12. This tells us that it is a terrible injustice to accuse the Holy Prophet صلی اللہ علیہ وآلہ وسلم of slander, as well as a major lie. This is a worse sin than all other sins.

5. And they said, 'These are fables of the ancients which he has written, so that they are read to him morning and evening [13].

وَ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّ اَصِيْلًا ۝

13. This means the polytheists are also saying that just as tales about Rustam and Alexandra the Great, etc. are found in books of myths, the Holy QUR'AAN too constitutes of such mythological tales which have been given religious form and importance.

6. Say you, 'It has been sent down by Him Who knows every secret thing of the heavens and the earth [14]. Undoubtedly, He is the Most Forgiving and the Most Merciful.'

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ۝

14. This means the Holy Qur'aan contains prophecies of the unseen which are beyond human intellect. It does not only provide historical data only. From this we understand that the presence of prophecies of the unseen in the Holy QUR'AAN is a proof of its safety. He who rejects the knowledge of the unseen of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is in reality rejecting his prophethood.

7. And they said, 'What happened to this messenger; he eats food [15], and walks about in the market [16]. Why was an angel not sent down to him that he might be a Warner with him?' [17].

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَ يَمْشِيْ فِي الْاَسْوَاقِ ؕ لَوْ لَآ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ مَعَهٗ نَذِيْرًا ۝

15. This means if they were prophets then they should have been free of want of eating, drinking and visiting market places like the angels. Because the angels are prophets therefore they do not indulge in eating and drinking. Since they call themselves as prophets then why do they eat and drink? These foolish people did not know that the angel is a prophet in the sense of being sent as a messenger to convey the messages only, and that too, to the Prophets only, while these are Prophets, meaning fountain head, who have been delegated with the duty of reforming the people and only the person of one's own kind can reform his fellow beings.

16. Just look at the foolishness of the infidels, in that they can accept stones and sticks as deities, yet they make such excuses for rejecting prophethood and wanted to see Divine attributes in the Prophets. For instance, the Prophet should refrain from eating and drinking and from frequenting market areas.

17. This means there should be such an angel accompanying the Holy Prophet (Peace be upon him) who should be visible to us and who should tells us this is a true Prophet. Otherwise, angels would descend upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم whom the Noble Companions and even the infidels had seen in human form and had become aware of their presence.

8. Or he would have got a treasure from the hidden place or he would

اَوْ يُلْقٰى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ

يَأْكُلُ مِنْهَا ۚ وَ قَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۝

have any garden that he may eat therefrom [18]. And the unjust people say, 'You follow not but a man who has been bewitched [19].

18. Their aim was why did Allah Almighty not make His Beloved Prophet free of the want of eating and drinking. Or that he should not have any desire for food, and if he had, then this should have been satisfied from the unseen sources. This, too, they said from their outer observance. Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had unseen treasures under his control. He also had gardens of Paradise under his control. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says *"I have been given the keys of the treasures of the earth"*. Allah Almighty says: *"O beloved! Undoubtedly . We have bestowed you abundance of good"* (S107:V1). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: *"I saw one Paradise in this wall, if I wanted to, I could have cut off one bunch out of it*. But since these things had not been revealed as yet, the infidels would talk about them.

19. This tells us that the infidels had no real consistency or agreement in what they were saying. Sometimes they would call the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a magician, and sometimes they would say that he is a victim of magic. Sometimes they would call him a poet, and sometimes a fortune teller. They were liars according to their own statements.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝

9. O beloved; see what kind of similitude they are coining for you, therefore, they have gone astray [20]. Now they cannot find anyway [21].

20. This means those who were labelling him with such nonsensical things were all misguided, and would not find guidance in the future. They will never find the Straight Path.

21. From this, emerge a few issues:

1. To look only at the outer eating and drinking of the Prophet without observing his inner greatness is the way of the infidels.
2. To seek miracles without pondering over them is the way of the infidels.
3. Allah Almighty complains about His servants to His Beloved Prophet. This is for expressing His love for him.
4. He whose eyes cannot reach the excellence of the Prophet, he can neither understand the excellence of Allah Almighty, nor can he in any way obtain guidance. Allah Almighty has decided "*They cannot find any way*" eg. only that person can come in the mosque who is pure and clean. Likewise, only that person can gain presence in the court of Allah Almighty whose heart is pure. To purify the body, there is water of the well, etc. but to purify the heart the water from the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is required.

SECTION: 2

تَبٰرَكَ الَّذِیْۤ اِنْ شَآءَ جَعَلَ لَكَ خَیْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَ یَجْعَلْ لَّكَ قُصُوْرًا ۝

10. Blessed is He Who, if He pleases, will do better for you then that; Gardens beneath which flow streams and He makes palaces for you [22].

22. This means Allah Almighty has full power to grant these things in their outer form.

but this is contrary to His law. If this is granted then how will people obtain belief in the unseen?

بَلْ كَذَّبُوْا بِالسَّاعَةِ ۫ وَاَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ﴿۱۱﴾

11. Nay, they belie the Hour [23], and for him who belies the Hour, We have prepared a blazing fire.

23. This means these people are not just rejecting you, they are rejecting Quraan, Day of Judgement, and even Allah.

اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّ زَفِيْرًا ﴿۱۲﴾

12. When it will see them from afar, they will hear its bubbling and shrieking [24].

24. From this verse we learn that people will have the sense of perception like intelligence, sight, hearing, etc. Its fire will distinguish between the believer and the infidel. Therefore it becomes inflamed on seeing the infidel, and cool on seeing the believer.

وَ اِذَاۤ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ﴿۱۳﴾

13. And when they will be thrown into any narrow place thereof tied with chains, they will there request for death [25].

25. From this emerge two issues:
1. The infidel would be pushed into Hell from the edge, with his hands and feet tied. He would reach its bottom in a fall.
2. The infidels would wish for death in it, but death will not come to them. Both these punishments would not come to the sinful believers. Insha-Allah sinful believers will neither be pushed from on top, nor wish for death in it. In fact, their souls will be taken out. It is stated in the Hadith Shareef that the sinful believers would be taken out of Hell like a burnt coal. Then they will sprout into life with the water of Paradise like the green vegetation comes to life in the field. It should be remembered that every infidel would be chained with his devil.

لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّ ادْعُوْا ثُبُوْرًا كَثِيْرًا ﴿۱۴﴾

14. It will be said, 'Do not request for one death today but request for many deaths' [26].

26. This means offer many supplications of death because death is only one and not more. Or this address is in the form of censure. This order is not for instituting obligation, but it is for the expression of anger.

قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ كَانَتْ لَهُمْ جَزَآءً وَّمَصِيْرًا ﴿۱۵﴾

15. Say you, 'Is this better or the abiding garden which is promised to those who fear, That is their reward and end [27].

27. This means by law Paradise would be given to the pious as a form of reward, while the minor children of the believer would be going therein due to the bounty of Allah

Almighty. Similar would be the case of some of the sinners going into Paradise after their repentance.

16. For them is therein all that they desire [28], they will abide therein forever. This is the promise made by your Lord as prayed for [29].

لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ ؕ كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْـُٔوْلًا ﴿۱۶﴾

28. From this we learn that inmates of Paradise will not seek the forgiveness for their infidel relatives at all. Also, no desire of any evil will enter their hearts, because NAFSE AMMARAH - the baser soul, will not be found there. Therefore, whatever they say that will be accepted. Due to this baser soul, people express desire for evil things in this world, but every desire in Paradise will be expected.

29. This means the Paradise is worth seeking or that Paradise which the believers were seeking in the world. It should be remembered that every promise of Allah Almighty is true. The doubt is whether we are included in that promise or not. Speaking to Allah Almighty: *"Oh our Lord! give us that what You have promised to us through Your Messenger"* (S3:V194) is due to this, i.e. we are not certain of being included in this promise.

17. And the Day He will assemble them and those they worshipped besides Allah [30], then He will say to those gods, 'Have you led these Bondman of Mine astray or they themselves strayed away from the path [31].

وَ يَوْمَ يَحْشُرُهُمْ وَ مَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰۤؤُلَآءِ اَمْ هُمْ ضَلُّوا السَّبِيْلَ ﴿۱۷﴾

30. By this it is meant that idols of the polythe- ists: stones, wood, moon, sun, etc. Hazrat Iesa and Hazrat Uzair (On them be peace) are not included in this, because the pronoun '*those*' is used here which is used for inanimate objects. Says Allah Almighty: *"Undoubtedly, you and whatever you worship besides Allah, are all the fuel of Hell"* (S21:V98) i.e. you and your deities are the fuel of Hell. In this verse ,too, the same is meant i.e. stones, wood, sun, moon, etc.

31. This question would be asked to disgrace the polytheists, otherwise, Allah Almighty knows that these stones, moon, and sun, had not instructed the polytheists to worship them.

18. They will say, 'Glory is to you, it was not befitting for us that we should take besides You any other patron [32], but you did allow them and their forefathers to carry on until they forgot [33] Your remembrance. And these were the people to be ruined.

قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَاۤ اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَآءَ وَ لٰكِنْ مَّتَّعْتَهُمْ وَ اٰبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ ۚ وَ كَانُوْا قَوْمًۢا بُوْرًا ﴿۱۸﴾

32. This means when we ourselves did not accept anyone as a deity besides You, then how can one give such an instruction to them?

33.The purpose of this is not to raise an objection on Allah Almighty, but to express that these wicked people had taken undue

advantage of Your leniency, i.e. instead of being grateful, they became infidels.

19. Now therefore the gods have belied your sayings, you can neither avert the torment nor can you help yourselves [34]. And who so amongst you is a wrong doer, We shall make him taste a big torment [35].

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ صَرْفًا وَّ لَا نَصْرًا ۚ وَ مَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿١٩﴾

34. This means Oh disbelievers! you called your deities gods, but they proved you liars. Now neither will these deities be able to help you, nor will We help you and nor will you be able to help one another. From this we learn that if Allah Almighty wills, the sinful believers would be given help.

35. Here the word wrongdoer denotes infidels and those who inflluence others towards infidelity. Other than that, every infidel is a wrong doer.

20. And as many messengers We sent before you, they were all the same [36], they ate food and walked about in the markets [37]. And We have made one of you a test [38] for the other, and O people! Will you have patience, and O beloved! Your Lord is watching.

وَ مَاۤ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّاۤ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَ يَمْشُوْنَ فِي الْاَسْوَاقِ ؕ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِيْرًا ﴿٢٠﴾

36. This means the present day infidels who say that if he is a Prophet then why does he eat and drink, why does he visits frequent market places? This non sensible talk of theirs does not deserve any attention. Every Prophet while in the world used to eat and drink and would had been visiting frequent market places. In what way can this serve as an objection against prophethood?

37. However there is a great difference between frequenting of the market by a Prophet of Allah and us. We only go to such places to promote our baser self i.e. to indulge in materialistic activities while the Prophets go there to seek the pleasure of Allah Almighty. Even if they trade, it is a form of propagating the religion of Allah Almighty through which people can learn the lawful principles of commerce. Likewise, there is immense difference in our spirit of worship and their's. The passengers sit in the ship to be transported to their destination, while the captain's duty is to see that they reach their destination. Thus, the passengers travel by paying their fare, while the captain receives a salary for his effort. The travellers in the ship of Islam are both the Prophet and his followers but we are travelling to reach our destination and the Prophet is to pilot us to our destination.

38. This verse was revealed regarding Abu Jahl, Walied bin Uqba, Aas bin Waail, Nadar bin Harith, etc. the leaders of Quraish who on seeing the destitute companions Hazrat Bilal, Hazrat Abu Zar Ghaffari, Hazrat Ammaar bin Yasir, etc. (May Allah be pleased with them) said that if we were to accept Islam, then these poor Companions will have a higher status than us because they had accepted Islam before us. Or that we too will become poor like them. In other words, these wretched people had become a source of mischief for these unfortunate persons. There are many more traditions regarding the reason for

revelation of this verse, which are recorded in "Tafseer Khazainul Irfaan."

SECTION: 3

21. And those who do not hope to meet Us said [39], 'Why not angels[40] are sent, to us, or we see our Lord' [41]. Undoubtedly they have become proud of themselves and they have become greatly contumacious [42].

وَ قَالَ الَّذِیۡنَ لَا یَرۡجُوۡنَ لِقَآءَنَا لَوۡ لَاۤ اُنۡزِلَ عَلَیۡنَا الۡمَلٰٓئِکَۃُ اَوۡ نَرٰی رَبَّنَا ؕ لَقَدِ اسۡتَکۡبَرُوۡا فِیۡۤ اَنۡفُسِہِمۡ وَ عَتَوۡ عُتُوًّا کَبِیۡرًا ﴿۲۱﴾

39. This means the rejectors of the Day of Judgement, whether they may be rejectors of Allah Almighty or not. The second point seems more reliable, as is understood from the following subject matter.

40. This means man should not have been made a Prophet, instead prophethood should have been conferred upon the angels. Or it could mean why did the angels not appear before us to testify about the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

41. By seeing is meant the vision of Allah Almighty would have made the medium of the Holy Prophet unnecessary. The servants would have received the blessings and bounties of Allah Almighty directly. This tells us that rejection of WASEELA or intercession is the way and habit of the infidels. We further learn that if the desire for the vision of Allah Almighty is for the purpose of love and pleasure, it is the way of Hazrat Moosa (On whom be peace), but if it is on the basis of rejecting the Prophet, then this is the way of the infidels.

42. This means these Yahud had regarded themselves as important people that they were worthy of receiving bounties from Allah Almighty and the angels directly; and in this way became rejectors of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم intercession.

22. The Day they will see the angels [43], that will not be a happy day for the guilty [44], and will say, 'O Allah! Set a barrier forbidden between us and them [45].

یَوۡمَ یَرَوۡنَ الۡمَلٰٓئِکَۃَ لَا بُشۡرٰی یَوۡمَئِذٍ لِّلۡمُجۡرِمِیۡنَ وَ یَقُوۡلُوۡنَ حِجۡرًا مَّحۡجُوۡرًا ﴿۲۲﴾

43. At the time of their death or on the Day of Judgement because due to the blessings of the Holy Prophet the angels do not come into the world with Divine punishment.

44. This tells us that for the believers their death is an occasion of joy for them. It is for this reason that the day of death of the pious is regarded as their Urs or the day of their wedding. In the same way, for these pious people the Day of Judgement would be an occasion of joy and celebration.

45. This means to conceal the angels of punishment from us because we become greatly distressed at seeing their terrifying faces. This tells us that believers would become happy at seeing the angels of mercy and would desire their nearness.

23. And whatever work they had done [46], We have purposely made them minute particles [47] or dust scattered that are seen in the sunlight of the ventilator. [48]

وَ قَدِمۡنَاۤ اِلٰی مَا عَمِلُوۡا مِنۡ عَمَلٍ فَجَعَلۡنٰہُ ہَبَآءً مَّنۡثُوۡرًا ﴿۲۳﴾

46. Good deeds, e.g. giving charity, maintaining good relations with one's relatives

and close friends, caring for the orphans, etc. as the sins of the infidels would be kept back, only their good deeds would be destroyed. For the acceptance of the pious deeds faith is a pre-requisite just as Wudu is the conditon for Salaah.

47. That the duration of their sins would not in any way be decreased by their good deeds. However, the punishment of some infidels does become lighter due to some of their good deeds, eg. Hazrat Abu Talib would be punished out of Hell because of his service to the Holy Prophet صلى الله عليه وآله وسلم or that Abu Lahab receives some water from the finger with which he freed his maid servant Thuwaiba out of happiness for bringing the good news of the birth of the Holy Prophet صلى الله عليه وآله وسلم. Hence, there is no inconsistency between Hadith and the Holy QUR'AAN.

48. HABAA is the name given to small particles which are perceived in a dark closet under the light of a ventilator. They are tinier than normal particles and are difficult to catch. What it means is the good deeds of the infidels would be insignificant, like the scattered particles totally wasted.

24. Fellows of Paradise on that day will have a good destination and after the noon of reckoning a good place of rest [49].

أَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ أَحْسَنُ مَقِيْلًا ﴿٢٤﴾

49. Either by '*destination*' is meant the grave, and by '*place of rest*' is meant Paradise. The grave of the believer is a garden of Paradise, and his eternal abode is Paradise itself. Or by both these words means two sections of Paradise: *MUSTAQAR* is that place where the inmate of Paradise would be meeting his friends, while *MAQEEL* is the section where he will enjoy privacy with his wife and children. Or else, *MUSTAQAR* would signify the world and *MAQEEL* the Hereafter. The believe r spends his life in the mosque and the infidel in the temple of idols. Of these the mosque is so much better. Or by *MUSTAQAR* is meant the places after reckoning and *MAQEEL* is the place while giving reckoning.

25. And on the day the sky shall be split as-under with the Clouds [50] and the angels shall be sent down fully in large numbers [51].

وَ يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَ نُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿٢٥﴾

50. This means the sky will be torn asunder and those cloud would become visible which are above the skies and under this cover (*Tafseer Roohul Bayaan*).

51. By this it is meant first angels from the first heaven will descend whose number will exceed the total population of men and jinns. Thereafter the second and third heavens will be torn apart and angels from there will descend. The number of angels of every heaven will exceed those from the heaven above them (*Tafseer Khazainul Irfaan and Roohul Ma'ani*).

26. The true Kingdom on that Day is of the Most Affectionate. And it is a hard day on the infidels [52].

اَلْمُلْكُ يَوْمَئِذِ الْحَقُّ لِلرَّحْمٰنِ ؕ وَ كَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾

52. On that day besides Allah Almighty, no one will have the sovereignty as was the case in the world. That day will be extremely severe on the infidels and very easy on the believers. Such a long day for the believer would spend the time taken for performing four Rak'aats.

وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿۲۷﴾

27. And in the Day the wrongdoer will bite his hands [53] saying 'O! Would that I had taken a way with the messenger.

53. Reason for its Revelation:
This verse was revealed regarding Uqbah bin Hait who at first had recited the Kalima and accepted Islam then became an apostate by listening to Ubay bin Khalf. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had prophesised about his death, according to which he was killed in the Battle of Badr. Ubay bin Khalaf was his friend about whose friendship Uqbah would be ashamed on the Day of Judgement. Although the purpose of revelation of this verse is specific but its injunction is general.

يٰوَيْلَتٰى لَيْتَنِىْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿۲۸﴾

28. Ah! Woe to me would that anyhow I had not taken such a one for a friend [54].

54. From this we understand that two things are important for Faith - to inculcate love for the pious and to show complete dislike for the evil. It is for this reason that the infidels would be expressing regret at both of them. To keep religious friendship with the infidels is an act of infidelity, and worldly friendship is weakness of faith.

لَقَدْ اَضَلَّنِىْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِىْ ؕ وَ كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿۲۹﴾

29. Undoubtedly, he led me astray from the admonition after it had come to me. And Satan will leave men deserted [55].

55. This tells us those who have gained the nearness of Allah Almighty will not abandon those who seek their intercession, but will help them. Hence it is important to befriend the pious while in the world whose help will prove beneficial in the Hereafter.

وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِى اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿۳۰﴾

30. And the messenger said 56, 'O my Lord. My people have taken this Qur`aan as something to be abandoned from [57].

56. The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself complained about this in the world to Allah Almighty, or would do this on the Day of Judgement.

57. In that some called it magic, some called it witchcraft, some called it poetry.

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ وَ كَفٰى بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ﴿۳۱﴾

31. And thus We made for every prophet an enemy from amongst the culprits [58]. And your Lord is sufficient to guide and to help [59].

58. By this is meant that the infidels at all times had been enemies of the Prophets. Thus you should not become narrow-minded because of their enmity. He always gains more publicity whose enemies are more. Hazrat Moosa (On whom be peace) was created in opposition to the Pharoah, Hazrat Ebrahim (On whom be peace) in opposition to Namrod, the Holy Prophet صلی اللہ علیہ وآلہ وسلم him in opposition to Abu Jahl so that obedience to the Prophet can be seen.

59. It is He who will help you. It should

be remembered the help of those dear to Allah Almighty is indeed the help of the Divine. These sages are the reflections of the help of Allah Almighty. Thus, this verse does not necessarily prove that one cannot take the help of a servant of Allah Almighty. Says Allah Almighty: *"And help each other in righteousness and piety"* (S5:V2).

32. And the infidels said, 'Why was the Qur`aan not sent down all at once to them? [60]. We have thus sent it down gradually that We may strengthen [61] your heart there with, and We recited it with gradual recitation [62].

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۛۚ كَذٰلِكَ ۛۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ تَرْتِيْلًا ﴿۳۲﴾

60. This means just as the Taurah and the Injeel were revealed instantly, why was the Holy QUR'AAN ,too, not revealed likewise. This objection is based on foolish assumption, because its revelation in stages is the biggest proof of it being a miracle. By opposing each verse it is revealing the helplessness of the infidels.

61. From this it is understood that the method of revelation of the Holy QUR'AAN is twice better than the method of revelation of the Taurat and Injeel. Firstly, those books were revealed instantly, while QUR'AAN was revealed in stages, secondly, those books were revealed in written form, while the QUR'AAN was revealed verbally. By coming in stages it became very easy for its followers to act upon it and it kept the line of communication between Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم open for all times. One can glean those meanings thorugh verbal revelation which is not possible to obtain through written books, because many different meanings come to the fore through intonation and pronunciation. Hazrat Ebrahim (On whom be peace) said regarding the moon and the sun. *"This is my Lord!"* (S6:V78). If this expression is for information, then it is polytheism, but if it is in an interrogative tone, then it is pure faith.

62. In that He revealed it in a period of twenty three years. This tells us that the work of the beloved servants of Allah Almighty is indeed His work, because recitation of the Holy QUR`AAN was the work of Hazrat Jibraeel (On whom be peace) yet Allah Almighty says he recited it. In it there is a hint for the people that the Holy QUR'AAN should be recited slowly. Says Allah Almighty: *"And recite the QUR'AAN slowly and thoughtfully"*. (S73:V4) Thus, do not recite the complete QUR'AAN quickly in a day in such a manner that nothing can be understood.

33. And they will not bring you and saying but We shall bring you the truth and a better explanation [63].

وَ لَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ تَفْسِيْرًا ﴿ؕ۳۳﴾

63. Here the word *'saying'* signifies objection while the word Truth signifies its reply i.e. whatever objections the infidels would raise against the Holy Prophet صلی اللہ علیہ وآلہ وسلم We will give an excellent reply to these. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم has obtained such nearness in the court of Allah Almighty that when an objection is raised against him, صلی اللہ علیہ وآلہ وسلم the reply is given by Allah Almighty.

34. And those who shall be driven up upon their faces towards the Hell,

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى

جَهَنَّمَ أُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ أَضَلُّ سَبِيْلًا ﴿٣٤﴾

their destination is worst and worstly misguided from the path [64].

64. From this we learn that just as the believer walks in this world, he would in a like manner walk freely on foot towards Paradise. In fact, some will be riding towards it. Only the infidels would be driven upon their faces to complete the road, because whatever has been mentioned in the Holy QUR'AAN as punishment for the infidels, Allah Almighty will protect the believers from these.

SECTION: 4

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ جَعَلْنَا مَعَهٗٓ اَخَاهُ هٰرُوْنَ وَزِيْرًا ﴿٣٥﴾

35. And undoubtedly, We gave Musa the Book and his brother Haroon as Minister [65].

65. From this emerges a few issus:
(i) Taurah was revealed to Hazrat Moosa (On whom be peace) only and not Hazrat Haroon (On whom be peace). The latter was given the order to propagate the Taurah.
(ii) All the Prophets are not of equal rank - some are emperors while others are their ministers.
(iii). No Prophet can become the minister of Allah Almighty because a minister is that person who helps the king to fulfil his needs and is able to bear the responsibilities of the kingdom. Allah Almighty is free from all such wants. He is totally Independent.

فَقُلْنَا اذْهَبَآ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا ﴿٣٦﴾

36. Then We said, 'both of you must go towards the people who have belied Our signs' [66]. Then We perished them after reckoning [67].

66. Here people refers to the Pharoah and his people, but the verses do not signify verses of Taurah Shareef and the miracles of Hazrat Moosa (On whom be peace) because these had not reached Pharoah. Instead, the verses refer to the signs of Allah Almighty which point to the Oneness of Allah Almighty.
67. From this we learn that the Divine law is that no punishment has come upon any nation without them believing the Prophet of Allah.

وَ قَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَ جَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ؕ وَ اَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ﴿٣٧﴾

37. And as to the people of Nuh, when they belied the Messengers 68, We drowned them and made them a sign [69] for the people. And We have already prepared a painful punishment for the oppressors [70].

68 Because not believing in one Prophet is equal to falsifying all the Prophets. Hence there is nothing objectionable about the verse.
69. In such a way that their stories have been related to the coming generations. Or that the inmates of the ship saw them drowning and learnt a lesson from it.
70. It means Allah Almighty says this for the infidels "*Undoubtedly, the association with Allah is a tremendous wrong*" (S31:V13).

وَّ عَادًا وَّ ثَمُوْدَا۟ وَ اَصْحٰبَ الرَّسِّ وَ

38. And the 'Aad and the Thamud and the people of the well [71] and

قُرُوْنًا بَيْنَ ذٰلِكَ كَثِيْرًا ﴿۳۸﴾

many generations in between.

71. The Aad are the people of Hazrat Hud (On whom be peace) the Thamood are of Hazrat Saleh (On whom be peace) and the people of the well are that of Hazrat Shuaib (On whom be peace), whose houses were situated near the well. They had closed this well with a heavy stone, and would open it at a stipulated time to take water out of it.

وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫ وَ كُلًّا تَبَّرْنَا تَتْبِيْرًا ﴿۳۹﴾

39. And We narrated examples [72] to all and We obliterated all after complete annihilation.

72. Incidents about the destruction of the previous people, and the verses of fear and hope from which the listeners and thinkers can take a lesson.

وَ لَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْۤ اُمْطِرَتْ مَطَرَ السَّوْءِ ؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ﴿۴۰﴾

40. And necessarily, they have already visited the town where an evil rain came upon them [73]. Had they not seen it? Nay, but they had no hope to be raised up alive.

73. These are settlements of the people of Hazrat Lut (On whom be peace) on whom stones had fallen and had been overturned. People of Arabia who would go to Syria for trade purposes would see the remains of these devastated and overturned settlements. From this we learn that for proof of historical incidents, reputable reports about them are sufficient, because the Arabs had known about the conditions and whereabouts of these ruins from personal observations and not from the verses of the QUR'AAN.

وَ اِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ﴿۴۱﴾

41. And when they see you, they take you for mockery [74]. Is this the one Allah has sent as a Messenger? [75].

74. This tells us that to make a mockery of the prophet or look at anything of his with contempt is the way of the infidels.

75. Those who do not possess worldly glory and wealth. This tells us that prophethood cannot be seen from the outer-sight. It requires the discerning eye of faith. Ibn Umme Maktoon (May Allah be pleased with him) recognized the Holy Prophet صلی اللہ علیہ وآلہ وسلم though he was physically blind, while the one possessing sight like Abu Jahl failed to see Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم as a Prophet of Allah.

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْ لَاۤ اَنْ صَبَرْنَا عَلَيْهَا ؕ وَ سَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ﴿۴۲﴾

42. It was near that he would have made us astray from our gods if we had not preserved towards them [76]. Now they wish to know, the day when they shall see the torment that who was astray from the path [77].

76. From this we understand that even the infidels had acknowledged the strong influence

of miracles. They would say that had they not been fully obstinate, they would long ago have been driven away from their infidelity. This tells us that treatment of obstinacy is impossible.
77. Either the infidels or the believers.

The infidels called polytheism, guidance and faith as apostasy. Allah Almighty replied to them in their own expression that in future they themselves would be able to decide who had gone astray, and who have been on the path of Truth.

43. Have you seen him who has taken as his god [78] to be his own desire? Will you then take the responsibility of being a guardian over him? [79].

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ۙ﴿۴۳﴾

78. It was the custom of the polytheists of Arabia that everyone from them had been worshipping one stone. After a while when they found a better stone, they would discard that stone and begin worshipping the new one. Thus everyone was totally free to follow his own desires and did as he pleased. This has been discussed in this verse. This tells us that freedom is a good thing but non-restriction and lawlessness is detrimental. Here the word *ILAH* denotes one who is obeyed and *HAWA* signifies that desire which is contrary to Quranic order.

To eat and drink, without fasting, in the month of Ramadaan would be included in *HAWA*, not giving Zakaat when this is due, too, is *HAWA*.
79. Not at all. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the custodian and pleader for the believers, because the lack of custodian for the infidels is being mentioned here. Says Allah Almighty: "*Undoubtedly We sent towards you a Messenger who is witness over you*" (S73:V15).

44. Or do you think that most of them hear and understand? [80]. They are not but like cattle, nay, but they are the worst astray from the path [81].

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ؕ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ﴿۴۴﴾

80. Not at all. This verse is the commentary of the following verse: "*Nor you make the deaf to hear the call*" (S30:V52). This tells us that in these verses the blind, the deaf and the dead denote the infidels whose hearts are dead and the eyes and ears are blind and deaf, unable to see and hear the Truth.
81. From this verse is understood any intelligence which is unable to recognize Allah Almighty and His Messenger is stupidity, because they are the true objectives of life. We further learn that their recognition is not achieved merely from one's intelligence, but it is truly achieved through the bounty of Allah Almighty. Observe, the stones and dry wood recognized the Holy Prophet (Peace be upon him) but those who failed to believe in him were people like Abu Jahl. They became worse than the animals because the animals recite the glory of Allah Almighty, they obey and recognize the masters who feed them, they understand things which are beneficial and harmful, they recognize their home. But the infidels fail to understand any of these.

SECTION: 5

45. O beloved! Have you not seen your Lord [82] that how He has spread the shadow [83]. And if He had willed, He would have made it stationary [84]

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَآءَ لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ

عَلَيْهِ دَلِيْلًا ۝٤٥

then We have made the sun guide over it [85].

82. This tells us that the Holy Prophet صلى الله عليه وآله وسلم saw Allah Almighty with his own eyes, and has seen the entire creation being created because the Holy Prophet صلى الله عليه وآله وسلم is the first in the creation of Allah Almighty and everything is created in his presence. Therefore, on the occasion of the first Revelation, the Holy Prophet صلى الله عليه وآله وسلم recognized Hazrat Jibraeel (On whom be peace) as an angel and whatever he spoke as Divine Revelation. Thus if the Holy Prophet صلى الله عليه وآله وسلم had not recognized him, the verse "*Recite with the name of your Lord who created*" (S96:V1) would not have remained a certainty.

83. It should be remembered that the night is the shadow of the earth, i.e. We have during the night made the shadow of the earth in the world spacious which has caused the darkness.

84. In that the sun would not have risen, or the sun would have risen, but it would not have dispelled the darkness , and the night would not have passed and the day would not have come.

85. Due to the absolute power of Allah Almighty, or regarding the coming and passing of the night, in that through the speed of the sun one perceives that night is now approaching.

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ۝٤٦

46. Then We rolled it up towards Us slowly, slowly [86].

86. Thus as the sun began to rise, darkness began to fall away and light began to spread. Even in this slowness there is Divine wisdom.

وَ هُوَ الَّذِىْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا وَّالنَّوْمَ سُبَاتًا وَّ جَعَلَ النَّهَارَ نُشُوْرًا ۝٤٧

47. And it is He who has made for you the night a covering [87] and the sleep a rest [88] and made the day to rise up [89].

87. In that the night conceals all sorts of people and all types of deeds. It should be remembered that here the word covering does not denote religious covering. Hence, wearing clothes even at night is obligatory. You cannot offer Salaah in the darkness of the night in the nude.

88. Sleep for the general people is rest for the body and for the specific people it is rest for the soul, for they are privileged by seeing Allah Almighty and the beloved Prophet صلى الله عليه وآله وسلم while in this state.

89. By this is meant that during the day do your work and seek your sustenance. You will be raised after death on the Day of Judgement in the same way.

وَ هُوَ الَّذِىْٓ اَرْسَلَ الرِّيٰحَ بُشْرًاۢ بَيْنَ يَدَىْ رَحْمَتِهٖ ۚ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ۝٤٨

48. And it is He Who has sent winds bearing glad tidings [90] before His Mercy, and We sent down water from the sky [91] purifying [92].

90. The Holy QUR'AAN refers to wind of mercy as *REYAAH* and the destructive wind as *REEH*. Hence here *REEYAH* denotes winds of mercy which bring forth rain, brings benefits to the creation as is understood from the next verse.

91. From the sky or due to the sky, in that, from the heat of the sun He made vapour from

the waters of the oceans. Then, He raised this vapour upwards to cause condensation. Then He let it come down as rain. May Allah be praised!

92. From this we understand that Wudu and Ghusal are permissible by using rain water, as well as from other water which is like rain water.

49. So that We may thereby give life to a dead city, and give it for drink to Our created many cattle and men [93].

لِّنُحْیِۦَ بِهٖ بَلْدَةً مَّیْتًا وَّ نُسْقِیَهٗ مِمَّا خَلَقْنَاۤ اَنْعَامًا وَّ اَنَاسِیَّ كَثِیْرًا ﴿۴۹﴾

93. It should be remembered that due to the blessing of the rain, water gathers into wells, ponds, rivers, etc. Therefore, all these dry-up during a drought. In some places people only drink rain water. Hence, the verse is crystal clear and no objection can be raised against it.

50. And undoubtedly, We have fixed turn of water [94] amongst them that they may take heed, but most of the people accepted not but being ungrateful.

وَ لَقَدْ صَرَّفْنٰهُ بَیْنَهُمْ لِیَذَّكَّرُوْا ۖ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۵۰﴾

94. In that sometimes it rains at one place and at other times at another place. Then it comes each time in due course. Similarly, the Holy QUR'AAN is the rain of mercy which gives each one a separate share.

51. And if We had willed, We would have sent a warner to every town [95].

وَ لَوْ شِئْنَا لَبَعَثْنَا فِیْ كُلِّ قَرْیَةٍ نَّذِیْرًا ﴿۵۱﴾

95. Yet He did not do this. Instead, He made only the Holy Prophet صلی اللہ علیہ وآلہ وسلم the guide for entire mankind. All the Prophets were stars, but you Oh My Beloved, is the sun. They were therefore greater in number, but you are the only Seal of the Prophets.

52. Obey then not the infidels and wage war against them with this Qur'aan mighty war [96]

فَلَا تُطِعِ الْكٰفِرِیْنَ وَ جَاهِدْهُمْ بِهٖ جِهَادًا كَبِیْرًا ﴿۵۲﴾

96. The major Jihad takes different forms: verbal form is propagation, to refute the infidels and their deities, to abhor them whole-heartedly to remain aloof from all of them, not to maintain links of love with them, to remain firm on your religious beliefs while staying with the infidels. It should be remembered that here the word Jihad does not denote battle with weapons because Surah Furqaan is Makkan, while Jihad became obligatory in Madina.

53. And it is He Who caused to flow two seas together, this one is sweet, very palatable and this one saltish, bitter in taste, and placed a barrier in between them and a forbidden ban [97].

وَ هُوَ الَّذِیْ مَرَجَ الْبَحْرَیْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّ هٰذَا مِلْحٌ اُجَاجٌ ۚ وَ جَعَلَ بَیْنَهُمَا بَرْزَخًا وَّ حِجْرًا مَّحْجُوْرًا ﴿۵۳﴾

97. Some portion of the ocean are salty and bitter while other parts are sweet. Yet the sweet and the salty does not mix into one another, though water by nature mixes easily. In this Allah Almighty has reflected His absolute Power.

54. And it is He Who created man from water [98] then appointed for him relationship by blood and relationship [99] by marriage. And your Lord is powerful.

وَ هُوَ الَّذِیْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ؕ وَ كَانَ رَبُّكَ قَدِیْرًا ﴿۵۴﴾

98. This means from the sperms of the parents He made bone structure from the sperm of the father and the meat from the sperm of the mother. Therefore family lineage is from the father and not from the mother. Hazrat Adam, Bibi Hawa and Hazrat Iesa (On them be peace) are excluded from this natural law and this separation is brought about by the Holy QUR'AAN. Thus law is one thing but Divine Power is another. We are duty bound to the law, not Allah Almighty. Regarding Hazrat Isa (On whom be peace) Allah Almighty says: "*The likeness of Iesa with Allah is like Adam. He created him of dust, then said, Be and was at once*" (S3:V59). In terms of the law fire should burn, but Divine Power is that it would not burn Hazrat Ebrahim (On whom be peace). Do not regard Allah Almighty as One to be governed by any law. It is obligatory upon us to bring faith on all His laws and His power.

99. So that you would be able to perpetuate your progeny and become superior to the animals.

55. And they worship besides Allah that which can neither do well to them nor can harm them [100] and the infidel helps the devil against his Lord [101].

وَ یَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَنْفَعُهُمْ وَ لَا یَضُرُّهُمْ ؕ وَ كَانَ الْكَافِرُ عَلٰی رَبِّهٖ ظَهِیْرًا ﴿۵۵﴾

100. This means that there is no benefit from their worship, nor is there any harm from their abstention of worship. In fact, the matter is the opposite. There is benefit in not worshipping them and harm in worshipping them. Otherwise stones, trees, moon, the sun, etc render many benefits. Hence nobody can raise this objection on the verse that why did Allah Almighty refer to these beneficial things as useless.

101. This tells us that indulging in infidelity and polytheism is aiding the devil and confronting Allah Almighty.

56. And We have not sent you but as a bearer of glad tidings and a warner [102].

وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِیْرًا ﴿۵۶﴾

102. The Holy Prophet صلى الله عليه وآله وسلم would give glad tidings of Paradise and warning of fear about Hell. He does not prophesy about any prophet because there is no prophet that would be coming after him. Thus the Qadyanis cannot use this verse as a proof because here '*bearer of glad- tidings*' is used with warner, not with verification. Wherever mention is made of the verification by the Holy Prophet صلى الله عليه وآله وسلم no mention is made of his prophecy.

57. Say you, 'I ask of you no wage for

قُلْ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ اِلَّا مَنْ

شَآءَ اَنْ یَّتَّخِذَ اِلٰی رَبِّهٖ سَبِیْلًا ۝۵۷

this but whosoever wills may take away towards his Lord [103].

103. This means your acceptance of guidance and being an obedient servant of Allah Almighty is indeed my reward, because Allah Almighty would be rewarding me for that. And that is the meaning of this verse: *"Say you; If I might have asked you some reward against it, then it is yours"* (S34:V47). This means the reward which I desire from you is beneficial indeed for you i.e. your acceptance of faith.

وَ تَوَكَّلْ عَلَى الْحَیِّ الَّذِیْ لَا یَمُوْتُ وَ سَبِّحْ بِحَمْدِهٖ ؕ وَ كَفٰی بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِیْرَا ۝۵۸

58. And rely you upon the living One that will never die [104] and glorify Him admiring. And Sufficient is He, Aware of the sins of His bondmen.

104 Here the word TRUST is trust as stipulated by Islam i.e. to act in accordance with the resources, and to place absolute trust in Allah Almighty. Trust in the mystical life is the abandonment of motives and material resources.

الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَى الْعَرْشِ ۚۛ اَلرَّحْمٰنُ فَسْـَٔلْ بِهٖ خَبِیْرًا ۝۵۹

59. Who made heavens and earth and whatever is between them in six days, [105] then He settled Himself on the throne befitting His dignity? The Most Affectionate Ask you then concerning Him anyone who knows [106].

105. This means amounting to six days, otherwise at that point in time there was no sun. Days and nights are caused by the movement of the sun. In this respect there is education for man that he should not become hasty in any matter. Any work which is done with calmness is always done well.

106. This means Oh those who recite the Holy QUR'AAN ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم about praises and laudation of Allah Almighty because Allah Almighty is One who is praised and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the most commendable in respect of praise. Likewise, ask Allah Almighty for Na'at (praises) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because Allah Almighty is the One Who Praises and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is His praised one! Thus the address here is made to the believers, while *'anyone who knows'* refers to the Holy Prophet! صلی اللہ علیہ وآلہ وسلم.

وَ اِذَا قِیْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَ مَا الرَّحْمٰنُ ۗ اَنَسْجُدُ لِمَا تَاْمُرُنَا وَ زَادَهُمْ نُفُوْرًا ۝۶۰

60. And when it is said to them, prostrate [107] yourself before the Most Affectionate, they say, ' what is the Most Affectionate, shall we prostrate to such whom you bid to us? And this order increased their aversion [108].

107. Offer Salaah to gain the pleasure of Allah Almighty. Here the word Sajdah denotes the entire Salaah. Because Sajdah is the lofty essential of Salaah, it has been mentioned here. From this we learn that the infidels are duty-bound to worship by Allah Almighty. It is obligatory upon them to accept Islam and perform their Salaah.

108. This tells us that the teachings of the Prophet proves a greater means of aversion to

those who are wretched; just as the eyes of the bat becomes blinded by the sun.

SECTION: 6

61. Most Blessed is He Who made constellations in the sky and placed therein a lamp and a shining moon [109].

تَبٰرَكَ الَّذِیْ جَعَلَ فِی السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِیْهَا سِرٰجًا وَّ قَمَرًا مُّنِیْرًا ﴿۶۱﴾

109. The word *Siraj* denotes bright by itself and *Muneer* signifies brightened by someone. The sun is bright on its own while the moon receives brightness from the sun. Hence Allah Almighty has referred to the sun as *Siraj* and the moon as *Muneer.* It should be remembered, that Allah Almighty has also called the sun as *Siraj* and our Holy Prophet صلی اللہ علیہ وآلہ وسلم as "*brightening sun*" (S33:V46) because everyone received light from the Holy Prophet صلی اللہ علیہ وآلہ وسلم but the Messenger of Allah صلی اللہ علیہ وآلہ وسلم was not illuminated by anyone in the creation. In addition, the Holy Propeht's صلی اللہ علیہ وآلہ وسلم coming in this world is like the rising sun which obviated the need for any light. It should be observed that the sun extinguishes all lights but it illuminates the insignificant specks. The Holy Prophet صلی اللہ علیہ وآلہ وسلم abrogated the religions of the previous Prophets, but he illuminated the Ulama and the Saints of Allah Almighty. It should be remembered that the sun, the moon, etc are in the orbit of the sky and not in the sky itself. The sky is very far from them.

62. And He it is Who has made the night and day changing 110 one after the other, for him who wishes to pay attention or intends to be grateful [111].

وَ هُوَ الَّذِیْ جَعَلَ الَّیْلَ وَ النَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ یَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿۶۲﴾

110. In that the night is the successor of the sun and the sun is the successor of the night. Thus, the worship left out in the night must be offered as Qaza in the day, and that of the day at the night (*Tafseer Khazainul Irfaan*). The coming of the day and night one after the other reflects the Power of Allah Almighty.

111. This means that the intelligent believer obtains full benefits from the things of the world because through these means he acquires knowledge of Allah Almighty. The unmindful person remains totally bereft of this type of reflecting and deliberating. Every particle of the world to the believer is a book of the mystical knowledge of Allah Almighty.

63. And the bondmen of the Most Affectionate are those who walk on the earth modestly [112] and when the ignorant addresses them, they say, 'peace' [113].

وَ عِبَادُ الرَّحْمٰنِ الَّذِیْنَ یَمْشُوْنَ عَلَی الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿۶۳﴾

112. This means the manner of movement of the believers is one of humility and politeness i.e. when they walk they lower their gaze, and walk with slow steps. They neither knock nor stamp their feet, nor walk with vanity and pride.

113. By this greeting is meant greeting of desisting and not of salutation. It is like saying to someone Salaam to you from far. This mild conversation is for your own. If, in the affairs of Allah Almighty and His Beloved Prophet's صلی اللہ علیہ وآلہ وسلم honour are at stake, then one becomes dutybound to adopt a hard line. Says Allah Almighty: "*They are hard against the infidels*" (S48:V29).

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿٦٤﴾

64. And those who pass the night for their Lord in prostration and standing [114].

114 From this emerge several issues:
1. That Salatul Tahajjud is an excellent prayer.
2. That Qiyaam and Sajdah in Salaah are its lofty essentials.
3. A little worship in Tahajjud gains the reward of the worship of the entire night.

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

65. And those who request, 'O our Lord', avert from us the torment of the Hell; undoubtedly, its torment is inseperable [115].

115. This means that the believers seek refuge from Hell despite their intense worship and performing mystical exercises. They are never proud of their worship nor boast about it. In fact, the stronger their Imaan the more intense is their programme of worship, and fear of Allah Almighty.

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿٦٦﴾

66. Undoubtedly, that is vile place of abode [116].

116 This means for him Hell is the place of punishment and his abode. For those angels or inmates of Paradise who would be going into Hell to take the sinful believers out of it, the Hell would not be a place of punishment.

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَ لَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

67. And those who when they expend neither exceed [117] the limit nor they are straitened and remain in between the two on the middle path.

117. By Israaf - wastage - is either meant spending wealth on unlawful things, or to spend in excess on lawful things. To lessen the spending on the stipulated rights by Allah Almighty is miserliness. One should remember that to spend excessively in order to attain piety should not be regarded as wastage. A person on seeing a pious person giving excessive charity remarked: *"There is no piety on wastage"* On hearing this the pious man replied: *"There is no wastage on gaining piety"*.

وَ الَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٨﴾

68. And those who worship not any other god [118] along with Allah, and kill not the same that Allah has forbidden unjustly [119] and do not commit adultery; and whosoever does this shall get the punishment.

118. They remain totally aloof from infidelity, polytheism and defective beliefs. It should be remembered that mention has been made of polytheism because this is the worst form of defective beliefs, the other defective beliefs are subordinate to it.

119 To kill a wicked person. Similarly to sacrifice an honourable life for the sake of truth is also permissible. Hence it is lawful to kill the infidels in a battle. To kill a Muslim thief and an adulterer is also allowed.

يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ يَخْلُدْ فِيْهٖ مُهَانًا ﴿۶۹﴾

69. The torment shall be multiplied to him on the Day of Resurrection, and he shall abide therein forever-disgraced [120].

120. If he committed these sins by regarding them as lawful acts then he would become an infidel, and an infidel, would remain in Hell eternally. But if he did them with the knowledge that they are unlawful acts, then he will remain in Hell for a very long period. The first meaning is more apparent because further on, with repentance, bringing of faith is also mentioned.

اِلَّا مَنْ تَابَ وَاٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۰﴾

70. But he who repents [121] and believes and does good deeds [122] then Allah will change [123] the vices of such persons with virtues. And Allah is the Most Forgiving and the Most Merciful.

121. From this we learn that repentance can be sought in matters of murder, but only with Divine right. As far as human rights are concerned, it is important to seek the forgiveness from the person concerned. In other words, to pay blood money to the heirs of the victim and seek forgiveness from them would be the repentance of murder.

122. From this we learn that a prerequisite for repentance is to change your bad deeds thereafter. Express remorse at the previous sins, and safeguard yourself from the sin in future. These are two pillars of repentance.

123. Or in this way, that due to the blessings of repentance Allah Almighty will guide you towards piety in the future. And that person through the bounties of Allah Almighty will die doing good deeds equal or even more to the sinful deeds; thereby obtaining atonement for his sins. Or, Allah Almighty on the Day of Judgement would give such a person one good deed for every sin out of His Generosity. This would not be a compensation for the sins, but as an exchange for them, like alchemists' stone changes copper into gold and use of salt changes alcohol into vinegar.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿۷۱﴾

71. And whosoever repents and does good deeds, the he turned towards Allah in a manner, as it was necessary [124].

124. This means true and sincere repentance is of that person whose deeds become pious after offering repentance and whose character becomes in accordance to what he says.

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَ اِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿۷۲﴾

72. And those who do not give false evidence [125] and when they pass by anything vain pass on keeping their dignity 126.

125. In that they keep their distance from the gatherings of dishonest and evil doers so that they do not get the chance of testifying for the liars. It is for this reason that our Ulama say do not go to listen to the lectures of those whose beliefs are defective and refrain from the

fun fair of the infidels, because all these things are included under falsehood.
126. This means they do not attend evil gatherings. If they happen to come across evil doers on their way they would avoid them and pass by. They would neither stop there nor show their approval of them.

73. And those who when they are reminded of the signs of their Lord fall not there at deaf and blind [127].

وَالَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّ عُمْيَانًا ﴿۷۳﴾

127. From this emerge two issues:
1. With regards to verses of the Holy QUR'AAN, one should either ponder and reflect if one has the knowledge and ability for it, or else follow those who have the knowledge. Says Allah Almighty: "*Then Oh people! ask the men of knowledge if you know not*" (S16:V43)
2. To understand the QUR'AANic injunctions take the help of intelligence or of Taqleed, and abandon your intelligence for the servitude of the Holy Prophet صلی اللہ علیہ وآلہ وسلم Says Allah Almighty: "*And it is not befitting to a Muslim man or Muslim woman, when Allah Almighty and His Messenger have decreed something that they should have choice in their matters*" (S33:V36).

74. And those who submit, 'O our Lord', grant us from our wives and offspring the coolness of eyes [128] and make us the leader of those who guard themselves against evil [129].

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿۷۴﴾

128. This means Oh Allah Almighty grant us such pious wives and children who will cool our eyes and gladden our hearts at seeing their piety. It should be remembered that the piety and fear of Allah Almighty of the children of the believers provides coolness to the graves of their parents, as a result they obtain peace and paradise in the grave. Due to such pious children the rank and status of the parents continue to grow.
129. From this we learn that it is commendable to seek religious leadership. However, in times of need it is permissible to seek leadership of the world as well, as long as it is not for any ulterior motives but solely for the service of mankind. Hazrat Yusuf (On whom be peace) told the king of Egypt: "*Set me over the treasures of the earth*" (S12:V55). Its prohibition mentioned in the Hadith, is on the basis of seeking worldly leadership for the purpose of selfish gains. Says Allah Almighty: "*Those who desire not exaltation on the earth, nor disorder*" (S28:V83).

75. Those shall be rewarded with the highest upper apartment of the paradise, the recompense [130] of their patience, and they will be received there in with greetings and peace [131].

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَ يُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّ سَلٰمًا ﴿۷۵﴾

130. Because they had performed such excellent deeds that they themselves became pious and made their wives and children pious as well.
131. That at their time of death angels would lead them. Or that at the time of entering the grave or Paradise, their time of death would be one of delight and happiness. May Allah Almighty grant the same for sinners like us as well. Amin. Oh Lord of the worlds

grant this to us through the medium and Waseelah of Your Beloved Prophet صلی اللہ علیہ وآلہ وسلم

خٰلِدِیْنَ فِیْهَاؕ حَسُنَتْ مُسْتَقَرًّا وَّ مُقَامًا۝۷۶

76. They shall abide therein forever, what a decent place of abode and habitation [132].

132. This means only those would be deriving benefit from Paradise who would find a place to stay there. Otherwise, infidels would be shown Paradise in the graves then it would be snatched away from them which would overwhelm them with grief.

قُلْ مَا یَعْبَؤُا بِكُمْ رَبِّیْ لَوْ لَا دُعَآؤُكُمْۚ فَقَدْ كَذَّبْتُمْ فَسَوْفَ یَكُوْنُ لِزَامًا۝۷۷

77. Say you, 'you are of no value [133] to my Lord if you do not worship Him [134], then indeed you belied [135] therefore now there will be a cleaving torment [136].

133. This means those who do not worship Allah Almighty, have no value and respect in the Divine court. From it we reach this conclusion that the pious and worshipping believer has great value and respect by Allah Almighty. Says Allah Almighty: "*The honour is for Allah and His Messenger and the believers*" (S63:V8). This respect and honour would be in accordance with their degree of piety and worship.

134. A human being is a heap of sand or water. The light of faith is a praiseworthy thing found in him. "*If the light of Godliness is not found in man, then what value is there for this scented heap of water and mud.* Thus, the value and respect of man is linked with his faith and worship.

135. For the Holy Prophet صلی اللہ علیہ وآلہ وسلم Just as he is the leader of all the Prophets, his rejecters are the worst infidels among all the infidels, and his followers are the best Ummah (people) among all the nations and people.

136. This means necessary and eternal punishment, or on the occasion of worldly battles, like the Battle of Badr, etc. or in the grave or on the day of Judgement, or after reaching Hell.

آیاتها ٢٢٧ ٢٦ سُوْرَةُ الشُّعَرَآءِ مَكِّيَّةٌ ٤٧ رکوعاتها ١١

SURA ASH-SHO'RAH (The Poet)
(MAKKAN)Revealed Before Hijrah1
11 Sections and 227 Verses 1279 Words, 5540 Letters

1 Surah Ash-Shu'ara is Makkan, besides the last four verses, i.e. verse two hundred and twenty four - to verse two hundred and twenty seven which are Madinite.It is made up of eleven chapters, two hundred and twenty seven verses, one thousand two hundred and eighty nine words, and five thousand five hundred and forty letters (*Tafseer Khazainul Irfaan*)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION: 1

طٰسٓمّٓ ﴿١﴾

1. Ta, Seen, Mim

تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِیْنِ ﴿٢﴾

2. These are the signs of a bright book [2].

2. By *'the Bright Book'* is meant the Holy QUR'AAN. Because it was crystal clear that the Holy QUR'AAN is the Book of Allah Almighty, therefore all Arabia had become helpless at opposing its Divinity. Hence, it is described as *'bright'*.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا یَكُوْنُوْا مُؤْمِنِیْنَ ﴿٣﴾

3. Haply you will lay down your life in the grief that they believed not [3].

3. In this there is an expression of the intensity of the Beloved Prophet صلی اللہ علیہ وآلہ وسلم being the beloved of Allah Almighty. In addition, mention is made of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم intense kindness for the creation. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is kind to the followers, and Allah Almighty is kind to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This means Oh My Beloved! Are you going to give up your life due to grief because they do not want to accept faith? Do not grieve at all! It should be remembered that until the Day of Judgement our Holy Prophet صلی اللہ علیہ وآلہ وسلم becomes grieved at our sinful deeds. Says Allah Almighty: "*Heavy upon him is your suffering, he ardently desires your welfare*" (S9:V128).

اِنْ نَّشَاْ نُنَزِّلْ عَلَیْهِمْ مِّنَ السَّمَآءِ اٰیَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِیْنَ ﴿٤﴾

4. If We willed, we could send down any sign upon them from the heavens, so that their high ones could remain bowed down before it [4].

4. When the infidels of Makkah did not declare faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم it became extremely unpalatable for him. In response these verses were revealed in which it is reported that he should not be saddened by their infidelity. You did your duty of propag-

ation. To give guidance is now Our work. It should be remembered that here the sign either means heavenly calamity or making it apparent by the Knower of the Unseen by means of which these infidels could be forced into accepting faith. However such compulsive faith holds no credence (*Tafseer Roohul Ma'ani, etc)*.

5. And there comes not to them any new admonition [5] from the Most Affectionate, but they will turn their faces from it [6].

وَ مَا يَأْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ۝٥

5. It should be remembered that the coming of admonition to them is new. Or else, the Holy QUR'AAN is an ancient Book of Allah Almighty.

6. This means the reason for the infidels remaining on infidelity is that they listen to Quranic verses inattentively - they listen to it with outer ears and not with their inner ears. From this we learn that the Holy QUR'AAN should be listened to with utmost attentiveness. To show inattentiveness and unwillingness, is the action of the infidels. Wherever Muslims are engaged in business and are unable to pay attention to the recitation of the Holy QUR'AAN, it is not permissible to recite it at such places.

6. Therefore, undoubtedly they belied, now soon there is to come to them the tidings of their mocking at[7].

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٦

7. This means that they would soon be plunged into punishment of Badr, their death, of the grave or of the Day of Judgement.

7. Have they not seen the earth, how many noble pairs have We caused to grow their in [8]?

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝٧

8. Human pairs, males and females, fortunate and wretched, black and white; animal pairs - beneficial and harmful, lawful and unlawful pairs in plants - beneficial and harmful. Or there is in every botanical species a male and a female. In all these pairs there are good as well as the bad and the Creator of all of them is Allah Almighty. But mention is made of the good in order to bestow honour on them.

8. undoubtedly, therein necessarily is a [9] sign, but most of them are not to believed.[10]

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۝٨

9. That water, the earth, the sun and the air, are all one, but the things which are created from them are different. From this one can understand the absolute Power of Allah Almighty.

10. Because Oh My Beloved he who did not declare faith in you can in no other way understand Allah Almighty. Those among them who believe in you, will surely understand and know Allah Almighty. It is for this reason that the word '*often*' is used. It should be remembered this '*often*' is not supplementary because most people of Arabia did eventually accept Islam. Just a few died as infidels. Here the word '*often*' is used to denote many.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٩﴾

9. And undoubtedly, your Lord necessarily He is dignified, Merciful [11].

11. Punishing the evil doers is the expression of Allah Almighty's honour and greatness, and rewarding the pious is dependent on the Mercy of Allah Almighty.

SECTION: 2

وَ اِذْ نَادٰى رَبُّكَ مُوْسٰۤى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠﴾

10. And [12] recall when your Lord called Musa saying, 'go to the people unjust'.

12. In the valley of Aiman while going from MADYAN to Egypt, when he was bestowed with prophethood.

قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ ﴿١١﴾

11. The people [13] of Pharaoh (Firawn) Will they not fear?

13. The Qibtee people. Although Hazrat Moosa (On whom be peace) was the prophet to the Israelites as well, but the special message mentioned here was for the Qibtees. Therefore they are mentioned.

قَالَ رَبِّ اِنِّيْۤ اَخَافُ اَنْ يُّكَذِّبُوْنِ ﴿١٢﴾

12. He submitted, ' O Lord', I fear that they will belie me [14].

14. This *'fear'* denotes anxiety, i.e. the fear of oppression of the oppressor. This type of fear is not against prophethood and in the verse *'no fear upon them'* where fear denotes obedience. Such a type of fear is never experienced by Prophets and Saints. Thus, there is no inconsistency in the verses.

وَ يَضِيْقُ صَدْرِيْ وَ لَا يَنْطَلِقُ لِسَانِيْ فَاَرْسِلْ اِلٰى هٰرُوْنَ ﴿١٣﴾

13. And my breast straitens and my [15] tongue does not move fluently, therefore make Haroon a Messenger [16].

15. Hazrat Moosa (On whom be peace) expressed three reasons for the prophethood of Hazrat Haroon (On whom be peace): the fear of Pharoah's oppression; tightness of the heart at the time of being falsified by Pharoah; i.e. great deal of emotional outbreak and much fear which could bring about a hinderance in his preaching; his handicap of stammering which obstructed clarity of speech. It has been stated in *TafseerTanweerul - Miqyaas* that by tightness of the heart is meant lacking boldness.

16. Those who help me. From this we learn that to seek help from the servants of Allah Almighty is the way of the Prophets. To call this as unlawful and polytheism is indeed an act of great ignorance. We further learn that some prophets were given prophethood through dua - (prayer) e.g. the prophethood of Hazrat Haroon and Hazrat Lut (On them be peace).

وَ لَهُمْ عَلَيَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ ﴿١٤﴾

14. And they have [17] a charge against me, so I fear they may kill me [18].

17. Murder of the Qibtee (Pharoah's man). From the pronoun *'they'* we understand that the murder of the Qibtee was not a crime according to religious law, but it was a criminal act in terms of Pharoah's law.

18. There are many types of fears: fear of

oppression, fear of greatness. In the heart of a Prophet there can be fear of oppression of the creation but not of the fear of their greatness. The fear of oppression is the cause of hatred, but the fear of greatness is reason for obedience. We run away from the snake because of fear. Hazrat Moosa (On whom be peace) feared Pharaoh's oppression, but not his greatness.

15. (Allah) said, 'not [19] so; go both of you with Our signs, We hear with you [20].

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَآ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ ﴿۱۵﴾

19. This means from now neither will you stutter, nor will you experience tightness of the heart, nor will they ever have control over you. From this we learn that Prophets are never dumb, deaf, nor of tight heart. We further understand that they are under a special gaze of kindness of Allah Almighty. Says Allah Almighty to His Beloved Prophet "*Verily you are before Our eyes*" (S52:V48).

20.From it we learn that Allah Almighty is with His beloved servants and is found near them. If you want to seek Allah Almighty, then go to the doors (*Mazaars*) of the pious.

16.Therefore go to Pharaoh [21] (Firawn) then say to him, 'both of us are the Messenger of Him Who is the Lord of the worlds [22].

فَاْتِيَا فِرْعَوْنَ فَقُوْلَآ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ۙ﴿۱۶﴾

21. The name of this Pharoah was Waleed bin Musib. His appellation was Abul Abbas and he lived for four hundred and sixty years (*Tafseer Roohul Ma'ani*). There are many other statements regarding his name and age as well.

22. Although Hazrat Moosa and Hazrat Haroon (On them be peace) were both Prophets, but because Hazrat Haroon (On whom be peace) was his minister, the singular form of the noun is used. Hearing this, Hazrat Moosa (On whom be peace) left for Egypt. At that time he was wearing a cloak of expensive woollen cloth, he had a walking stick in his blessed hand, on the edge of the stick was a bag in which were things needed for the journey. Firstly he went to Hazrat Haroon (On whom be peace) and informed him about his prophethood and gave him glad-tidings that he had been bestowed with prophethood. He asked him to accompany him to the Pharoah. His beloved mother became frightened on hearing this and said that the Pharoah is searching for him to have him killed, but Hazrat Moosa (On whom be peace) did not stop. In the morning he came to Pharoah's court and delivered the message of Allah Almighty.

17. That sends you the children of Israel with us [23].

اَنْ اَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ؕ﴿۱۷﴾

23. From this we learn that even the infidels are duty bound to certain laws. It had been made obligatory upon the Pharoah to free the Israelites.

18. (Firawn) said, 'did we not bring you up among us in your childhood, and you did pass among us many years of your Life [24]?

قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّ لَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ ۙ﴿۱۸﴾

24. For thirty years Hazrat Moosa (On whom be peace) had been using Pharoah's food, clothes, homes. From this emerge a few issues:

1 Anyone whose earnings are mixed with lawful and unlawful things, it is permissible to eat at such a person's home.
2. It is permissible to eat from the infidels. If those things were unlawful, then Allah Almighty would have protected Hazrat Moosa (On whom be peace) from these things right at the beginning. Our Holy Prophet صلى الله عليه وآله وسلم from an early age did not eat anything unlawful.

19. And you did your deed [25] you did and you were ungrateful [26].

وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَ اَنْتَ مِنَ الْكٰفِرِيْنَ (١٩)

25 That is, he killed the Qibtee.
26 He did not express gratitude for our bounties, but instead killed our man.

20. (Musa) said, 'I did do it when I was unaware of the path [27]'.

قَالَ فَعَلْتُهَآ اِذًا وَّ اَنَا مِنَ الضَّآلِّيْنَ ؕ (٢٠)

27 This means I did not think that this wretched Qibtee would die with just a single slap of mine. In short, Hazrat Moosa (On whom be peace) says that he had no intention of killing Pharoah's man, but to teach him good manners.

21. Therefore I went away from you [28] when I was afraid of you, then my Lord bestowed me wisdom and made me one of the Messenger [29].

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِيْ رَبِّيْ حُكْمًا وَّجَعَلَنِيْ مِنَ الْمُرْسَلِيْنَ (٢١)

28 He left Egypt and went to Madyan.
29 At the time of coming from Madyan to Egypt, near the sacred Sinai.

22. And this is any grace of which you speak to me that you have enslaved the children of Israel [30].

وَ تِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ ؕ (٢٢)

30 This means Oh Pharoah, you are expressing your kindness for my upbringing, and are accusing me of the murder of a single Qibtee, yet you yourself have enslaved my entire people, the Israelites, and have shed the blood of thousands of innocent children.

23. (Firawn) Pharaoh said, 'and what is the Lords of the worlds [31]?

قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعٰلَمِيْنَ ؕ (٢٣)

31 From this question we learn that the Pharoah has rejected Allah Almighty. In fact, he had declared himself as lord of the worlds. His objective was to declare that I am the lord of the worlds and I have not made you the prophet, then how have you become a prophet? Or its purpose was to outline the qualities of the Lord of the worlds.

24. (Musa) said, 'the Lord of the Heavens and the earth [32] and of all that is between them if you would believe' [33]

قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ مُّوْقِنِيْنَ (٢٤)

32 From this we learn that you should converse with every person according to his

own ability. The Pharoah was acquainted with the physical world, but he was totally ignorant of the world of Light, the world of matter, the spiritual world, etc. Therefore, Hazrat Moosa (On whom be peace) mentioned about the physical world only, and that, too, regarding things between the heavens and the earth about which he was aware. Otherwise, Allah Almighty is the Lord of the entire universe, whether they be physical worlds or any other.

33. Positive proof is spoken of about matters of knowledge. It is for this reason that knowledge of Allah Almighty is not called definitive. What it really means is Oh people of the Pharoah, if you have the ability to ponder over the verses or signs of Allah Almighty, then try and understand your Lord through these.

قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ ﴿۲۵﴾

25. (Firawn the Pharaoh) said to those around him, 'do you not hear carefully [34]?

34. At that time, five hundred special people in decorative dressings of jewellery were sitting around him on chairs that were joined to one another. These people were of the belief that the Pharoah was the creator of the heavens and the earth. Or, they believed that the heavens and the earth were eternal, the ancient does not require a creator, hence they did not believe in a creator for them.

قَالَ رَبُّكُمْ وَ رَبُّ اٰبَآىٕكُمُ الْاَوَّلِیْنَ ﴿۲۶﴾

26. (Musa) told, 'your Lord and the Lord of former fathers [35]'

35. This means if you believe in the heavens and the earth to be ancient, then your ancestors are not ancient and are in need of a creator. Allah Almighty is He who created you and them and took care of you.

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِیْۤ اُرْسِلَ اِلَیْكُمْ لَمَجْنُوْنٌ ﴿۲۷﴾

27. (Firawn) said, 'your this Messenger who has been sent to you has necessarily, no wisdom [36].

36. Because they are believing in someone else as god besides ME without having seen Him. It should be remembered that the Pharoah's calling of Hazrat Moosa (On whom be peace) as a prophet was simply to make fun of him, while his saying of *'your prophethood'* denotes that even if he is a Prophet, he may be yours, not mine because I am lord (Allah forbid).

قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا بَیْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۲۸﴾

28. (Musa) said, 'the Lord of east and west and whatever is between them if you have wisdom [37].

37. This means rising of the sun from the east and setting in the west. This points to the change in seasons and harvests. That these are not ancient but they are under the control of a supreme power. Hence it is clear that you cannot be their god, because they are in existence before you. You have absolutely no effect over them. Hence, He who brings them into motion, accept him as your Lord (Allah be praised!).

قَالَ لَىٕنِ اتَّخَذْتَ اِلٰهًا غَیْرِیْ لَاَجْعَلَنَّكَ

29. (Firawn) said, 'if you will take a god beside me, then I certainly

مِنَ الْمَسْجُوْنِيْنَ ﴿٢٩﴾

imprison you [38]'

38. This conversation is revealing the helplessness and weakness of the Pharoah and the awesome power of Hazrat Moosa (On whom be peace), because Pharoah gave no reply to the proofs provided by Hazrat Moosa (On whom be peace). At the same time, he made no mention of murder, in fact, he ordered him to be imprisoned. This, too, is for maintaining his commanding personality among his courtiers.

قَالَ اَوَلَوْ جِئْتُكَ بِشَیْءٍ مُّبِیْنٍ ﴿٣٠﴾

30. (Musa) said, what, even though I bring you something bright [39]?

39. This means my miracles, which are the manifest proof of my Prophethood. The purpose is to show that through the blessings of Allah Almighty, you cannot even imprison me. Allah Almighty has protected me and has bestowed me with such wonderful miracles that your entire power is totally worthless in front of them.

قَالَ فَاْتِ بِهٖۤ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿٣١﴾

31. (Firawn) said, 'bring it then, if you are truthful?

فَاَلْقٰى عَصَاهُ فَاِذَا هِیَ ثُعْبَانٌ مُّبِیْنٌ ﴿٣٢﴾

32. Therefore (Musa) threw down his staff hence it became a serpent manifest [40].

40. From this we learn that miracles are presented as proofs of prophethood and not to destroy the infidels. Otherwise, the stick of Hazrat Moosa (On whom be peace) turning into a snake could have swallowed the Pharoah. Our beloved Prophet صلی اللہ علیہ وآلہ وسلم split the moon but did not destroy Abu Jahl by splitting his heart. You should also remember the proof of prophethood is provided through the miracles, and the proof of the Divine book is provided by the sayings of the Prophet. Because our Holy QUR'AAN is also the miracle of our Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood, while in terms of a Divine Book is proven by the sayings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَّ نَزَعَ یَدَهٗ فَاِذَا هِیَ بَیْضَآءُ لِلنّٰظِرِیْنَ ﴿٣٣﴾

33. And he drew forth his hand, henceforth it was shinning light to the beholders [41].

41. By stating '*beholders*' it is shown that only the palm of Hazrat Moosa (On whom be peace) would shine. The back of the blessed palm which would always be facing towards him would remain normal.

SECTION: 3

قَالَ لِلْمَلَاِ حَوْلَهٗۤ اِنَّ هٰذَا لَسٰحِرٌ عَلِیْمٌ ﴿٣٤﴾

34. (Firawn) said to the chiefs, 'undoubtedly, he is a magician learned' [42].

42. This means that the absence of Hazrat Moosa (On whom be peace) for so many days denotes that he had gone somewhere to study witchcraft and has now come back fully acquainted with it. He said this so that his courtiers may not believe in Hazrat Moosa (On whom be peace).

يُرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهٖ ۖ فَمَاذَا تَاْمُرُوْنَ ۝٣٥

35. He desires to expel you from your land by the power of his magic, then what you advice [43]?

43. For the first time the Pharoah sought their advice. Prior to this, he would do everything according to his own wishes (*Tafseer Roohul Ma'ani*).

قَالُوْٓا اَرْجِهْ وَ اَخَاهُ وَابْعَثْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝٣٦

36. They said, 'make him and his brother stay and send collectors in the cities [44].

44. So that he could assemble all the magicians of Egypt who could oppose Hazrat Moosa (On whom be peace). The purpose of this was to prove through magic that such miracles are not the proof of prophethood. Such feats are performed by our magicians also, but they are not prophets (Allah forbid).

يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ۝٣٧

37. That they may bring to you every big magician learned [45].

45. This tells us that at that time, magic wielded great power. Accordingly, Hazrat Moosa (On whom be peace) was given such miracles. If Mirza Goolam Qadyani, had been a prophet, then in his time, science was the power of the day and he should thus have been given miracles based on it.

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ۝٣٨

38. So the magicians were assembled together a fixed time on an appointed day [46].

46. On the day of the fair of the people of Pharoah, at midday.

وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ۝٣٩

39. And it was said to the people, 'will you assemble'?

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ۝٤٠

40. Haply, we may follow [47] these magicians if they over come [48].

47. This means if the magicians overpower Hazrat Moosa (On whom be peace), then we should, in keeping with the obedience of the magicians accept the Pharoah as god. The magicians were worshipping the Pharoah and the same obedience is meant here, and not accepting him as their king. And if Hazrat Moosa (On whom be peace) is victorious, then we will neither obey him nor give up the worshipping of the Pharoah. Therefore, no mention is made of victory of Hazrat Moosa (On whom be peace). Today, those who attend debates with the intention that if our false Alim gains victory we will joyously accept it, but if the opposing Alim overpowers him, even if he is on the right path, we will not accept him. If the purpose of the debate is merely to embarrass the truthful, then these people would be following this method of the people of Pharoah.

48. His objective was to stop the people from following Hazrat Moosa (On whom be peace), and not to accept the religion of the magicians. The magicians themselves were

following the religion of the Pharoah by accepting him as god.

41. Then when the magicians came, they said to Firawn, 'will we get some wage if we over come?

فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿۴۱﴾

42. (Firawn) said, 'yes, and at that time you will be our near ones [49].

قَالَ نَعَمْ وَ اِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ﴿۴۲﴾

49. If you gain victory you would be given special honour in Pharoah's court. You would be allowed first to come to the court, and last to leave it. Ministerial positions would be your possessions. This was the highest form of respect by him. But, eventually the magicians became the true devotees of Allah Almighty and gained His nearness, through the blessings of Hazrat Moosa (On whom be peace).

43. Musa said to them, 'cast you down what you have to cast' [50]

قَالَ لَهُمْ مُّوْسٰۤى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ ﴿۴۳﴾

50. From this we understand that for the sake of disgracing a person, a magician can be given the permission to practise magic or to prove someone as false, one can seek the assistance of a fortune teller. The true objective there was to show the weakness between propagation of Islam and infidelity. Otherwise, it was totally prohibited to practice witchcraft or seek the assistance of a fortune teller. Here, the first condition is applicable, i.e. due to the first reason the magicians became helpless.

44. Therefore they cast down there ropes and staffs and said, 'By Firawn's honor, undoubtedly, we are the winners [51].

فَاَلْقَوْا حِبَالَهُمْ وَ عِصِيَّهُمْ وَ قَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ﴿۴۴﴾

51. Because we are the most famous magicians of our land. Today we had used every strength of ours.

45. Then Musa cast his staff, henceforth it began to swallow there fabricants [52].

فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِیَ تَلْقَفُ مَا یَاْفِكُوْنَ ﴿۴۵﴾

52. This means all their ropes, sticks and beams which were appearing in the form of snakes were all swallowed. Afterwards, when Hazrat Moosa (On whom be peace) held it, it became a stick once again, neither increasing in size nor weight. This tells us that when the stick would assume the form of a snake, it too,would eat and drink. These were the laws, governing this shape. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the light of Allah Almighty, but his eating, drinking, sleeping, and being awake are the outer laws of this human form.

46. Now they fell down prostrated [53].

فَاُلْقِیَ السَّحَرَةُ سٰجِدِیْنَ ﴿۴۶﴾

53. From this we learn that no knowledge is evil. These magicians obtained faith through their knowledge of magic. They had differentiated between miracle and magic. However, to cast a spell through magic is a sin. The scholars of Islam go on to state that

wherever there is a strong influence of magic, it is necessary to equip yourself with this type of knowledge in order to repudiate its influence.

قَالُوْۤا اٰمَنَّا بِرَبِّ الْعٰلَمِیْنَۙ ﴿۴۷﴾ رَبِّ مُوْسٰى وَ هٰرُوْنَ ﴿۴۸﴾

47. The magicians said, We believed in the Lords of the worlds.

48. Who is the Lord of Musa and Haroon [54]?

54. This tells us that the Prophet is the identification of Allah Almighty. He is the true Lord whom the Prophets and the pious servants have accepted as lords, because human intellect sometimes accepts the moon and the sun as god. The magicians had proclaimed that the Lord of the Worlds is He whom Hazrat Moosa and Hazrat Haroon (On them be peace) have accepted and as such Pharoah and other things are not deities.

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْۚ اِنَّهٗ لَكَبِیْرُكُمُ الَّذِیْ عَلَّمَكُمُ السِّحْرَۚ فَلَسَوْفَ تَعْلَمُوْنَ۬ؕ لَاُقَطِّعَنَّ اَیْدِیَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِیْنَۚ ﴿۴۹﴾

49. (Firawn) said, 'have you believed in him before I give you leave [55]? Undoubtedly, he is your big one who taught you magic; now you are to know, I swear, undoubtedly I shall cut off your hands and your feet's an alternate sides, and shall crucify you all [56].

55. Here the word *'before'* denotes without meaning why did you declare faith in Hazrat Moosa (On whom be peace) without my permission. It does not mean that the Pharoah was going to give the permission to the magicians to accept faith. It should be remembered that at that point in time the Pharoah did not say anything to Hazrat Moosa (On whom be peace). This was the revelation of that same Divine promise that the Pharoah will not say anything to you. Otherwise he regarded Hazrat Moosa's (On whom be peace) fault greater than that of the magicians.

56. The promise of Allah Almighty was fulfilled in that though the Pharoah had crucified the magicians, he said nothing to Hazrat Moosa (On whom be peace)

قَالُوْا لَا ضَیْرَ٘ اِنَّاۤ اِلٰى رَبِّنَا مُنْقَلِبُوْنَۚ ﴿۵۰﴾

50. They said, 'there is no harm we are to return to our Lord [57].

57. This tells us that the death of a believer is a joy for him, as by means of it he meets Allah Almighty. Therefore, the death of the pious is called Urs or wedding, as it is the means of meeting of the beloveds. The death of an infidel is like the arrest of an escaped prisoner (Allah be praised). As soon as the magicians accepted faith, there was no fear left in their hearts besides that of Allah Almighty. *"There is no fear nor any grief upon the friends of Allah"* (S10:V62).

اِنَّا نَطْمَعُ اَنْ یَّغْفِرَ لَنَا رَبُّنَا خَطٰیٰنَاۤ اَنْ كُنَّاۤ اَوَّلَ الْمُؤْمِنِیْنَؕ ﴿۵۱﴾

51. We are greedy that our Lord may forgive our sins since we have believed first [58].

58. Because the reward of the first good deed is greater. Thereafter all those who would be doing the good deeds, is in response to the first person, that person would receive all the rewards, as well as the doers of the good deeds; their reward would not be decreased in any way. What they meant was we are the first to declare faith in Hazrat Moosa (On whom be peace). From this we learn that a believer does not fear anyone besides Allah Almighty. As soon as these magicians gained companionship with Hazrat Moosa (On whom be peace), they attained the highest rank in faith. In a single day they became believers, saints, companions, people of patience and martyrs. "*Oh unmindful man, seek not religion in the books, knowledge and wisdom are in books, but religion is obtained through the gaze of the pious*".

SECTION: 4

52. And we revealed to Musa travel by night with My bondmen, undoubtedly, you are to be followed [59].

وَاَوْحَيْنَآ اِلٰى مُوْسٰۤى اَنْ اَسْرِ بِعِبَادِیْۤ اِنَّكُمْ مُّتَّبَعُوْنَ ﴿۵۲﴾

59. This means take the Israelites and go out of Egypt. The Pharoah will come in pursuit but he will be drowned.

53. Now Firawn sent collectors in the cities [60].

فَاَرْسَلَ فِرْعَوْنُ فِی الْمَدَآىِٕنِ حٰشِرِیْنَۚ ﴿۵۳﴾

60. A person who would be gathering the army of Pharoah. This army should go out in pursuit of the Israelites and capture them. If it requires battle with them, for this purpose they should do so. This was the scheme of the Pharoah, but the plan of Allah Almighty was that all the men of Pharoah should be drowned.

54. That these are a small party [61].

اِنَّ هٰۤؤُلَآءِ لَشِرْذِمَةٌ قَلِیْلُوْنَۙ ﴿۵۴﴾

61. At that time, the Israelites numbered six hundred and seventy thousand, but the army of the Pharoah was to great a number. He called the Israelites few because of the hugeness of his army. He thought that to-day the majority will surpress the minority. However, Providence had other things in mind.

55. And indeed they are engraining us [62].

وَ اِنَّهُمْ لَنَا لَغَآىِٕظُوْنَۙ ﴿۵۵﴾

62. In that when they stayed in Egypt, they did so opposing us, when without our permission they went out of Egypt. At the time of departure they took our gold as well. From this we learn that it is an act of worship to inflame the confederate infidel, just as it is an act of reward to make a believer happy, it is an act of worship to displease the infidel.

56. And undoubtedly, we all are vigilant [63].

وَ اِنَّا لَجَمِیْعٌ حٰذِرُوْنَؕ ﴿۵۶﴾

63. They are fully armed, and prepared and are in no way negligent of it. Thus, today they will not be able to escape from us.

57. Therefore We turned them out [64] from gardens and springs.

فَاَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّ عُیُوْنٍۙ ﴿۵۷﴾

64. This tells us that wherever there is the holy grave of a Prophet, no Divine punishment can come there. In Egypt there were graves of Hazrat Yusuf (On whom be peace) and his brothers. For this reason the Pharoah was not punished while he stayed there. But this came to him after he had left Egypt. The other people were punished while they were staying in the settlements. Egypt remained safe due to the blessings of the pious.

وَّ كُنُوْزٍ وَّ مَقَامٍ كَرِيْمٍ ﴿۵۸﴾

58. And treasures and fine abodes [65].

65. This means outwardly the soldiers of Pharoah were pursuing the Israelites, but in reality they were running towards their own captivity.

كَذٰلِكَ ؕ وَ اَوْرَثْنٰهَا بَنِيْۤ اِسْرَآءِيْلَ ﴿۵۹﴾

59. We did thus. And made their heirs to the children's of Israel [66].

66. Thus, immediately after the drowning of the Pharoah or during the period of Hazrat Dawood (On whom be peace), the Israelites went back and settled in Egypt and seized all the properties of the people of Pharoah. If these people had come to Egypt during the reign of Hazrat Dawood (On whom be peace), then it means that the Israelites had become immediate owners of Pharoah's wealth, but took possession at a later date. Because no punishment had come to Egypt, therefore it was permissible to stay there.

فَاَتْبَعُوْهُمْ مُّشْرِقِيْنَ ﴿۶۰﴾

60. Then the people of (Firawn) followed them at the sunrise [67].

67. Thus the Pharoah arranged the army in such a way that six hundred thousand soldiers were in front, six hundred thousand behind, six hundred thousand on the right side and six hundred thousand on the the left side. In addition, a hugh number of soldiers were in the middle, while Pharoah himself was in their centre.

فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰۤى اِنَّا لَمُدْرَكُوْنَ ﴿۶۱﴾

61. Then when the two groups saw each other, the people of Musa said, 'they over taken us' [68].

68. In front is the sea and behind is the army of the Pharoah.

قَالَ كَلَّا ۚ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ ﴿۶۲﴾

62. (Musa) said, 'not so, undoubtedly my Lord is with me, he guided me just now [69].

69. This means Allah Almighty is with me, and I am with you, thus Allah Almighty is with you as well. And he with whom Allah Almighty is, he cannot be captured by anyone. From this we learn that a prophet is the highest means of getting to Allah Almighty. Without Prophets Allah Almighty is inaccessible. Those who are with the Prophet, Allah Almighty is with them, while those who separate themselves from the Prophet, they are far away from Allah Almighty. The statement of Hazrat Moosa (On whom be peace) was on the basis that Allah Almighty had said: "*I am with both of you*" (S20:V46).

فَاَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ

63. Then We revealed to Musa, strike with your staff the sea. Hence the sea was parted [70], and every part was

الْعَظِيْمِ ﴿۶۳﴾

like a big mountain [71].

70. By this is meant the sea became divided into twelve sections out of which came twelve dry roads. This was the Red Sea, which is part of the Persian Sea. From here, Egypt is a distance of three days.

71. This means on both sides of these twelve roads stood mountains of water (Allah be praised).

وَاَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ ﴿۶۴﴾

64. And We brought others nearer to that place [72].

72. For the Pharoah and his army. By the time the Israelites crossed the roads, Pharoah and his army were right in the middle of the sea.

وَ اَنْجَيْنَا مُوْسٰى وَمَنْ مَّعَهٗۤ اَجْمَعِيْنَ ﴿۶۵﴾

65. And We saved Musa and all those with him [73].

73. From this we understand that the true purpose was to get Hazrat Moosa (On whom be peace) across to safety, while the others reached to safety, because they were with him. Hence, the words "*and those with him*" are used. Through the blessings of the word, iron also floats. The companionship of the pious is the means of salvation in this world and the Hereafter.

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿۶۶﴾

66. Then We drowned the others [74].

74. This means when Pharoah and his men reached the centre of the sea and the Israelites had crossed to safety, then all the pillars of water were ordered to come together.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۶۷﴾

67. Undoubtedly in it necessarily, is a sign [75]. And most of them were not muslims (momins) [76].

75. By seeing the believers of those days, and subsequent people, hearing about their tale, in fact, by looking at the corpse of the Pharoah, because afterwards his corpse was preserved by embalming. Says Allah Almighty: "*Today We shall save you in your dead body, so that you might be a sign for those after you*" (S10:V92).

76. From the people of Egypt only three people accepted faith: Hazrat Asiya, wife of the Pharoah, Hazrat Kharbeel, believer of the family of the Pharoah and Bibi Mariam bint Namoosha who had informed Hazrat Moosa (On whom be peace) about the whereabouts of Hazrat Yusuf's (On whom be peace) sacred grave.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۶۸﴾

68. And undoubtedly your Lord, He is the Mighty, Merciful.

SECTION: 5

وَاتْلُ عَلَيْهِمْ نَبَاَ اِبْرٰهِيْمَ ﴿۶۹﴾

69. Recite to them the news of Ibrahim [77].

77. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم has prior knowledge of

the Tauheed (Unity of Allah Almighty) of Hazrat Ebrahim (On whom be peace). The mention of these events is for the information of the common people.

70. When he said to his father and his people, 'what do you worship [78]?

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا تَعْبُدُوْنَ ﴿۷۰﴾

78. This question of Hazrat Ebrahim (On whom be peace) was for the purpose of rebuke, otherwise, he knew fully that these people were polytheists.

71. They said, We worship idols, then we remain sitting devoted before them.

قَالُوْا نَعْبُدُ اَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ ﴿۷۱﴾

72. He said, 'do they hear you' when you call?

قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ ﴿۷۲﴾

73. Or do they do you any good or harm you? [79]

اَوْ يَنْفَعُوْنَكُمْ اَوْ يَضُرُّوْنَ ﴿۷۳﴾

79. Since none of these is found in these idols what benefit is there in their worship?

74. They said, 'nay we found our fathers doing so' [80].

قَالُوْا بَلْ وَجَدْنَاۤ اٰبَآءَنَا كَذٰلِكَ يَفْعَلُوْنَ ﴿۷۴﴾

80. This means we do not worship the idols through any thinking but in emulation of our forefathers.

75. He said, 'do you then see, what you worship'?

قَالَ اَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ ﴿۷۵﴾

76. You and your forefathers [81].

اَنْتُمْ وَ اٰبَآؤُكُمُ الْاَقْدَمُوْنَ ﴿۷۶﴾

81. From this we understand that if disobedient persons happen to be our relatives, they are our enemies, while those who are dear to Allah Almighty are beloved to us and our helpers even if they be strangers to us. This is the way of life of the Prophets, because from the forefathers of these people were the forefathers of Hazrat Ebrahim (On whom be peace), and even these people were his relatives. Yet, he called all of them his enemies.

77. Undoubtedly they are all enemies [82] to me but the Lord of the worlds [83].

فَاِنَّهُمْ عَدُوٌّ لِّیْۤ اِلَّا رَبَّ الْعٰلَمِيْنَ ﴿۷۷﴾

82. From this emerge a few issues:
1. You should detest everything about the polytheists. Their idols and their temples are both contemptible things.
2. Hypocrisy is against the way of life of the Prophets. Although Hazrat Ebrahim (On whom be peace) at that point in time was alone and all his people were against him, he did not conceal his religion.
3. Prophets are granted strength of heart in a natural way. If Mirza Goolam Qadyani was a prophet, he should not have given up Hajj due to the fear of people.

83. Because these people were worshipping Allah Almighty as well as their idols, Hazrat Ebrahim (On whom be peace) stated this distinction that idols are my enemies, while Allah Almighty is my Lord. Or

its purpose is to impress upon the people that they should abstain from polytheism and worship Allah, the Lord of the worlds whose attributes are these.

78. He who created me therefore, He will guide me [84].

الَّذِیْ خَلَقَنِیْ فَهُوَ یَهْدِیْنِ ﴿۷۸﴾

84. This tells us that Allah Almighty is the guide of the Prophets to the Straight Path. The medium of a book or angels is not for them. Allah Almighty has said regarding the Holy QUR'AAN: *"In it there is guidance for the God fearing"* (S2:V2). This means Oh My beloved! this is not for you but for those who fear Allah. You are on the path of guidance from the first instance.

79. and He who feeds me and gives me to drink [85].

وَالَّذِیْ هُوَ یُطْعِمُنِیْ وَ یَسْقِیْنِ ﴿۷۹﴾

85. From this we learn that Hazrat Ebrahim (On whom be peace) did not commit polytheism even for a moment. The Prophets are safe- guarded from all types of defective beliefs and sinful deeds. For further clarification on the matter refer to the book *ISMATE AMBIYA*.

80. And when I am ill, it is He who heals me [86].

وَ اِذَا مَرِضْتُ فَهُوَ یَشْفِیْنِ ﴿۸۰﴾

86. From this we learn that one should link evil towards oneself while excellence and goodness should be linked towards Allah Almighty. Hazrat Ebrahim (On whom be peace) linked sickness with him but cure towards Allah Almighty. Otherwise, hardship and comfort are both from Allah Almighty. This was Hazrat Ebrahim's (On whom be peace) high standard of conduct.

81. And he who will cause me to die, then will make me alive.

وَالَّذِیْ یُمِیْتُنِیْ ثُمَّ یُحْیِیْنِ ﴿۸۱﴾

82. And He who, I long will forgive my sins on the day of Requital [87].

وَ الَّذِیْۤ اَطْمَعُ اَنْ یَّغْفِرَ لِیْ خَطِیْٓـَٔتِیْ یَوْمَ الدِّیْنِ ﴿۸۲﴾

87. These words of Hazrat Ebrahim (on whom be peace) are for the purpose of educating others, so that people can learn to recite, to seek the pardon of Allah Almighty. Otherwise, Hazrat Ebrahim (On whom be peace), himself, is totally free of sins. Or error sin denotes error that may take place in terms of the status of the Prophet. The error of those near to Allah Almighty are better than the good deeds of the pious people. In this statement, Hazrat Ebrahim (On whom be peace) has hinted that any person, no matter how pious he may be, should not be certain about his forgiveness, but instead he should hope from Allah Almighty for it. It is for this reason that the word *'I long'* is used by him.

83. O my Lord! Bestow wisdom on me [88] and join me with those who are able of your proximity [89].

رَبِّ هَبْ لِیْ حُكْمًا وَّ اَلْحِقْنِیْ بِالصّٰلِحِیْنَ ﴿۸۳﴾

88. The word *'wisdom'* here denotes knowledge and wisdom or prophethood. From this, one understands that this entire talk of Hazrat Ebrahim (On whom be peace) is prior to

being bestowed with Prophethood.

89. This request is also for the purpose of education, otherwise the special servants of Hazrat Ebrahim (On whom be peace) were very pious i.e. they are all worthy of special proximity of Allah Almighty. Hazrat Yusuf and Hazrat Moosa (On them be peace) had made Dua for this proximity. To offer this Dua is the way of the Prophets.

84. And give me a true reputation among the later generations [90].

وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ ﴿۸۴﴾ لا

90. In that I should be remembered well by the future generations, and there should be prophets and saints born from them. From this we learn that to achieve a good name and being well spoken of in this world is a blessing of Allah Almighty. Hazrat Ebrahim (On whom be peace) had prayed for this, and his Dua was accepted so effectively that even today he is held in high esteem by people. All the People of the Book call themselves followers of Hazrat Ebrahim (On whom be peace). The polytheists of India remember him in praiseworthy words as Krishna. The polytheists of Arabia too had attached themselves to him.

85. And make me among those who are the heirs of gardens of comfort [91].

وَ اجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ ﴿۸۵﴾ لا

91. This means grant Paradise through Your Bounty and Kindness. In it has been hinted that Paradise is obtained through the bounty of Allah Almighty, and not just through one's good deeds, just as an heir receives the share of his inheritance, simply because he is an heir and nothing else. The same is the case with Paradise. May Allah Almighty be praised! Or it could mean every inmate of Paradise will take control of the portion allocated to the inmate of Hell. This control or possession is like the inheritance.

86. And forgive my father, undoubtedly he has gone astray [92].

وَاغْفِرْ لِاَبِيْ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ ﴿۸۶﴾ لا

92. This means Oh Allah grant my uncle Azar the guidance to accept faith and repentance by means of which he can become entitled to Your forgiveness. He made this Dua because Azar had promised his father to accept faith. Says Allah Almighty: "*And Ebrahim's asking forgiveness for his father was not but on account of a promise he had made to him*" (S9:V114) (*Tafseer Khazainul Irfaan*). Otherwise it is prohibited to make Dua of forgiveness for a polytheist. Therefore, it is unlawful to call him one who has been forgiven. (*MAGHFOOR*) and one who is blessed (*MARHOOM*).

87. And disgrace me not the day when all shall be raised [93].

وَلَا تُخْزِنِيْ يَوْمَ يُبْعَثُوْنَ ﴿۸۷﴾ لا

93. This Dua of Hazrat Ebrahim (On whom be peace), too, is for educating the people, otherwise if Allah wills, the servants of the servant of Hazrat Ebrahim (On whom be peace) are safeguarded from the embarrasment on the Day of Judgement.

88. The day when neither wealth nor son shall avail [94].

يَوْمَ لَا يَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ ﴿۸۸﴾ لا

94. This tells us that on the Day of Judgement to be bereft of the help of one's wealth and children is for the non-believers. The believers would receive benefit from both.

If Allah wills! as it is understood from the distinction made later. The children of the believers will intercede as is stated in the Hadith Shareef.

89. but he who comes before Allah with a sound heart [95].

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ﴿٨٩﴾

95. This means that anyone who has come before Allah Almighty with a sincere heart, his wealth will be beneficial to him as well as his chidren. By sincere heart is meant to safeguard the heart from defective beliefs. By the great Sufis, a perfect heart is that which has been bitten by a snake of love and passion for Allah Almighty. In Arabic, the word Saleem indicates one bitten by a snake.

90. And the heaven shall be brought near to dutiful [96].

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ ﴿٩٠﴾

96. At the time of death, or in the grave, or on the Day of Judgement, because the believer views Paradise from all these places.

91.And the hell shall be made apparent to those who have gone astray [97].

وَ بُرِّزَتِ الْجَحِيْمُ لِلْغٰوِيْنَ ﴿٩١﴾

97. This means an infidel at the time of death, in the grave and on the Day of Judgement, will find Hell closer to him.

92. And it will be said to them. Where are those whom you used to worship [98]?

وَقِيْلَ لَهُمْ اَيْنَمَا كُنْتُمْ تَعْبُدُوْنَ ﴿٩٢﴾

98. This tells us that on the Day of Judgement, the false deities will disappear from their devotees, while the Prophets and Saints will remain closer to their followers, and intercede on their behalf, become their source of encouragement, and give them full assistance.

93. beside Allah? Will they help you or will retrieve themselves [99]?

مِنْ دُوْنِ اللّٰهِ ؕ هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ ﴿٩٣﴾

99. Take their revenge from you, i.e. the sun, the moon and your idols will increase your pain and hardship in Hell, as is stated in the Books of Hadith.

94. Then they were thrown in the hell, they and those who have gone astray.

95. And the army of the devil all together [100].

فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوٗنَ ﴿٩٤﴾

وَجُنُوْدُ اِبْلِيْسَ اَجْمَعُوْنَ ﴿٩٥﴾

100. This means all the idols, the idol-worshippers, the devil and his progeny, all will be flung into Hell, so that they can fight and argue with one another.

96. They shall say while they will be disputing therein among themselves [101].

قَالُوْا وَ هُمْ فِيْهَا يَخْتَصِمُوْنَ ﴿٩٦﴾

101. From this one understands that the inmates of Hell will recognize one another on reaching there, and will censure one another. Non-recognition of one another would be during the first part of the Day of Judgement. Thus, there is no inconsistency in the verses.

97. By God, undoubtedly, we were in manifest error.

تَاللّٰهِ اِنْ كُنَّا لَفِیْ ضَلٰلٍ مُّبِیْنٍۙ﴿۹۷﴾

98. When we made you equal with the Lord of the worlds [102].

اِذْ نُسَوِّیْكُمْ بِرَبِّ الْعٰلَمِیْنَ﴿۹۸﴾

102. This tells us that the infidels after believing in Allah Almighty as the Creator of the Universe, its Master and Planner, and the idols as His servants, became polytheists because they would believe some servants to be equal to Allah Almighty, some to be His children and some as His partners. A further reason for their polytheism was that they would believe in Allah Almighty without the Prophets.

99. And none led us astray but the culprits [103].

وَ مَاۤ اَضَلَّنَاۤ اِلَّا الْمُجْرِمُوْنَ﴿۹۹﴾

103. The leaders of infidelity who had invited us towards infidelity and polytheism, and we became polytheists by listening to them.

100. Then we have no intercessor now [104].

فَمَا لَنَا مِنْ شَافِعِیْنَۙ﴿۱۰۰﴾

104. As Muslims, we have many intercessors like the Prophets, the Saints, the minor children of the believers, the Holy Ka'aba , the month of Ramadaan, etc. For a detailed discussion on intercession refer to *Tafseer Naeemi*.

101. Nor any sympathising friend [105].

وَ لَا صَدِیْقٍ حَمِیْمٍ﴿۱۰۱﴾

105. This tells us that lack of intercessors and absence of help from friends is for the infidels. The friendship of the believers will prove beneficial, and they will have many intercessors.

102. Then any how we might return again [106] so that we would have been Muslims [107].

فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِیْنَ﴿۱۰۲﴾

106. To do good deeds in the world, so that we may become pious believers in the Hereafter.
107. This means from the people of Hazrat Ebrahim (On whom be peace) very few believed in him, most remained faithless. Thus, from the people of Babel only Hazrat Lut and the daughter of Namrood believed in him (*Tafseer Roohul Ma'ani*). Hazrat Sarah, too, believed in him.

103. Undoubtedly in it necessarily there is a sign, but most of them were not believers.

اِنَّ فِیْ ذٰلِكَ لَاٰیَةًؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِیْنَ﴿۱۰۳﴾

104. And undoubtedly, you're Lord: he is the Mighty, the Merciful.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِیْزُ الرَّحِیْمُ﴿۱۰۴﴾

SECTION: 6

كَذَّبَتْ قَوْمُ نُوْحِ ِۨالْمُرْسَلِيْنَ ۞

105. The people of Nuh belied the Messengers [108].

108. The name of Hazrat Nooh (On whom be peace) is Shareef Yashkar. He is the fourth Prophet of Allah Almighty. He was the Prophet for all the human beings. He had reached the highest age in the entire creation - he preached for more than a thousand years, during which time only seventy two outsiders, and eight people from his family believed in him. Because falsifying one prophet is equal to falsifying all the prophets, the plural form *MURSALEEN* is used.

اِذْ قَالَ لَهُمْ اَخُوْهُمْ نُوْحٌ اَلَا تَتَّقُوْنَ ۞

106. When their compatriot Nuh said to them, 'Do you not fear' [109]?

109. From Allah Almighty or from the Prophet, or from infidelity and polytheism and from My disobedience.

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ۞

107. Undoubtedly, I am a Messenger trusted for you [110].

110. Prior to the announcement of Prophethood, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was already accepted by his people as truthful and trustworthy. He was also the trustworthy being in respect of the revelation of Allah Almighty and Prophethood. It should be remembered that it is absolutely necessary for the prophet to be a man of his word, as well as absolutely trustworthy.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِ ۞

108. Therefore, fear Allah and obey me [111].

111. It should be remembered that here piety denotes Faith, and by obedience is meant piety. Thus, there is no contradiction in the verse. This means first believe in me, thereafter obey me in matters of pious deeds. This tells us that Prophets are worthy of absolute obedience. Every injunction of theirs is obligatory to be carried out, because their obedience is declared absolute, without any restrictions.

وَ مَاۤ اَسْــٴَـلُكُمْ عَلَیْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰی رَبِّ الْعٰلَمِیْنَ ۞

109. And I ask of you no wage for this, my wage is only upon Him who is the Lord of the worlds [112].

112. It should be remembered that the Prophets did not use Prophethood as a means of earning worldly things. They always declared "*we do not require wages for propagating the Religion of Allah Almighty*". Our Beloved Prophet صلی اللہ علیہ وآلہ وسلم, too, had declared this on numerous occasions that people must not think that prophethood is a pretext of earning worldly things, or it is a form of an occupation. In fact, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had declared Zakaat unlawful for his progeny, until the Day of Judgement i.e. those among his wealthy have been made obligatory to pay Zakaat, but those among his poor have been prohibited from taking Zakaat so that no one can say that Zakaat has been institutionalised for the upkeep of his poor progeny. Contrary to this teaching, Mirza Goolam Qadyani used prophethood as a pretext to amass worldy wealth, and after his death had declared the sale of graves in Qadyan as a means of sustenance for his progeny.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿۱۱۰﴾

110. Therefore fear Allah and obey me.

قَالُوْۤا اَنُؤْمِنُ لَكَ وَ اتَّبَعَكَ الْاَرْذَلُوْنَ ﴿۱۱۱﴾

111. They said, 'shall we believe you while the mean persons have followed you [113].

113. This means the poor and the destitute with whom we feel ashamed to keep company. From this emerge two issues;
(i). At all times the poor had always been the first to obey the Prophets.
(ii). To regard the believer as contemptible and to call him mean and vulgar are the ways of the infidels. No believer is mean, all are noble and honourable. On the other hand, no infidel is honourable.

قَالَ وَ مَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۱۲﴾

112. He said, 'what knowledge has I of what are their deeds [114]?

114. This denotes ignorance, having no links i.e. we have no link with the worldly occupations and trades. This in no way proves Hazrat Nooh's (On whom be peace) lack of knowledge, because he was fully acquainted with their occupations and trades. He was living among them. He was fully aware even with the good fortune and wickedness of children in the wombs of the mothers and the loins of the fathers. He himself says: "*Undoubtedly, if you would allow them to live, they will lead astray. Your bondsmen and they will beget none but an evil doer, and ungrateful*" (S71:V27).

اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ ﴿۱۱۳﴾

113. Their account is only upon my Lord, if you have sense [115].

115. This means that Allah Almighty who would be rewarding and punishing them does not call them base and vulgar, then who are you to call them vulgar?

وَ مَاۤ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ ﴿۱۱۴﴾

114. And I am not to drive away the Muslims [116].

116. From this emerge two issues:
(i). To keep in the company of the poor and the destitute is the Sunnah of the Prophets;
(ii). One should not pay heed to whatever a person says in respect of obedience to Allah Almighty.

اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۱۵﴾

115. I am not but a plain Warner.

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ﴿۱۱۶﴾

116. They said 'O Nuh! [117], you will not desist, then, necessarily, you will be stoned.

117. Through siding with these poor and destitute and through preaching and propagation.

قَالَ رَبِّ اِنَّ قَوْمِيْ كَذَّبُوْنِ ﴿۱۱۷﴾

117. He said, 'O my Lord, my people has belied me' [118].

118 .This Dua was made much later when he became despondent about his people's faith, and fed up with their rebelliousness.

118. Therefore decide completely between me and them and believe me and those Muslims with me [119].

فَافْتَحْ بَيْنِىْ وَ بَيْنَهُمْ فَتْحًا وَّنَجِّنِىْ وَ مَنْ مَّعِىَ مِنَ الْمُؤْمِنِيْنَ ﴿١١٨﴾

119. Due to the misfortune and punishment of evil deeds of the infidels.

119. Then we saved him and those with him [120] in a laden ark [121].

فَاَنْجَيْنٰهُ وَمَنْ مَّعَهٗ فِى الْفُلْكِ الْمَشْحُوْنِ ﴿١١٩﴾

120. From this we learn that the true salvation was for Hazrat Nooh (On whom be peace), while that for his companions was due to the blessing of the great Prophet. Hence the words *'those with him'* are used. To be with the Prophet is a means of obtaining success in this world and the Hereafter, and this attachment can either be physical or spiritual.

121. Ship that was full with believers, animals and with all their requirements. In short, Allah Almighty had gathered the whole world in this ship.

120. Then afterwards We drowned the rest [122].

ثُمَّ اَغْرَقْنَا بَعْدُ الْبٰقِيْنَ ﴿١٢٠﴾

122. For the infidels and all the other animals which could not take sanctuary in this ship. It should be remembered that due to the sinful human beings, innocent animals were destroyed. Says Allah Almighty: "*The mischief has appeared in the land and sea because of the evils earned by the hand of man*" (S30:V41).

121. No doubt, in it there is necessarily assign, and most of them were not Muslims [123].

اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٢١﴾

123. This means very few from the people of Hazrat Nooh (On whom be peace) accepted faith, and those believers were on board the Ark. The rest who had remained infidels were all drowned. In it, the Holy Prophet (Peace be upon him) is comforted that at all times it is the few who had been accepting faith and guidance. Says Allah Almighty: "*And there are few in My bondsmen that are thankful*" (S34:V13).

122. And undoubtedly, your Lord He is the Mighty, the Merciful.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٢٢﴾

SECTION: 7

123. Aad belied the Messenger.[124]

كَذَّبَتْ عَادُ ِۨالْمُرْسَلِيْنَ ﴿١٢٣﴾

124. Hazrat Hud (On whom be peace) is the Prophet of the people of Aad. Between the destruction of the Aad and Thamood is a period of five hundred years.

124. When their compatriot Hud said to them, ' Do you not fear [125]?'

اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ ﴿١٢٤﴾

125. By stating the Prophet as brother was only to show that he was from them. This does not mean that they were given permission to call him a brother. It is obligatory to address the Prophet with the appropriate words.

125. Undoubtedly, I am a trusted Messenger of Allah for you. [126]

اِنِّیۡ لَکُمۡ رَسُوۡلٌ اَمِیۡنٌ ﴿۱۲۵﴾ۙ

126. From this emerge two issues:
(i). The Prophets of Allah Almighty would first introduce themselves to the people, then they would introduce Allah Almighty and their religious injunctions. In his very first preaching, our Holy Prophet صلی اللہ علیہ وآلہ وسلم asked the question what do they have to say about him, because faith is dependent on the identity of the Prophet;
(ii). It is absolutely necessary for the Prophet to be truthful and trustworthy, so that he is able to convey the message of Allah Almighty correctly;
(iii). To express gratitude to Allah Almighty, and to acquire the people with one's true status, it is permissible to talk of one's attributes personally. In fact, this is incumbent upon you.

126. 'Therefore fear Allah and obey me'. [127]

فَاتَّقُوا اللّٰہَ وَ اَطِیۡعُوۡنِ ﴿۱۲۶﴾ۚ

127. From this we learn the very name of piety is the obedience of the Prophet. This is commentative conjunction, without obedience to them you cannot obtain piety.

127. And I ask you no wage [128] **for it. My wage is only upon Him Who is the Lord of the worlds.** [129]

وَ مَاۤ اَسۡـَٔلُکُمۡ عَلَیۡہِ مِنۡ اَجۡرٍ ۚ اِنۡ اَجۡرِیَ اِلَّا عَلٰی رَبِّ الۡعٰلَمِیۡنَ ﴿۱۲۷﴾ؕ

128. This means no one asks for a salary for propagating the Religion of Allah Almighty. Thus, if a Prophet accepts payment for any other thing it would not be going against this. From this we learn that it is prohibited for a person to seek payment for a thing which is obligatory upon him. Many religious laws are arranged on this principle. To give a salary to a religous scholar for the purpose of Imamat is permissible, because this responsibility which he is performing is not obligatory upon him. However, he cannot take payment for expounding a religious issue.
129. Because He who has sent me for conveying this message will reward me for it.

128. Do you build a sign on every height to laugh at the way farers. [130]

اَتَبۡنُوۡنَ بِکُلِّ رِیۡعٍ اٰیَۃً تَعۡبَثُوۡنَ ﴿۱۲۸﴾ۙ

130. The people of Aad had constructed tall buildings alongside the road so that they could mock at the travellers and make them miserable. This very thing is discussed in this verse. Based on this verse, some scholars have commented that it is prohibited to construct vain and useless buildings. They maintain that why construct buildings which are useless and which give you no peace of mind? (*Tafseer Roohul Bayaan*).

129.And you erect strong palaces that perhaps you will live forever. [131]

وَ تَتَّخِذُوۡنَ مَصَانِعَ لَعَلَّکُمۡ تَخۡلُدُوۡنَ ﴿۱۲۹﴾ۚ

131.From this we learn that there is no prohibition on putting up strong buildings. However, it is prohibited to forget Allah Almighty through these buildings. This means you get so engrossed in constructing these buildings, as if death will not come to you.

130. And when you lay hands [132] **on any one you lay hands tyrannically.**

وَ اِذَا بَطَشۡتُمۡ بَطَشۡتُمۡ جَبَّارِیۡنَ ﴿۱۳۰﴾ۚ

132. This means if you go against someone, you oppress him a great deal by killing, whipping and destroying in a heartless manner.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿۱۳۱﴾

131. Therefore fear Allah and obey me. [133]

133. This means abstain from these acts and believe in me. From this emerge two issues:
(i). Even the infidels are duty-bound to accept faith and refrain from tyranny.
(ii). No matter what piety you may achieve, you will fail in it if you do not obey the Prophet, because it will not be regarded as piety.

وَ اتَّقُوا الَّذِيْٓ اَمَدَّكُمْ بِمَا تَعْلَمُوْنَ ﴿۱۳۲﴾

132. And fear whom Who helped you with those things which are known to you.

اَمَدَّكُمْ بِاَنْعَامٍ وَّ بَنِيْنَ ﴿۱۳۳﴾

133. He helped you with cattle and sons.

وَ جَنّٰتٍ وَّعُيُوْنٍ ﴿۱۳۴﴾

134. And gardens and springs.[134]

134. From this we understand that receiving material blessings for the infidel is the beginning of Divine punishment. These bounties in reality are not a blessing, but a hardship for them. The people of Aad were very wealthy and had many children.

اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۳۵﴾

135. Undoubtedly, I am afraid of coming on you the torment of a great Day. [135]

135. The day on which punishment would come upon them, or the Day of Judgement. This day is called great because in it great punishment is to come to them.

قَالُوْا سَوَآءٌ عَلَيْنَآ اَوَعَظْتَ اَمْ لَمْ تَكُنْ مِّنَ الْوٰعِظِيْنَ ﴿۱۳۶﴾

136. They said, ' it is equal to us weather you admonish us or be not of the admonishes. [136]

136. We will not accept what you say. This in itself is an admission of the severity of their infidelity.

اِنْ هٰذَآ اِلَّا خُلُقُ الْاَوَّلِيْنَ ﴿۱۳۷﴾

137. This is not but the same habits of the ancients. [137]

137. This means constructing excellent buildings, and committing such sins had been done by those before us too. Or, others before you, too, had been preaching like you, yet the Day of Qiyamah had not come.

وَ مَا نَحْنُ بِمُعَذَّبِيْنَ ﴿۱۳۸﴾

138. And we are not but to be tormented. [138]

138. This means no matter what we do, no punishment can come to us, neither in this world nor in the Hereafter. This is a statement of security on Allah Almighty, which is infidelity. Hope and fear are pillars of faith.

139. Then they belied him therefore We destroyed them. [139] **Undoubtedly in it there is necessarily a sign; but most of them were not Muslims.** [140]

فَكَذَّبُوْهُ فَاَهْلَكْنٰهُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۳۹﴾

139. From the punishment of the wind.
140. This means very few people from Aad accepted faith, and they were saved. The majority of them remained infidels and were thus destroyed. This does not mean that among those who were destroyed some were believers, because all the believers had been saved from the punishment.

140. And undoubtedly, your Lord He is the Mighty, The Merciful.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۱۴۰﴾

SECTION 8

141. The people of Thamod belied the Messenger. [141]

كَذَّبَتْ ثَمُوْدُ الْمُرْسَلِيْنَ ﴿۱۴۱﴾

141. These people were from the progeny of Thamood bin Abeed bin Aus bin Aad bin Iram bin Saam bin Nooh (On whom be peace). This has been mentioned in an earlier discussion.

142. When their compatriot Saleh said, ' do you not fear? [142]

اِذْ قَالَ لَهُمْ اَخُوْهُمْ صٰلِحٌ اَلَا تَتَّقُوْنَ ﴿۱۴۲﴾

142. This means Saleh (On whom be peace) himself was from these people and a resident of this place and had not come from another area.

143. Undoubtedly I am a trusted Messenger [143] **of Allah for you.**

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿۱۴۳﴾

143. This tells us that the noble Prophets are the trustees of the secrets of Allah Almighty, as well as of the honour, respect, wealth, etc. of the people. Mistrust and prophethood cannot be found in one spot. The polytheists of Makkah had called our beloved Prophet Muhammad صلی اللہ علیہ وآلہ وسلم, the Trustworthy, from his youth, and from his young days would keep their possessions in his care, and would make the Holy Prophet صلی اللہ علیہ وآلہ وسلم as their arbiter.

144. Therefore fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿۱۴۴﴾

145. I ask you no wage for it; my wage [144] **is only upon Him Who is the Lord of the worlds.** [145]

وَمَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿۱۴۵﴾

144. This means the reward by Allah Almighty is based on Divine Kindness. From this we learn that it is incumbent and obligatory to give reward to those subordinate to you. But this obligation is based on the promise and kindness of the Lord of Compassion and Beneficence which He has done out of His bounty, and not because of anyone's obligation.
145. And because He is the Lord of the Worlds, His reward is a certainty and is all comprehen- sive. We further learn that only Allah Almighty can give reward. to the

Prophets. Only the lofty can really reward those who are lofty.

146. Will you be left secure amid the good things of here? [146]

اَتُتْرَكُوْنَ فِیْ مَا هٰهُنَاۤ اٰمِنِیْنَۙ(۱۴۶)

146. This means to be left secure eternally to enjoy these bounties, or that these bounties remain with you eternally. This will not happen.

147. In gardens and springs. [147]

فِیْ جَنّٰتٍ وَّ عُیُوْنٍۙ(۱۴۷)

147. By springs is meant wells and rivers, because the people of Thamood would obtain water during winter from the wells and during summer from springs (*Tafseer Roohul Bayaan*).

148. And cornfields and palm tree whose blossoms are soft tender. [148]

وَّ زُرُوْعٍ وَّ نَخْلٍ طَلْعُهَا هَضِیْمٌۚ(۱۴۸)

148. By this is meant high quality dates like *BARNI* dates. Literally, this word means good fruits (*Tafseer Roohul Ma'ani*).

149. And hew out houses in the mountains skillfully. [149]

وَ تَنْحِتُوْنَ مِنَ الْجِبَالِ بُیُوْتًا فٰرِهِیْنَۚ(۱۴۹)

149. Skilfully means out of pride because these people were experts at construction work. This tells us that to construct very strong structures by neglecting other facets of life is an act of transgression.

150. Therefore fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِۚ(۱۵۰)

151. And follow not the bidding of those who exceed the limits. [150]

وَ لَا تُطِیْعُوْۤا اَمْرَ الْمُسْرِفِیْنَۙ(۱۵۱)

150. Do not emulate the polytheists and the infidels. From this we learn in order to be a true believer it is obligatory to obey the Prophet and remain aloof from the non- believer. True worth lies in the purity of the things. A true believer shall enjoy the honour and respect in the world as well as in the Hereafter.

152. Who spread disorder in the earth [151] and reform not

الَّذِیْنَ یُفْسِدُوْنَ فِی الْاَرْضِ وَ لَا یُصْلِحُوْنَ(۱۵۲)

151. They themselves commit sins and create a desire for sin in others. Due to this, there is a fear of Divine punishment descending on the earth. Or, that they spread disorder through stealing and highway robbery.

153. They said, ' you have indeed been be-witched. [152]

قَالُوْۤا اِنَّمَاۤ اَنْتَ مِنَ الْمُسَحَّرِیْنَۚ(۱۵۳)

152. Not just one, but many times spells had been cast, due to which he was not in his senses. Therefore they did not use the bewitched but instead called one who has been bewitched. It should be remembered that magic has an effect on the mind and intelligence of a prophet They cannot become demented through magic.

154. You are indeed a man like us,[153] therefore bring any sign, if you are truthful.[154]

مَاۤ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا ۚۖ فَاْتِ بِاٰيَةٍ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۵۴﴾

153. This tells us that to call a Prophet a human being for the purpose of equality, is an act of infidelity, because this was one of the things Allah Almighty has stated among the heretical statements. It should be remembered that the word *BASHR* (human being) in respect of the Prophet has either been used by Allah Almighty, the Prophet himself, or the infidels. Thus, the one who now calls him a human being is certainly not Allah Almighty, nor a prophet, so he must be an infidel.

154. This means show us such a miracle which would reveal that you are a true Prophet.

155. He said, this is a she camel, a day of drinking is for her and fixed day of drinking is for you.[155]

قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّ لَكُمْ شِرْبُ يَوْمٍ مَّعْلُوْمٍ ﴿۱۵۵﴾

155. This she-camel was created from a stone, as a miracle of Hazrat Saleh (On whom be peace). The size of its breast was sixty yards. Time was fixed for using the water of the well; that one day these people would drink its water and the following day would be the turn of this she-camel. On her day, the she-camel would drink all the water.

156. And touch her not with evil, lest the torment of great day will overtake you.[156]

وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ ﴿۱۵۶﴾

156. This tells us that any animal which is linked with Allah Almighty becomes worthy of our respect. Observe, today, too, the animals of Qurbani (sacrifice) are held in high esteem. We further learn, that the meat of any animal which causes harm, should be avoided, because it is obligatory to safeguard yourself from all harmful things.

157. But they hamstrung her, and then they remained repenting in the morning.

فَعَقَرُوْهَا فَاَصْبَحُوْا نٰدِمِيْنَ ﴿۱۵۷﴾

158. Therefore the torment[157] overtook them[158]. Surely in this, too, there is a lesson but most of them were not to believe[158]

فَاَخَذَهُمُ الْعَذَابُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۵۸﴾

157. It should be remembered that in the Religion of Hazrat Saleh (On whom be peace) the camel was a lawful animal. It was permissible to slaughter it. However, the slaughtering of this particular she-camel and eating its meat was declared unlawful, because it was a means of harm for them. Even today, the prey from the fields of some holy sages have proven to be harmful, has been avoided. The proof for it is this she-camel.

158.This means even after the highest propagational effort of Hazrat Saleh (On whom be peace) very few people had accepted faith. Therefore My beloved Prophet صلی اللہ علیہ وآلہ وسلم even if all the people of Arabia do not accept faith, you should not be despondent about it. This would not mean that there is any weakness in your effort of propagation, but that it is these people who are such wretches.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٥٩﴾

159. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION 9

كَذَّبَتْ قَوْمُ لُوْطِ ۣالْمُرْسَلِيْنَ ﴿١٦٠﴾

160. The people of lut belied the Messengers. [159]

159. Here the word *'people'* does not mean people by lineage, but those people to whom Hazrat Lut (On whom be peace) had conveyed the Message of Allah Almighty and to whom he was sent as a Prophet. In truth, the family lineage and country of birth of Hazrat Lut (On whom be peace) was different to theirs. By this nation is meant Sadoom and by place is meant localities in its vicinity.

اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ ﴿١٦١﴾

161. When their compatriot lut [160] **said to them, 'do you not fear.'** [161]

160. Here *'brotherhood'* denotes affection and benevolence. Otherwise Hazrat Lut was the nephew of Hazrat Ebrahim (On whom be peace), i.e. the son of Hazrat Harun (On whom be peace). He, too, accompanied Hazrat Ebrahim (On whom be peace) by migrating to Syria and was bestowed prophethood through his supplication.

161. Fear for Allah Almighty and His punishment. Or why don't you safeguard yourselves from the infidelity, dishonesty and going against My wishes, because the meaning of *TAQWA* is to fear as well as to safeguard and refrain. Says Allah Almighty: "*Then if you cannot bring and We declare that you cannot bring, then dread the fire whose fuel is men and stones*" (S2:V24).

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿١٦٢﴾

162. Undoubtedly, I am a trusted Messenger of Allah for you. [162]

162. This tells us that his Prophethood was restricted to the people of Sadoom only. Therefore, the pronominal suffix *'for you'* has been used. The Prophethood of our beloved Prophet صلی اللہ علیہ وآلہ وسلم is for the entire universe. He whose Lord is Allah Almighty, his Prophet is Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٦٣﴾

163. Therefore fear Allah and obey me.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰی رَبِّ الْعٰلَمِيْنَ ﴿١٦٤﴾

164. I ask you no wage for it [163]**, my wage is only upon Him Who is the Lord of the worlds.** [164]

163. My only reward is that you should accept faith through which I would be credited in the Hereafter.

164. From this we learn that sodomy is the creation for the people of Lut. This was not practised before by anyone. For this reason this abominable practice has been called *LAWATAH* (derivation from Lut). Furthermore, even an animal does not indulge in this filthy practice. As is understood from *"from among the creatures"*. A sodomite is worse than an animal. Also, the infidels, too, are duty bound to such laws because these are laws included in general behaviour. They are only excluded from laws pertaining to worship, and a few social ordinances.

اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ﴿۱۶۵﴾

165. Do you commit unnatural offence with males from among creatures?

وَ تَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ ﴿۱۶۶﴾

166. And leave your wives [165] whom your Lord has created for you? Nay, but you are a people exceeding the limits. [166]

165. The verse under discussion is a commentary of the following verse: "*These women of my people are my daughters if you are to do*" (S15:V71). This tells us that the word '*My daughters*' refers to daughters of the people signifies their wives.

166. From this we understand Mu'tah or temporary marriage, lesbianism, sodomy, masturbation, etc are acts which are totally forbidden because this is exceeding the limits of Allah Almighty. Says Allah Almighty: "*And who seeks others save those two, then they are the transgressors*" (S70:V31).

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿۱۶۷﴾

167. They said, O lut' , if you desist not, then you shall necessarily be expelled out. [167]

167. By this is meant expelled from this locality. This tells us that fortunate people regard the presence of pious people as a blessing for them because their existence is a means of obtaining Divine mercy. While the wretched people regard them as a form of misfortune and thus seek to distance themselves from them, as if they are seeking their own death by themselves.

قَالَ اِنِّيْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ ﴿۱۶۸﴾

168. He said, ' I am disgusted of your doings. [168]

168. From this emerge a few issues:
1. To Taqiyya feign piety is against the way of life of the Prophets.
2. Allah Almighty grants His Prophets such great strength and valour that they are least worried about the opposition of their entire people.
3. To express disgust at the evil doers is the way of life of Prophets.

رَبِّ نَجِّنِيْ وَ اَهْلِيْ مِمَّا يَعْمَلُوْنَ ﴿۱۶۹﴾

169. O my Lord! Save me and my family from their doings. [169]

169. This means save me from the punishment for evil deeds. This supplication is for the education of others because Allah Almighty protects His Prophets from the sins and from the evil of the sins. By family members is meant family members of faith. His infidel wife is excluded from this prayer, as she became involved in this punishment.

فَنَجَّيْنٰهُ وَ اَهْلَهٗۤ اَجْمَعِيْنَ ﴿۱۷۰﴾

170. Therefore We delivered him and all his family member.

اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ ﴿۱۷۱﴾

171. But an old women who stayed behind. [170]

170. Because she was happy with her people's immoral practice. In fact she was their

helper, though she was the wife of a Prophet. From this we also learn that the wife is included in the household members, otherwise distinction of contiguity would not have been mentioned here.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿١٧٢﴾

172. Then we destroyed the others.

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ﴿١٧٣﴾

173. And we rained upon them a rain [171], therefore what an evil rain it was for those who were warned. [172]

171. From this we learn that sodomy is a severe criminal act as a terrible punishment was sent because of it. Thus, it is obligatory upon the judge to pass the severest punishment on a sodomite like killing him by throwing him down from a high building, beheading him with a sword, etc

172. This means of the people of Hazrat Lut (On whom be peace) who had been warned through a Prophet. This tells us that Allah Almighty does not punish anyone without prior warning, and no punishment is sent by Him on the people who had not falsified His Prophet.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٧٤﴾

174. Undoubtedly, in it necessarily, there is a sign. But most of them were not Muslims.[173]

173. This means despite Hazrat Lut's (On whom be peace) extensive propagation, very few people believed in him. Only a few family members and a handful of others accepted faith.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٧٥﴾

175. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION 10

كَذَّبَ اَصْحٰبُ لْئَيْكَةِ الْمُرْسَلِيْنَ ﴿١٧٦﴾

176. The people of the forest belied the Messengers. [174]

174. *AIKAH* is a name given to that cluster of trees found in a jungle. Hazrat Shuaib (On whom be peace) was the Prophet of the people of the forest.

اِذْ قَالَ لَهُمْ شُعَيْبٌ اَلَا تَتَّقُوْنَ ﴿١٧٧﴾

177. When shoaib said to them, ' do you fear'?

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿١٧٨﴾

178. Undoubtedly, I am a trusted Messenger of Allah for you. [175]

175. This pronominal suffix *'for you'* denotes that Hazrat Shuaib (On whom be peace) was a prophet of the people of the forest only. Therefore inspite of staying by him, Hazrat Moosa (On whom be peace) did not become his follower as he was from the Israelites, the people of Egypt.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٧٩﴾

179. Therefore fear Allah and obey me. [176]

176. *'Fear Allah'* points towards faith and *'obey My order'* towards all good deeds, i.e.

first accept faith, thereafter be obedient to Me. This tells us that faith has priority over actions.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَؕ﴿۱۸۰﴾

180. And I ask you no wage [177] for it; my wage is only upon Him Who is Lord of the worlds. [178]

177. It should be remembered that no Prophet sustained himself by accepting payment for discharging the duties of prophethood. Every Prophet had followed some type of profession or skill to earn his living. Only Mirza Qadyani who claimed to be a prophet was excluded from this, because prophethood itself was a bluff for earning wealth and pleasing his masters, the British. To know more about what profession was followed by which Prophet, consult *Tafseer Naeemi.*

178. It should be remembered that the appointment of a Prophet is done through Divine choice. Therefore, their payment is not the responsibility of the creation. The appointment of the Caliph is done through the choice of the people, hence it is they who are responsible for the financial well-being of the Caliphs. The Four Righteous Caliphs took payment for their duties as Caliphs besides Hazrat Uthman (May Allah be pleased with him) Although these Caliphs were successors of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they were entitled to financial benefits.

اَوْفُوا الْكَيْلَ وَ لَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَۚ﴿۱۸۱﴾

181. Fulfill the measure and be not of those who give less. [179]

179. This tells us that even the infidels are duty-bound to laws pertaining to general affairs, though they are not under obligation to perform religious duties i.e. Ibadaat. Thus, a judge can punish them for robbery, stealing, cheating in weight, etc. as they are forbidden for them, as well.

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِۚ﴿۱۸۲﴾

182. And weigh with a straight balance. [180]

180. Do not give half measures when weighing and measuring nor use a scale whose balance is interfered with. Thus, in meaning both are equal.

وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَ لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَۚ﴿۱۸۳﴾

183. And give not the Things [181] of the people decreasing, and wander not in the earth spreading mischief. [182]

181. So that your weight may be less. In short, Hazrat Shuaib (On whom be peace) had given three instrucions to the people: weigh correctly, do not weigh less; use a scale which is correct not the one whose balance is interfered with; weights used must be correct - not less. Thus, there is no contradiction in the verses.

182. Do not indulge in highway robbery and stealing, do not devastate or lay waste the fields of the people. These people had all these faults in them, therefore these instructions were given to them. This tells us that a prophet does not come to teach about acts of worship only, but disseminates reforms regarding high moral precepts, politics and social dealings as well. May Allah Almighty guide us to follow these.

وَاتَّقُوا الَّذِيْ خَلَقَكُمْ وَ الْجِبِلَّةَ الْاَوَّلِيْنَؕ﴿۱۸۴﴾

184. And fear Him [183] Who created you and the earlier people.

183. Since you are duty bound to give the parents the rights due to them, who are but the creation of Allah Almighty, then imagine how much more rights of Allah Almighty are upon us who is our Creator and our Sovereign Lord in respect of obedience.

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿۱۸۵﴾

185. They said, 'you are being bewitched. [184]

184. Because you are stopping us from spending our wealth. Such words can only be spoken by idiots and demented persons. The wealth is ours so we can spend it as we deem it necessary.

وَ مَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا وَ اِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ﴿۱۸۶﴾

186. You are not, but a man like us,[185] and undoubtedly, we consider you a liar. [186]

185. This tells us that to call a Prophet a human being like us is the way of the infidels. Wherever this expression is found in the Holy QUR'AAN it was used by the infidels.

186. Here the word presumption is used to mean suspicion or conjecture. To be suspicious of the Prophets of Allah is an act of infidelity. Some suspicions are sinful, some are infidelity, some are rewardable and some are obligatory. Says Allah Almighty: "*Why did it not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people*" (S24:V12).

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۸۷﴾

187. Therefore cause to fall upon us a fragment of the sky, if you are truthful. [187]

187. In respect of claims to prophethood, or in that information that punishment would be coming upon us. The wretches seek death with their own mouth.

قَالَ رَبِّيْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿۱۸۸﴾

188. He said, ' My lord knows well what are your doings. [188]

188. This means I have not come to bring Divine punishment, but to bring mercy unto you. It is your evil deeds which would usher in punishment. It should be remembered that the Prophets of Allah Almighty bring His mercy, if people turn it into punishment, it is up to them.

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ؕ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۸۹﴾

189. Then they belied him, therefore, the torment of the day of shadow overtook them. [189] **Undoubtedly, it was a torment or a great day.**

189. The form of this punishment was as follows: For seven days they were plunged into extreme heat from which they obtained no sanctuary anywhere. On the eighth day, a black cloud appeared in the shape of a canopy below which was cold air. All the people gathered there. Then fire fell from it, which burned all of them to ash.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۹۰﴾

190. Undoubtedly. In it, there is necessarily a sign, and most of them were not Muslims. [190]

190. This means most of the people of this nation remained infidels and were destroyed. Very few who had accepted faith, were saved.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٩١﴾

191. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION 11

وَ اِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ﴿١٩٢﴾

192. And undoubtedly, this Quran has been sent down by the lord of the worlds. [191]

191. Which had come gradually in twenty three years. For this reason the word *'sent down'* has been used.

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ﴿١٩٣﴾

193. The trusted [192] **spirit has descended with it.**

192. The title of Hazrat Jibraeel (On whom be peace) *is Roohul Amien* because he is entrusted with revelation and revelation is spirit.

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ﴿١٩٤﴾

194. On your heart [193] **that you may warn.**

193. From this we learn that the revelation of the meaning of the Holy QUR'AAN took place on the blessed heart and that of the words on the blessed ears of the Holy Prophet صلى الله عليه وآله وسلم Thus no one can have the understanding of the Holy QUR'AAN like our blessed Prophet صلى الله عليه وآله وسلم.

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ﴿١٩٥﴾

195 In bright Arabic language. [194]

194. This tells us that the translation of the Holy QUR'AAN is not the QUR'AAN. Even if you were to translate it into an Arabic language it will also not be the QUR'AAN. The recitation of this would make the Salaah invalid. Its recitation would not be forbidden for a person requiring Ghusal of Janabat. Reciting then would not gain the person the recitation of the Holy QUR'AAN. Only that is the Holy QUR'AAN which Hazrat Jibraeel (On whom be peace) had recited to the Prophet صلى الله عليه وآله وسلم. It is forbidden to write the Arabic text in Hindi or English because in these languages you would not be able to distinguish between the letters HAY, HEY, AIN, ALIF, etc. The recitation of the Holy QUR'AAN in Urdu is like making Hajj of the Ka'aba from its photo.

وَ اِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ﴿١٩٦﴾

196. And undoubtedly, its discussion is on the former Books. [195]

195. By the personal pronoun it signifies the Holy QUR'AAN or the Holy Prophet صلى الله عليه وآله وسلم. The praises of the Holy Prophet صلى الله عليه وآله وسلم had been found in previous books. Mention in these books had been made about his noble Companions as well, as found in Surah Fatha.

اَوَ لَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا

197. And was it not a sign for them, that the learned ones of the children

بَنِیٓ اِسْرَآءِیْلَ ﴿۱۹۷﴾

of Israel know this prophet? [196]

196. The infidels of Makkah Muazzamah had sent their representatives to the Jewish scholars in Madina Munawwarah to get more information about the Holy Prophet صلی اللہ علیہ وآلہ وسلم from them. Those scholars said this is the period for the coming of the Final Prophet whose attributes are described in the Torah. This verse was revealed regarding it. In addition, Jewish scholars like Abdullah ibn Salaam and Ka'ab Ahbaar accepted faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In it is an open proof about the Holy Prophet's صلی اللہ علیہ وآلہ وسلم veracity. From this we learn that the position and status of the scholars is very high, as Allah Almighty has chosen them for the verification of the Holy QUR'AAN.

وَ لَوْ نَزَّلْنٰهُ عَلٰی بَعْضِ الْاَعْجَمِیْنَ ﴿۱۹۸﴾

198. And if We had sent it down to any of the non-Arabs [197].

197. It should be remembered that Arabia is a name given to the land consisting of five provinces. The rest of the entire land of the world is called Ajam: Hijaaz, Iraq, Najd, Bahrain, Yemen.

فَقَرَاَهٗ عَلَیْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِیْنَ ﴿۱۹۹﴾

199. And he had recited it to them, even then they would not leave have believed. [198]

198. The purpose of the verse is to show that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Ummi i.e. he did not acquire knowledge from any human being. This being the case he recites such exquisitely eloquent verses that all the orators of Arabia are helpless to produce one verse to match it. This is the proof of the Holy QUR'AAN being the Book of Allah Almighty. But these infidels are so stubborn that even if We were to reveal the Holy QUR'AAN on a non-Arab who would be totally ignorant of the Arabic language, and if he were to recite eloquent words to them they would still not believe in him and would have said it to be magic.

كَذٰلِكَ سَلَكْنٰهُ فِیْ قُلُوْبِ الْمُجْرِمِیْنَ ﴿۲۰۰﴾

200. Thus We have placed denial in to the hearts of the culprits. [199]

199. This means due to their evil deeds We have created stubborness and enmity in their hearts. It should be remembered that the creation of this stubbornness is like creating death in the murdered person after the murder. In the like manner, these people here are criminals. Thus, there is no inconsistency in the verse.

لَا یُؤْمِنُوْنَ بِهٖ حَتّٰی یَرَوُا الْعَذَابَ الْاَلِیْمَ ﴿۲۰۱﴾

201. They will not believe in it until they see the painful torment. [200]

200. But their faith of that time would not be of any credence, because Faith upon the Unseen is reliable.

فَیَاْتِیَهُمْ بَغْتَةً وَّ هُمْ لَا یَشْعُرُوْنَ ﴿۲۰۲﴾

فَیَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ ﴿۲۰۳﴾

202. Then they will say, ' shall we be respired?

203. Then they wish to hasten Our torment? [201]

201. So that we may now accept faith and do good deeds. If we don't, you will not get another chance. This is, because they accepted this opportunity as a blessing from Allah Almighty.

204. Do they then wish to hasten our torment? [202]

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿۲۰۴﴾

202. By expediting punishment means they supplicate for Divine punishment before its time. Says Allah Almighty: "*You then rain down upon us stones from heaven?*" (S8:V32).

205. Well see then, if We allow them to carry on for some years.

اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ﴿۲۰۵﴾

206 then there comes to them that with which they are promised.

ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ﴿۲۰۶﴾

207. What they will gain only that they enjoyed. [203]

مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ﴿۲۰۷﴾

203. Long life spans and abundance of wealth are not beneficial for the infidels. Neither will this relieve them of the punishment, nor will they be able to decrease it.It should be remembered that the long life and wealth of the believer would be beneficial for him, because due to them his good deeds increase, while for the sinful infidel both are a means of punishment, because they help to increase their sins.

208. And We destroyed not any town but it had its Warner's. [204]

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ﴿۲۰۸﴾

204. In some places there was one warner, in some there were two or more, because in those days in one locality there used to be a number of Prophets. Observe, in Egypt there were two Prophets: Hazrat Moosa and Hazrat Haroon (On them be peace).

209. For admonition and We oppress not. [205]

ذِكْرٰى ۛ وَمَا كُنَّا ظٰلِمِيْنَ ﴿۲۰۹﴾

205. From this emerge two issues:
1. Without the coming of a prophet, no nation is given punishment. The only cause of Divine punishmnet is the people's opposition and hostility to the Prophet;
2. The minor children of the infidel who die, and the people who believed in the Oneness of Allah Almighty during the age of nature are protected from Divine punishment, because no teaching of a Prophet had reached them. Hence, the parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are monotheists, believers and inmates of Paradise (May Allah be pleased with them). Allah Almighty had created them as trustees of His light.

210. And this Quran has not been brought down by the devils (Satan). [206]

وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ﴿۲۱۰﴾

206.The infidels of Makkah Mukarramah had been saying, just as the devils come down on the soothsayers and acquaint them with heavenly things, in the same manner (Allah forbid), the devils were bringing the Holy QUR'AAN down to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . This verse was revealed in the refutation of the above.

211. And they are not worthy [207] of it, and nor they can do so.

وَ مَا يَنۡۢبَغِيۡ لَهُمۡ وَ مَا يَسۡتَطِيۡعُوۡنَ ؕ﴿۲۱۱﴾

207 This means they should reach the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or try and bring anything like the Holy QUR'AAN. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is so lofty, the devil would run away from Hazrat Umar (May Allah be pleased with him) who was just a devotee of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

212. They have been indeed removed very far from the place of hearing. [208]

اِنَّهُمۡ عَنِ السَّمۡعِ لَمَعۡزُوۡلُوۡنَ ؕ﴿۲۱۲﴾

208 This means Allah Almighty has safeguarded the revelations of the Prophets in such a manner that until the angels do not bring these to them, the devil cannot even hear them (*Khazainul Irfaan*).

213. Therefore worship you not another god beside Allah [209] lest you should be tormented. [210]

فَلَا تَدۡعُ مَعَ اللّٰهِ اِلٰـهًا اٰخَرَ فَتَكُوۡنَ مِنَ الۡمُعَذَّبِيۡنَ ۚ﴿۲۱۳﴾

209. This verse serves as a commentary of those verses in which there is a prohibition upon those other than Allah Almighty i.e. do not call upon anyone as Allah Almighty nor worship them. Thus, to call upon servants of Allah Almighty for assistance or to draw their attention is not unlawful.

210. This verse is addressed to common people, and not the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

214. And O beloved' warn your nearest Kinsmen [211].

وَ اَنۡذِرۡ عَشِيۡرَتَكَ الۡاَقۡرَبِيۡنَ ۙ﴿۲۱۴﴾

211 This tells us that a preacher should first propagate to his own family, then to the others, otherwise propagation will not prove effective. It is for this reason that our Holy Prophet صلی اللہ علیہ وآلہ وسلم first preached to his own relatives, thereafter to the people in general. This is the best method of propagation.

215. And spread your wing of mercy [212] for your follower Muslims [213].

وَاخۡفِضۡ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الۡمُؤۡمِنِيۡنَ ۚ﴿۲۱۵﴾

212. Do this by forgiving their errors; accept their excuses; offer prayer for them; if they sin against you, forgive them; if they sin against Me then intercede to have their sins forgiven; if hardship befalls them, relieve them of these; grant them ease in their difficulties; listen to their complaints; redress their grievances; In short, do that which is in accordance with your lofty status; do not do that which they deserve.

213. In this mercy, if Allah Almighty wills, all Muslims are part of it until the Day of Judgement. " *Oh Prophet of Allah, Your benevelone is upon everyone wherever he may be. You are such a unique Mercy unto mankind*".

216. Then if they disobey you [214] say them, 'I am quit of what you do.

فَاِنۡ عَصَوۡكَ فَقُلۡ اِنِّىۡ بَرِىۡٓءٌ مِّمَّا تَعۡمَلُوۡنَ ۚ﴿۲۱۶﴾

214. By disobedience means they did not believe in you. Sinful Muslims are excluded from this, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of their sins, and

he would intercede on their behalf. Says Allah Almighty: "*And when they do injustice to their souls, then O beloved! they should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful*" (S4:V64).

217. And rely upon him Who is the Mighty, the Merciful 215.

وَ تَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿٢١٧﴾

215. From this we learn that to gather resources is not going against reliance, because after revelation of this verse, the Holy Prophet صلى الله عليه وآله وسلم had gathered resources of war as well as the soldiers. The true meaning of Reliance is act upon available resources, but keep Allah Almighty in sight.

218. Who sees you when you stand 216.

الَّذِىْ يَرٰىكَ حِيْنَ تَقُوْمُ ﴿٢١٨﴾

216. Either for the Tahajjud Salaah or for every Salaah and Dua. This tells us that at all times Allah Almighty's gaze is on His Beloved Prophet صلى الله عليه وآله وسلم . He who attaches himself to the blessed feet of the Holy Prophet . صلى الله عليه وآله وسلم too, is the favourite of Allah Almighty.

219. And your movements among those who offers prayer 217.

وَتَقَلُّبَكَ فِى السّٰجِدِيْنَ ﴿٢١٩﴾

217. This means when you roam the streets of Madina Munawwarah in the latter part of the night to inquire about those Companions offering their Tahajjud Prayer, We are seeing it. Or when your blessed Light was moving in the pure stomachs of the pure generations from Hazrat Adam (On whom be peace) until Hazrat Abdullah, We are looking at it. Or when you move in Salaah from Qiyaam, Ruku, Sujud, We fully gaze at thee. Or, that in the state of Salaah when your blessed eyes move, We look at its movement, that your eyes see equally what is in front and behind. However, the other meanings are more appropriate, because this Surah is Makkan, while there is no proof of enquiry of Tahajjud performance before Hijrah. This was the Holy Prophet's period in Madina Munawwarah. Likewise, the arrangement of Salaah in congregation started in Madina. From this we learn that all the blessed predecessors of our Holy Prophet صلى الله عليه وآله وسلم were believers, monotheists and devotees of Allah Almighty. None of them were infidels and sinners.

220. Undoubtedly, He is the Hearer, the knower.

اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٢٢٠﴾

221. Should I tell you on whom the devils (Satan) descend?

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ﴿٢٢١﴾

222. They descend upon every big slan derer and sinner 218.

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ﴿٢٢٢﴾

218. This means those soothsayers on whom the devils descend, end in bad conditions. Such people are dirty, defiled, liars, deceitful and habitual sinners and people detest them when they see them. The Holy Prophet صلى الله عليه وآله وسلم is the pinnacle of purity, purity of soul and chaste. The devil does not come near such persons.

223. The devils cast upon them their own hearings and most of them are liars 219.

يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ﴿٢٢٣﴾

219. The devils take to their heels after hearing something from the angels, then they add some lies to what they have heard and tell the distorted version to the soothsayers as is stated in the Hadith Shareef. This is what is mentioned here.

224. And the misguided ones follow the poets [220].

وَ الشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ﴿۲۲۴﴾

220. In this there is a refutation of the nonsensical utterances of the infidels that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a poet. It has been stated here that those who make false verses of the poet as custom are liars and tramps like these. While those who obey the Holy Prophet صلی اللہ علیہ وآلہ وسلم are like Abu Bakr and Umar Farouk (May Allah be pleased with them) who are pure of soul and chaste. Look at these pure souls and you will know the truth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that the purity of the Companions is a proof of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم truth.

225. Have you not seen that they wander about in every valley [221]?

اَلَمْ تَرَ اَنَّهُمْ فِیْ كُلِّ وَادٍ یَّهِیْمُوْنَ ﴿۲۲۵﴾

221. They give information about false things and verify all worthless things. Sometimes they praise a person, then they swear him i.e. to taunt, make false claims, to speak of pride etc. is their habit, as is seen in the verses of Arab poets.

226. And they say what they do not act [222].

وَ اَنَّهُمْ یَقُوْلُوْنَ مَا لَا یَفْعَلُوْنَ ﴿۲۲۶﴾

222. Some poets recited an obscene poem to Abdul Malik bin Marwaan. After listening to it, he said that he should get punishment of adultery because you yourself are admitting to adultery. The person replied that according to the Holy QUR'AAN, he is not entitled to this punishment and then recited this verse that poets say much, but do little.

227. But those who believed and did good deeds [223]. And remembered Allah much and took revenge after they were opposed [224]. And now the unjust will soon know as to which side they shall return [225].

اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ ذَكَرُوا اللّٰهَ كَثِیْرًا وَّ انْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَ سَیَعْلَمُ الَّذِیْنَ ظَلَمُوْۤا اَیَّ مُنْقَلَبٍ یَّنْقَلِبُوْنَ ﴿۲۲۷﴾

223. From this we learn that to recite Na'at and Hamd and recite verses concerning educational issues is an act of worship. Those poets who have been criticised for false verses, while the verses of satire of the infidels are included in the first group. We further learn that it is not an evil act to satirise in opposition to satire. This, too, is one form of revenge.

224. In these verses the following types of poets have been separated from previous injunctions: poems on praises of Allah Almighty, writers of Na'tiya poems, those who write religious issues in verse form. Those who write satires to confront the infidels, those who write verses to instil zeal and enthusiasm in the Muslim fighters, etc. Hazrat Hassan (May Allah be pleased with him) would write poems in praise rof the Holy Prophet صلی اللہ علیہ وآلہ وسلم and would then recite it to him. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم would raise a platform for him in the mosque and Hazrat Hassan would stand on it and recite the poems.

225. In it there is a prophecy that those who

satirise about the Holy Prophet صلى الله عليه وآله وسلم would very soon be receiving punishment. It took place exactly as was outlined.

اٰیاتها ۹۳ ۲۷ سُوْرَةُ النَّمْلِ مَكِّيَّةٌ ۴۸ رکوعاتها ۷

SURAH NAMAL (The Ant)

(MAKKAN) Revealed Before Hijrah

93 Verses and 7 Sections 1317 Words , 4799 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

1. TA, SEEN. These are the verses of the Quraan and the Bright Book [1].

طٰسٓ قف تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَ كِتَابٍ مُّبِيْنٍ لا ①

1. The Luminous Book is the commentary of the Holy QUR'AAN. Or by it, it means the Divine Tablet, because the Qur'anic verses were first kept in the Divine Tablet.

2. A guidance and glad tidings for the believer [2].

هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ لا ②

2. Here, guidance means pious deeds, the guidance to the path of paradise which is only obtained by a believer. Guidance towards faith is for all.

3. Those who observe the prayer [3] and pay the poor due (Zakat) [4] and they have firm faith in the hereafter[5].

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ③

3. By this is meant they perform Salaah regularly, correctly and punctually as well as with humility.
4. They give it happily in the knowledge that Allah Almighty has made us worthy of giving Zakaat, not receiving it. It is an expression of gratitude to Allah Almighty.
5. By keeping firm faith in the Hereafter means to accept all the articles of faith. Through the part, the whole is intended. Otherwise, even the Christians, the Jews and many of the infidels, too, believe in the Hereafter. From this we understand that faith is a condition for the correctness of good deeds, like Wuzu is a condition for Salaah.

اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ۝

4. Those who don't believe in the hereafter, We have made their works good looking [6], so that they are wandering perplexed [7].

6 This tells us that to regard evil as good, and to boast about one's good deeds is the way of the infidels, the believers should safeguard themselves from this.

7 Thus, the infidels themselves have no confidence in their faith and good deeds. If they happen to find worldly comforts they think that their religion is true and if they find themselves in any hardship they begin to say that their religion is false i.e. if it was a true religion they would not be experiencing the hardships. Says Allah Almighty: "*And some men worship Allah on an edge*" (S22:V11).

اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَ هُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ۝

5. There are those for whom there is evil torment [8] and they are alone the greatest losers in the hereafter [9].

8 In the world they would be given severe punishment, they will not obtain guidance to the Straight Path, to be killed and imprisoned at the hands of the believers, their hearts would not be at ease; to appear in a horrible form at the time of death, the pangs of death would be severe, their graves would be made very narrow; the darkness of the grave and its heat; etc. Then the severity of the heat on the Day of Judgement; severity of reckoning; then all types of punishment of Hell. The word evil torment includes all these punishments. From *'for them'* we learn that if Allah Almighty wills, sinful believers would be protected from this severe torment.

9. By greatest losses means their good deeds would not be accepted, nor would their sins be forgiven. Sinful believers would not be in this condition. In short, the infidels are in great loss in this world and the Hereafter. Says Allah Almighty: "*Undoubtedly man is in a state of loss, but those who believe*" (S103:V 2-3). Thus without faith there is nothing but loss.

وَ اِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ۝

6. And undoubtedly, you are being taught QUR'AAN by the wise, the Knowing [10].

10. From this we learn that Hazrat Jibraeel (On whom be peace) was not the teacher of our Holy Prophet . He is the direct pupil of Allah Almighty. Hazrat Jibraeel (On whom be peace) is the servant and courier. We further learn that no one can understand the Holy QUR'AAN like our Holy Prophet صلى الله عليه وآله وسلم because all others learn the Holy QUR'AAN from the creation, but our Holy Prophet صلى الله عليه وآله وسلم studied it from the Creator.

اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّيْٓ اٰنَسْتُ نَارًا ؕ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ۝

7. When Musa told to his housewife [11], I have perceived a fire [12], soon I shall bring to you any news of it or I bring you any bright spark that you may warm your self-[13].

11 This tells us that the wife is part of the household.

12. This is the incident of Hazrat Moosa (On whom be peace) going from Madyan to

Egypt. During this journey he experienced one night of intense cold and darkness, due to which, he had lost the road. In this condition, his wife Lady Safoorah began to have labour pains. Then Hazrat Moosa (On whom be peace) saw a distant light and mentioned this to his wife.

13. This means that if there was someone at the fireside he could've asked him for directions and get some fire as well. If he could not find anyone there, he could at least bring some fire. This tells us that a spark of fire and a little water are ordinary things. Even if the owner is not present, one can take these out of necessity. Hence the plural form of warm yourself. Or this could have been done because there were some servants with the wife. Or this could have been done simply for the purpose of greatness, just as one uses the plural of greetings for a single person. Hazrat Safoorah was after all the daughter of a Prophet.

8. Then when he came to fire, a call [14] was made then, Blessed is he who is in the place of manifestation of that fire i.e. (Musa) and those who are around it [15] i.e. (angels). And glorified is Allah Who is the Lord of entire worlds [16].

فَلَمَّا جَآءَهَا نُوْدِیَ اَنْۢ بُوْرِكَ مَنْ فِی النَّارِ وَ مَنْ حَوْلَهَا ؕ وَ سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِیْنَ ۝۸

14. This sound which he heard, emanated from a tree, in the valley of Sinai.

15. This means Oh Moosa! You as well as the angels around you are all blessed. From this emerge two issues:

1. The pious servants of Allah Almighty are all blessed people.

2. The believers residing at sacred places are all blessed people.

Thus the believers of Madinah Munawwarah are more blessed than we are.

16. Those fires are lights which brighten themselves by appearing from the tree of Sinai.

9. O Musa! The thing is this that I am Allah The Mighty, the wise [17].

یٰمُوْسٰۤی اِنَّهٗۤ اَنَا اللّٰهُ الْعَزِیْزُ الْحَكِیْمُ ۝۹

17. Hazrat Moosa (On whom be peace) was listening to this sound coming from a tree. That tree was not Allah Almighty, but it was a reflection of His Divine voice. Likewise, those pious sages who out of ecstacy, had uttered *ANAL HAQUE - "I am the Truth"*, were certainly reflecting someone else's speech.

10. And cast down your staff, then Musa saw it wriggling as it were a serpent [18], he set out turning [19] his back and didn't look behind. We said, 'O Musa fear not', undoubtedly, the Messengers have no fear in My presence [20].

وَ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰی مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰی لَا تَخَفْ ۫ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ ۝۱۰

18. This means that the snake in terms of physical appearance was a huge python, but in terms of movement it was slithering like a lean serpent i. e. as if it is a lean serpent. This does not mean that the walking stick was not a serpent but it merely appeared as if it was a serpent.

19. This tells us that to show fear for the distress of an oppressor is not going against the status of prophethood. However, no fear

comes into their hearts for any person's greatness. The fear of affliction is an expression of hatred, while that of greatness is a means of obedience.

20.Because Prophets are under My protection. Those who receive My protection have none to fear.

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوٓءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ⑪

11. Yes, whosoever shows high handedness [21], then substitutes good for evil, then undoubtedly, I am Forgiving, and Merciful [22].

21 This is a statement of broken distinction. By it those persons other than the Prophets are meant, because the Prophets are totally free of sins.

22 This means fear is for those persons who engage in actions which are a mixture of good and evil. Such persons fear the punishment for their evil deeds, and hope for forgiveness. You are a true Prophet. You are totally free of sins and therefore you need not fear punishment nor of any accountability. Through this many issues have been solved.

وَ أَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۟ فِي تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَ قَوْمِهٖ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ⑫

12. And put your hand into your bosom, it shall come forth white shinning without any defect [23], among nine signs [24] towards Firawn and his people [25]. Undoubtedly, they are the people disobedient.

23 This means the whiteness of your blessed hand would not be due to leucoderma or any such skin disease, but this is your second miracle.

24 Hazrat Moosa (On whom be peace) was blessed with nine miracles: the walking stick, shining white hand, to split the sea, coming down of manna and salwa (wonderful victuals with which the Israelites were fed during the Exodus), sending of lice on the people of Pharoah, these people plagued by huge frogs, by blood, by severe storms, etc. however, six thousand miracles of our Holy Prophet صلى الله عليه وآله وسلم are just described in the Taurah alone. Only Allah Almighty knows about the rest of them.

25. Especially, because Hazrat Moosa (On whom be peace) was a Prophet to the Israelites as well.

فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ⑬

13. Then Our signs came to them visibly [26], they said, 'this is a clear magic' [27].

26 The first two miracles, thereafter the others.

27 This means the magic of the walking stick and the Bright White hand is so apparent that there is no doubt in it.

وَجَحَدُوْا بِهَا وَ اسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّ عُلُوًّا ۭ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ⑭

14. And they denied them unjustly and proudly [28], while their hearts were convinced of them. Then see, how became the end of mischief mongers [29].

28. Because of this certainty, they would always complain to Hazrat Moosa (On whom be peace) about every hardship of the Pharoah and seek help from him. From this emerge two issues:
1. Without the verbal acknowledgement of the Prophet, mere acceptance of this in the heart would not be regarded as faith.
2. Anyone who would show arrogance in the court of the Prophet, will never receive guidance. That is the place of humility and submission.
29. At first temporary punishment came to them like plagues of blood, lice, famine, etc. Thereafter they were drowned in the sea.

SECTION: 2

15. And We bestowed great knowledge to Daud and Sulaiman [30], and both said, 'all praise to Allah Who has excelled us over many of their believing bondmen' [31].

وَ لَقَدْ اٰتَيْنَا دَاوٗدَ وَ سُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ﴿۱۵﴾

30. That Allah Almighty granted Hazrat Dawood (On whom be peace) knowledge without the tutorship of any teacher, of making armour, central politics, knowledge of judiciary, knowledge about the incantations of the mountains and birds; and taught Hazrat Sulaiman (On whom be peace) the language of the animals and birds. Hazrat Dawood (On whom be peace) was born a hundred and seventy three years after Hazrat Moosa (On whom be peace) *(Tafseer Roohul Ma'ani)*. It should be remembered that some obtain knowledge of Rhetoric (dealing with metaphorical usage of language) while some obtain clear and manifest knowledge. The Prophets receive clear knowledge (*Tafseer Roohul Ma'ani*).
31. Here *'people of faith'* denote the blessed Prophets. The use of many is used to show that some Prophets are superior to these two Prophets, like our beloved Prophet صلى الله عليه وآله وسلم. Here reference is not made to believers in general, because Prophets excel over all the believers and not just many, discussions of which is to be fol-lowed in "*We have been taught*". Thus the Rafzis cannot use this verse as a proof for their claim.

16. And Sulaiman became the successor [32] Daud and said, 'O people We have been taught the language of the birds [33], and we have been bestowed of everything [34]. Undoubtedly, this indeed is a manifest grace [35].

وَ وَرِثَ سُلَيْمٰنُ دَاوٗدَ وَ قَالَ يٰٓاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَ اُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ﴿۱۶﴾

32. From this we learn that the inheritance of the Prophets is not distributed, because besides Hazrat Sulaiman (On whom be peace), Hazrat Dawood (On whom be peace) had many other sons, but only Hazrat Sulaiman (On whom be peace) was blessed with inheritance, knowledge and prophethood. Here inheritance does not denote wealth but it signifies inheritance of knowledge and prophethood i.e. inheritance of details and excellence as is mentioned in the following subject.
33. By detail is meant I am able to understand the language of the birds and the birds are able to understand my language. However, Allah Almighty had blessed our Holy Prophet صلى الله عليه وآله وسلم with the knowledge of the language of every animal, in fact, of plants and stones as well. Birds, camels, wood etc. had lodged their complaints with the Holy Prophet صلى الله عليه وآله وسلم and

stones had extended greetings.

34. Here the word *'every'* denotes majority, while *'thing'* denotes Religion and bounties of the world i.e. kingdom, prophethood, knowledge of the Book, control over the winds and jinns, knowledge of the language of the birds, and countless treasures were granted to Hazrat Sulaiman (On whom be peace). Allah Almighty bestowed Kauthar upon our Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. made him owner of everything which Allah Almighty has created. Says Allah Almighty: *"O Beloved! Undoubtedly, We have bestowed you abundance of good"* (S108:V1).

35. From this we learn that Hazrat Sulaiman (On whom be peace) did not say these words out of arrogance but to express gratitude. He had been made emperor of the entire world. He had total control over man, jinn, birds, animals, etc. Strange and marvellous things were invented during this period. The author of Roohul Bayaan has stated that he had ruled the world for seven hundred years.

17. And they were gathered for Sulaiman his armies amongst the jinn's and men and birds, then they were hold back [36].

وَ حُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ وَ الطَّيْرِ فَهُمْ يُوْزَعُوْنَ۝۱۷

36. This means his army was so huge that those in front would be halted so that those at the back could meet up with them and not get separated.

18. Until when they came to the valley of the ants [37], and said, [38] 'O ants, enter your houses; lest Sulaiman and his armies may crush you unknowingly [39].

حَتّٰۤى اِذَاۤ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يّٰۤاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَ جُنُوْدُهٗ ۙ وَ هُمْ لَا يَشْعُرُوْنَ۝۱۸

37. This valley of the ant, is situated about twenty miles from Taif. Even to this day it is called the Valley of the Ant. I (the author, Mufti Ahmed Yaar) was able to reach the vicinity of this jungle but could not reach the valley itself.

38. This ant was the leader of all ants and was called Munzarah or Takhiya.

39. From this emerge three issues:

1. It is the faith of even the ant that the Companions of the Prophet will not oppress anyone. If they trample upon the ants, it would be done inadvertently. Hence the Shias have less sense than the ants.

2. A Prophet can hear from afar the sound of the ant. Thus, why is it astonishing to believe that our beloved Prophet صلی اللہ علیہ وآلہ وسلم listens to his devotees from Madinah Munawwarah?

3. That the Prophets understand the language of the animals, just as our beloved Prophet صلی اللہ علیہ وآلہ وسلم was able to understand the language of all the animals, eg. he would listen to the complaints of the camels; the branches of the trees had spoken to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hazrat Sulaiman (On whom be peace) had listened to the sound of the ant from a distance of three miles and ordered his army to halt so that these ants would be able to get into their holes.

19.There upon he smilingly laughed [40] at her works, and said, 'O my

فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَ قَالَ رَبِّ

أَوْزِعْنِيْٓ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْٓ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ ﴿۱۹﴾

Lord, grant me guidance that I may be grateful for Your favour which you have bestowed upon me and my parents [41] and that I may do such good works as would please You [42] and admit me out of Your mercy among those bond men who deserve your proximity [43].

40. It should be remembered that today such sophisticated telescopic equipment is invented through which minute things are able to be seen. Yet, no such instrument has been invented through which the sound of an ant can be heard. Hearing this sound is indeed the miracle of Hazrat Sulaiman (On whom be peace), where human intelligence is helpless.

41. Granted him prophethood and kingdom and instilled in the hearts of the animals that we do not oppress anyone. Good publicity among the people, too, is a Divine blessing.

42. This means appoint me to do such deeds, or grant me guidance to perform abundance of good deeds, because the Prophets at all times are extremely pious people. From this we learn that to seek guidance towards piety is the way of the Prophets.

43. This Dua is to educate sinners like us. Thus from this verse acquiring an acquired thing does not become obligatory.

وَ تَفَقَّدَ الطَّيْرَ فَقَالَ مَالِيَ لَآ اَرَى الْهُدْهُدَ ۖ اَمْ كَانَ مِنَ الْغَآىِٕبِيْنَ ﴿۲۰﴾

20. And he received the birds, that he said, 'that happened to me that' I don't see the hoopoe (Hud-Hud) [44]? Or he is really not present.

44. This means he does not see it here, otherwise the pious servants of Allah Almighty see everything far and near upon the entire earth. Asif bin Barkhiya saw from Syria the throne of Bilqees in Yemen and brought it to Hazrat Sulaiman (On whom be peace). This is the meaning of those absent i.e. he is absent from here but not from my gaze.

لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَاذْبَحَنَّهٗٓ اَوْ لَيَاْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿۲۱﴾

21. I shall surely punish him [45] severely or shall slaughter him or he should bring me a clear authority [46].

45. From this emerge two issues:

1. All the birds would leave the court of Hazrat Sulaiman (On whom be peace) with his permission.
2. He had the power to punish the birds for disobeying his order of leaving the court without permission. By severe torment means to pull out all its feathers, to imprison it, etc. because mention about death appears later.

46. He should present a reasonable excuse for his absence.

فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَ جِئْتُكَ مِنْ سَبَاٍۭ بِنَبَاٍ يَّقِيْنٍ ﴿۲۲﴾

22. Then the hoopoe (Hud-Hud) did not stay long [47] and he came and said, 'I have seen that which you haven't seen [48] and I have brought to

you a certain news from the city of Saba.

إِنِّيْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَ اُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَّ لَهَا عَرْشٌ عَظِيْمٌ ﴿۲۳﴾

23. I saw a woman reigning [49] over them and she has got of everything [50] and she has a great throne [51].

49 The name of this woman was Bilqees, daughter of Sharjeel bin Malik Rayyaan The author of Roohul Bayaan has stated that she was born from the womb of a Jiniyyah (of jinns), who was the wife of Sharjeel. Allah Almighty and His Rasool know best

50 She is in possession of all types of resources of a kingdom.

51. The length of which is eighty yards and the width is forty feet Its front portion is made of gold and its rear portion is of silver and topaz It is studded with jewels and is very expensive On all four of its sides are red rubies (*Roohul Ma'ani*).

وَجَدْتُّهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ ﴿۲۴﴾

24. I found her and her people prostrating before the sun leaving Allah and the Devil (Satan) adorning their deeds [52] in their eyes has barred them from the straight path [53] so that they don't find the way [54].

52 This means their beliefs too are defective, and their deeds are devilish This tells us that the Hud-Hud of Hazrat Sulaiman (On whom be peace) was fully aware of defective beliefs and deeds due to the blessings of the company of a Prophet Anyone who does not regard the Companions of the Holy Prophet as possessors of faith, will regard the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم less than that of Hazrat Sulaiman (On whom be peace), because even his pet (animal) too was a believer. Then how is it possible that our Holy Prophet's صلی اللہ علیہ وآلہ وسلم human Companions cannot be believers? (Allah forbid)

53 This means because these people had not obtained the blessings of a Prophet, therefore they were regarding their infidelity as faith, their sins as good deeds. This tells us that human intelligence alone is not sufficient to distinguish between good and bad and between piety and sin This requires the bountiful assistance of prophethood, just as our own sight cannot differentiate between genuine and counterfeit gold, it certainly requires touchstone, an instrument for testing alloys.

54. This tells us that even those animals who live in the Company of a Prophet become aware of faith and articles of faith as well as of infidelity and polytheism and obtain guidance through these august personalities. Observe, Bilqees obtained faith through Hud-Hud - a bird of Hazrat Sulaiman (On whom be peace).

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُخْفُوْنَ وَ مَا تُعْلِنُوْنَ ﴿۲۵﴾

25. Why they prostrate not before Allah Who brings forth the hidden things of the Heavens and the Earth [55] and knows what you conceal and what you declare?

55 Like rain, harvest fields, etc It is quite apparent that these are words of Hud-Hud which Allah Almighty has recorded in acknowledgement.

26. Allah is, besides Him there is no true diety, He is the Lord of the Magnificent throne [56].

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٢٦﴾

56. This too, is the statement of Hud-hud i.e. Allah Almighty is He in Whom these three attributes are found: to give like, to be aware of every unseen thing, to be Lord of the Mighty Throne and the entire creation. It should be remembered that the knowledge of the Prophets and the Saints in comparison to Allah Almighty is a drop in the ocean.

27. Sulaiman said, 'now we shall see whether you have spoken the truth or you are amongst the liars [57].

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ﴿٢٧﴾

57. This tells us that the judgement of the ruler is based on investigation and not on his personal inner manifestation and the inspired knowledge. Even on the Day of Judgement, Allah Almighty too would be passing judgement through investigation and testimonies, etc. Hence this does not necessarily prove that Hazrat Sulaiman (On whom be peace) was not aware of Bilqees.

28. Take my this edict and cast it to them [58], then moving aside from them see what answer they return [59].

اِذْهَبْ بِّكِتٰبِیْ هٰذَا فَاَلْقِهْ اِلَیْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا یَرْجِعُوْنَ ﴿٢٨﴾

58. This means do not come back immediately after the delivery of the letter, but move away and listen to her conversation. Take stock of the situation then give me full information. Allah Almighty be praised! The company of the Prophet can instil so much intelligence in animals. This tells us that Hud-Hud had come to understand human language.

59. Thus, taking this blessed letter, Hud-Hud went to Bilqees. At that point in time she was with her ministers and nobles, where he placed the letter in her lap. This letter carried the seal of Hazrat Sulaiman (On whom be peace). On seeing his seal and the obedience this bird displayed for him she began to shiver and said the following words as a form of counselling.

29. The women said, 'O chiefs undoubtedly there has been cast a noble letter towards me [60].

قَالَتْ یٰۤاَیُّهَا الْمَلَؤُا اِنِّیْۤ اُلْقِیَ اِلَیَّ كِتٰبٌ كَرِیْمٌ ﴿٢٩﴾

60. Because this letter commenced with the full Bismillah, and terminated with the seal of Hazrat Sulaiman (On whom be peace), she called it a letter of respect and dignity.

30. Undoubtedly, it is from Sulaiman and it is buy the name of Allah, the most Affectionate, the Merciful [61].

اِنَّهٗ مِنْ سُلَیْمٰنَ وَ اِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ﴿٣٠﴾

61. From this we learn that we should commence every good deed with Bismillah. The Hadith of Bismillah gains strength from this blessed verse. The Holy Prophet صلی اللہ علیہ وآلہ وسلم too on the occasion of signing the Treaty of Hudaibiya commenced with Bismillah. The end result of commencing any good deed with the blessed name of Allah

Almighty is success. Through its blessing, Hazrat Sulaiman (On whom be peace) was given a wife like Bilqees.

اَلَّا تَعۡلُوۡا عَلَیَّ وَاۡتُوۡنِیۡ مُسۡلِمِیۡنَ ﴿۳۱﴾

31. That you may seek not exaltness against me and came to me submitting [62].

62. Submitting means come to My court in total respect and submission. Or present yourself in Allah Almighty's court in prostration and faith. The first meaning is stronger. From this we learn that the door of the Prophet is not a place of arrogance, but it is a place of humility and respect.

SECTION: 3

قَالَتۡ یٰۤاَیُّهَا الۡمَلَؤُا اَفۡتُوۡنِیۡ فِیۡۤ اَمۡرِیۡ ۚ مَا کُنۡتُ قَاطِعَۃً اَمۡرًا حَتّٰی تَشۡهَدُوۡنِ ﴿۳۲﴾

32. She said, 'O my chiefs advice me in this matter, I decide not any matter firmly until you are present with me [63].

63. This means I do everything in accordance with your counselling. This tells us seeking advice is a good act because Allah Almighty has related the statement without any alteration.

قَالُوۡا نَحۡنُ اُولُوۡا قُوَّۃٍ وَّ اُولُوۡا بَاۡسٍ شَدِیۡدٍ ۬ۙ وَّ الۡاَمۡرُ اِلَیۡکِ فَانۡظُرِیۡ مَاذَا تَاۡمُرِیۡنَ ﴿۳۳﴾

33. They said, 'we are men of great strength and of severe [64] fighting and the authority is yours, therefore see what you command' [65].

64. This means that if you are thinking of war, we are prepared for war, because we are very bold soldiers, not cowards.

65. This means we are not controlled by advice, but by your command. Do not seek advice from us but give us an order. Bilqees felt that these people are inclined towards war, while it is against the grain of prudence and expediency to seek military confrontation with Hazrat Sulaiman (On whom be peace).

قَالَتۡ اِنَّ الۡمُلُوۡکَ اِذَا دَخَلُوۡا قَرۡیَۃً اَفۡسَدُوۡهَا وَ جَعَلُوۡۤا اَعِزَّۃَ اَهۡلِهَاۤ اَذِلَّۃً ۚ وَ کَذٰلِکَ یَفۡعَلُوۡنَ ﴿۳۴﴾

34. She said, 'undoubtedly, when the kings enter [66] any towns ruin it and disgrace its honourable inhabitants and thus they do' [67].

66. Enter victoriously by waging war

67. They devastate populated establishments and put the ministers and nobles to the sword, or imprison them in disgrace. Thus, war under no circumstances is appropriate.

وَ اِنِّیۡ مُرۡسِلَۃٌ اِلَیۡهِمۡ بِهَدِیَّۃٍ فَنٰظِرَۃٌۢ بِمَ یَرۡجِعُ الۡمُرۡسَلُوۡنَ ﴿۳۵﴾

35. And I have to send a present [68] to him, then I shall see what answer the messengers bring back [69].

68. These gifts included five hundred slaves, five hundred maids, fully dressed in splendid golden outfits, five hundred bricks of gold, a throne studded in jewels and a large

guantity of exquisite musk and ambergris (*Roohul Ma'ani*).

69. If Hazrat Sulaiman (On whom be peace) is only a king, then he will accept my gifts and would be softened by these. And if he is a Prophet he will not accept these gifts, instead he will request me to accept Islam. I will wait and see with what replies my envoys bring back.

36. Then when he came to Sulaiman he said, 'do you help me with wealth? But that which Allah has given me [70] is better than that which He has given to you. Nay, it is you who rejoice in your gift [71].

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۚ فَمَآ اٰتٰىنِۦَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿۳۶﴾

70. This means my wealth is much more than yours. Thus, before these envoys carrying these gifts, could arrive, Hazrat Sulaiman (On whom be peace) had twelve square miles flooring of gold bricks. Around this floor he had walls of gold and silver put up and gave orders to the beautiful animals of the land and sea to stand with utmost respect.

71. This tells us that there is no importance given to material wealth and possessions in the hearts of pious sages of Allah Almighty, nor are they proud of these. They neither express joy at obtaining these transitory things nor are they saddened by their loss. May Allah Almighty grant us eternal joy! Amien.

37. Return to them [72], we shall therefore, bring that army to them against which they will have no power and we shall necessarily turn them out of the city they will be humbled [73].

اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّ هُمْ صٰغِرُوْنَ ﴿۳۷﴾

72. From this we learn that any person with whom you do not wish to make peace, you should not accept his gifts. Otherwise accepting gifts is the way of the Prophets. Hazrat Sulaiman (On whom be peace) ordered the envoys to take the gifts back.

73. From this emerge three issues:

1. Through the blessing of Allah Almighty, there is no fear in the heart of a believer for an infidel.

2. The etiquette of faith demands that you speak with harsh words with the infidels. The flattery and cajoling of the infidels is against the way of life of the Prophets. Softness for the believer and severity towards the infidels is the conduct of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: *"They are hard against the infidels and tender among themselves"* (S48:V29). What it means is even if the devil and all his followers did not accept faith and present themselves, their fate would be the same.

3. The battle of the believers is not to gain wealth but to gain the pleasure of Allah Almighty.

Thus the envoys returned and related an eyewitness account to the Queen and conveyed the majestic message of Hazrat Sulaiman (On whom be peace) and said that we do not have the power to wage a war against him. Then, locking her throne safely in her seventh palace, she set out to meet him. When Bilqees was just a mile from his palace, Hazrat Sulaiman (On whom be peace) informed this to his courtiers.

38. Sulaiman said, 'O chiefs, which is of you who may bring her throne to

قَالَ يٰۤاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِىْ

بِعَرْشِهَا قَبْلَ اَنْ یَّاْتُوْنِیْ مُسْلِمِیْنَ۝

me before they come to me submitting [74]?

74 So that he would test the intelligence and wisdom of Bilqees, whether she could recognize her throne or not, and that this should serve as a proof about his miracle and prophethood through which her faith would be strengthened. From this we learn that it is permissible to send for a thing belonging to another person without his permission, when the intention is not to cause him harm but to acquaint him with the grandeur of Allah Almighty.

قَالَ عِفْرِیْتٌ مِّنَ الْجِنِّ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ اِنِّیْ عَلَیْهِ لَقَوِیٌّ اَمِیْنٌ۝

39. One big evil jinn said [75], 'I will bring you that throne before you rise from your sitting [76]; and undoubtedly, I am powerful over trustworthy [77].

75 The name of this jinn was Zakkwaan, whose one foot would reach the very end of one's sight (*Roohul Bayaan*). He had a huge body like a mountain.

76 This means before noon, because his procession would take place until midday.

77 This means I will not steal the jewels of this throne i.e. ruby red gems. I am a happy person, not a thief. This tells us that the intention of Hazrat Sulaiman (On whom be peace) was not to take control of the throne.

قَالَ الَّذِیْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِیْكَ بِهٖ قَبْلَ اَنْ یَّرْتَدَّ اِلَیْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّیْ ۫ لِیَبْلُوَنِیْۤ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ وَ مَنْ شَكَرَ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖ ۚ وَ مَنْ كَفَرَ فَاِنَّ رَبِّیْ غَنِیٌّ كَرِیْمٌ۝

40. One who had knowledge of the book [78] said, 'I shall bring it to you before twinkling of the eye [79], then when Sulaiman saw the throne set before him said, 'this is of the grace of my Lord [80] that He may try me whether I am grateful or ungrateful [81]? And whosever is grateful is grateful for his own good. And whosever is ungrateful, then my Lord is self sufficient, all virtuous.

78 This was Asif bin Barkhiya. By book is meant the Divine Tablet or the Taurah or the Scrolls of Hazrat Ebrahim (On whom be peace) i.e. Hazrat Asif had become a saint, by acquiring knowledge from these Books. And why not, because he was the pious student of Hazrat Sulaiman (On whom be peace). By knowledge of the book means the hidden knowledge which is knowledge of Tasawwuf or mystical knowledge because superficial knowledge does not bring about Sainthood and inner strength. The author of Roohul Bayaan states that it is the belief of the Mo'tazilla sect that he was Jibraeel, because they deny the miracles of saints. In following this sect, some Wahabis and Deobandis have expressed similar views.

79. From this verse the power of a saint, his swift movement and him being omnipresent and omniscient is made known. Hazrat Asif without asking anyone for the address of Bilqees and without any transport brought such a heavy throne in the wink of an eye. It should be remembered that the bringer of this throne is

not Hazrat Jibraeel (On whom be peace) but the words "*who had knowledge of the Book*" tells us that the throne was not brought through an angelic power but through spiritual human power. It did not come just by the Dua of Hazrat Sulaiman (On whom be peace) as can be seen by "*I shall bring it to you*" If the saint of the Israelites has so much power, then imagine the power of the saint of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم, power of a Prophet, and power of the Seal of the Prophets صلی اللہ علیہ وآلہ وسلم.

80. It is indeed the grace of Allah Almighty that He has created such saints among my students. From this we learn that sainthood is a thing of certainty, so are the miracles of the saints.

81. From this emerge two issues:

1. Sometimes Allah Almighty takes back the bounty from His servant to test him, and sometimes grants him wealth to test him.
2. The true servants of Allah Almighty always regard bounties as a means of test. They are never proud of material possessions.

41. Sulaiman ordered, 'make the throne of the woman strange before her changing its shape, so that we see whether she gets the right way or is one of those who remain misguided [82].

قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِيْۤ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ﴿۴۱﴾

82. From this it is learn't that whoso ever is to be married, is better to test his/her intellect, under standing and wisdom. This tells us that to test a person is the way of life of Prophets. The Holy Prophet صلی اللہ علیہ وآلہ وسلم too had tested the intelligence and wisdom of his Companions. Furthermore, it is permissible to spend from someone's wealth without his permission provided the intention is good, and not to cause mischief. This can also be said that since this throne was to come under his possession, therefore he changed it.

42. Then when she came, it was said to her [83], 'is your throne like this? She said, 'as it is the same; and we were given knowledge before this and we have already submitted [84].

فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ كَاَنَّهٗ هُوَ ۚ وَ اُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِيْنَ ﴿۴۲﴾

83. The thing is the same, but there is difference in colour and paint. For this reason the words '*as it is*' has been used. You could also say it is the same, also it could not be that. She had spoken in brevity but comprehensively. Allah be pleased!

84. This means we have received prior information about your prophethood and we had set out reciting your Kalima in our heart. I reiterate that I am your obedient follower and the believing servant of your Lord.

43. And that she used to worship beside Allah had stopped her. Undoubtedly she was of a disbelieving people [85].

وَ صَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿۴۳﴾

85. This means Faith had already seeped into the heart of Bilqees but she only reveals it today in the court of Hazrat Sulaiman (On whom be peace), because she had feared her people in that they would be infuriated by her change of faith. Due to the previous polytheism she did not have the courage to oppose everybody. This courage and boldness to declare her faith, only came to her after she came under the protection of Hazrat Sulaiman (On whom be peace). Praise be to Allah!

44. It was said to her, 'come to the courtyard [86]. Then when she saw it, she thought it was a deep water and uncovered shanks [87]. Sulaiman said, 'it is a soft courtyard set with glasses.' The woman said,'O my Lord I have wronged my soul [88] and now I submit with Sulaiman before Allah who is the Lord of the entire world [89].

قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً وَّ كَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ اِنَّهٗ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَ اَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۴۴﴾

86. This court yard was made of glass. Below it was clean water. The glass was so clean that nothing but water was visible seen. For this reason, Bilqees wanting to cross the water rolled up her pyjamas which revealed her calf.

87. Because Hazrat Sulaiman (On whom be peace) wanted to marry Bilqees, and seeing his fiance is not unlawful. Someone had said that there are hair on her legs. Thus, to ascertain this he wanted to satisfy his curiosity through this way without her knowing it. From this there is a hint that to see the person through her physical features in such a way that she is not aware of it, is the way of the Prophets. In Islam, too, this is permissible. But it should be remembered that you should see under some pretext.

88. Here tyranny denotes infidelity and polytheism. Says Allah Almighty: *"Undoubtedly, the association with Allah is a tremendous wrong"* (S31 V13). The polytheist due to his polytheism makes him entitled to be an inmate of Hell, thus, he is causing tyranny to himself.

89. This means I did not come to Your court without any medium, I am coming through the medium of a Prophet, Hazrat Sulaiman (On whom be peace). Although I am not worthy of acceptance, but through the blessing of my blessed Companion accept me. Bilqees on seeing the kingdom of Hazrat Sulaiman (On whom be peace) ascertained the Power of Allah Almighty. The apparent is the ladder of reaching the reality. Bilqees accepted Faith and married Hazrat Sulaiman (On whom be peace). From her, Hazrat Dawood (On whom be peace) was born (who died during the life time of Hazrat Sulaiman (On whom be peace). Hazrat Sulaiman (On whom be peace) ascended the throne at the age of thirteen and died at the age of fifty three. Thus he had ruled for forty years. His demise took place five hundred and seventy five years after Hazrat Moosa (On whom be peace). Bilqees had died a month after the death of her illustrious husband (*Tafseer Roohul Bayaan*).

SECTION: 4

45. And undoubtedly, We sent towards Thamud their compatriot Saleh that worship Allah [90], then henceforth they became two parties91 contending.

وَ لَقَدْ اَرْسَلْنَاۤ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ ﴿۴۵﴾

90. Through heart and body, bring faith through the heart and do good deeds and worship through the body. Thus, there is no inconsistency in the verse.

91. One group of believers, the other of infidels-everyone had been saying in its favour.

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِۚ لَوْ لَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ۝۴۶

46. Saleh said, 'O my people why you hasten the evil before the good [92]? Why you don't ask forgiveness from Allah [93] haply you may be shown mercy?

92. This means why are you seeking punishment before forgiveness. It should be remembered here that *'good'* denotes forgiveness. They had been saying that when punishment would come to us we will then seek forgiveness.

93. Do this by declaring faith by seeking forgiveness. Repent from all types of immoral activities and become pious. Other than that, the repentance of an infidel is not accepted.

قَالُوا اطَّيَّرْنَا بِكَ وَ بِمَنْ مَّعَكَؕ قَالَ طٰٓىٕرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ۝۴۷

47. Said, 'we took a bad omen from you and your companions [94]. He said, 'your bad omen is with Allah [95], rather your people are lying in temptation [96].

94. Because rain was withheld from the people of Hazrat Saleh (On whom be peace) due to their immoral practices, while they, accused the believers for being the cause of it.

95. This tells us that infidelity is an inauspicious thing, due to which punishment is sent into the world.

96. This tells us that the Prophets and believers are auspicious people through whose blessings the mercy of Allah Almighty descends. To call them inauspicious is mischief-making of the highest order. Or it can mean that the withholding of the rain is a test upon you. Sometimes Allah Almighty tests us by giving, sometimes by taking. In that case mischief would signify a test. Says Allah Almighty: *"Your wealth and your children are only a trial"* (S64:V15).

وَ كَانَ فِي الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِي الْاَرْضِ وَ لَا يُصْلِحُوْنَ۝۴۸

48. And there were nine persons [97] in the city making mischief in the earth and didn't like rectification [98].

97. This means that in Hajr, city of the Thamood, lived nine people. Here the word *RAHT* denotes people who are *Bazeel* bin Abdur Rabb, Ghanam bin Ghanam, Baab bin Mohraj, Masda bin Mohraj, Umair bin Kardiya, Asim bin Makhrima, Sabit bin Sadka, Sahl bin Safee, Qidaar bin Salif. Qidaar was their leader. He killed Naaqah. This establishment was found between Arabia and Syria.

98. This means these people were genuine mischief makers and would do no useful work. Thus, after mischief, mention has not been made of peaceful measures.

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ اِنَّا لَصٰدِقُوْنَ۝۴۹

49. They said swearing by Allah among each other, 'we shall necessarily fall upon Saleh and his household [99] by night. Then we shall say to his heir [100]; we were not present at the time of murder of the

members of this family and undoubtedly, we are the truthful [101].

99 This means we will kill Hazrat Saleh (On whom be peace), his family and all his followers by sniping them at night. This tells us that these people had not rejected Allah Almighty, but were practising polytheism after believing in Allah Almighty, otherwise they would not have taken an oath of Allah Almighty.

100 This means from the heir of Hazrat Saleh (On whom be peace) who would have the right to demand blood money for him. This tell us that during that time, the custom of awarding capital punishment and payment of blood money was in vogue.

101. This tells us that, lies are the foundation of all crimes. First, the crimnal makes the intention of telling a lie, thereafter he commits the crime. To try and prove the foundation of crimes, like a lie to Allah Almighty is indeed the worst form of infidelity.

50. And they plotted their own plot and We made Our secret plan and they remained unaware [102].

وَ مَكَرُوْا مَكْرًا وَّمَكَرْنَا مَكْرًا وَّ هُمْ لَا يَشْعُرُوْنَ﴿۵۰﴾

102 This tells us that Allah Almighty is the Protector and Helper of His special servants and He saves them from the secret evils.

51. Then see how was the end of their plot, We destroyed them [103] and their entire people [104].

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَ قَوْمَهُمْ اَجْمَعِيْنَ﴿۵۱﴾

103. In that Allah Almighty would send angels to protect the house of Hazrat Saleh (On whom be peace). When these people had come there fully armed, the angels had destroyed them. It should be remembered that this scheme of these wretches had taken place after the killing of the she-camel, when Hazrat Saleh (On whom be peace) had told them that they would be destroyed within three days. In reply, they had spoken that before they are destroyed, they would destroy Hazrat Saleh (On whom be peace) (*Tafseer Roohul Ma'ani, Khazainul Irfaan*). Hence, there is no inconsistency in the verse. The entire people of Hazrat Saleh (On whom be peace) were destroyed through Divine punishment, while these nine were killed in this manner.

104. The entire people were destroyed through a frightening sound, and these nine men were destroyed by the angels. There are other traditions regarding the killing of those nine men at the door of Hazrat Saleh (On whom be peace). That these men had hidden behind a huge rock with evil intentions. They were crushed to death by the same rock.

52.Then these are their houses overturned the recompense of their oppression [105] undoubtedly, in it there is a sign for the people who know.

فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ﴿۵۲﴾

105. This tells us that the proof of historical things are made known through fame, which does not require any categorical Quranic injunction or an eye witness. That these desolate settlements were of those destroyed people had already become famous. Allah Almighty had acknowledged it reliability. The verses do not mention where these various

people had stayed. Thus now the mere fame of these historical monuments, relics, geneology, is sufficient to accept them as such without any separate need of a categorical statement.

53. And We rescued those who believed and used to fear [106].

وَاَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۵۳﴾

106. From this there is a hint that all the companions of the Prophets are always believers and pious because Allah Almighty had forgiven all these believers. This tells us that all these believers were pious and numbered four thousand.

54. And to Lut, when he said to his people [107], do you come to indecency while you are seeing?

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ وَ اَنْتُمْ تُبْصِرُوْنَ ﴿۵۴﴾

107. The people of whom he was the Prophet, i.e. the residents of Sudoom. It does not mean people by nationality, because Hazrat Lut (On whom be peace) had migrated here from Kufa.

55. Do you approach men lustfully leaving women [108]? Rather you are a people ignorant.

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ﴿۵۵﴾

108. Due to homosexuality, man is of no use to a woman. Thus, he has to give up the woman. Or it can mean that you show no inclination towards them. From this we also learn that to show no inclination towards your wife and to leave her suspended is prohibited. You have to maintain contact with her. In four months, you should have sex with her at least once. If there is no obstacle in this. In fact, if the husband is impotent and is unable to satisfy the needs of the wife, she can file a case against him to annul the marriage.

56. Then there was no answer of his people but that they said, expel the family of Lut from your city; they are they who wants cleanliness [109].

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْۤا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿۵۶﴾

109. By stopping us from indulging in this immoral practice.

57. Then We delivered him and his family but his wife. We destroyed her that she is among those who stayed behind [110].

فَاَنْجَيْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا مِنَ الْغٰبِرِيْنَ ﴿۵۷﴾

110. Because she was a friend of the infidels and held them dear to her. From this we learn that the friendship of the infidels can bring about Divine punishment. Also, that household members of the Prophet are in dire need of faith. It is insufficient to be just a household member without faith.

58. And We rained upon them a rain, therefore, what an evil rain was of

وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ

الْمُنْذَرِيْنَ ﴿٥٨﴾

those who were warned.

SECTION: 5

قُلِ الْحَمْدُ لِلّٰهِ وَ سَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ﴿٥٩﴾

59. Say you, 'all praise belongs to Allah [111] and peace upon His chosen bondmen [112]. Is Allah best, or their made associate?

111 This means you should express gratitude to Allah Almighty for the destruction of the previous people. This tells us that the destruction of the infidels becomes a means of joy for the believers.

112 These august personalities are the Holy Prophet صلى الله عليه وآله وسلم his beloved Companions and his noble household members i.e. say this too: Al-hamdo Lillah; and this as well: YA NABI SALAAM ALAIKA (Oh Beloved Prophet! Greeting unto Thee! This is because the Holy Prophet صلى الله عليه وآله وسلم is the chosen servant of Allah Almighty and as such we are commanded to extend greetings to him. Thus, in the beginning of Salaah we recite AL-HAMDO LILLAH and at the end we recite (Peace be upon you), Oh Prophet! And through the blessing of the Holy Prophet صلى الله عليه وآله وسلم greeting is extended to all the chosen servants of Allah Almighty.

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ﴿٦٠﴾

60. Or he Who made heavens and earth [113], and sent down for you the water from the heavens [114], then We caused to grow there with gardens full of loveliness; you had no power to cause their trees to grow [115]. Is there any other god along with Allah? Nay they deviate from the path [116].

113 The heavens and the earth are the original and most beneficial centres of the outward world. Therefore, it is mostly their discussion which is found.

114 This means that Allah Almighty organized all these arrangements for you and not for Himself. You benefit from it. Thus it becomes your duty too, to do something to seek the pleasure of Allah Almighty.

115 Because the needs of the harvest fields and gardens would not be satisfied by mere wells, until there is no rain, they will not be able to remain green. Also, the water of the well too comes from the rain. If there is no rain these wells, too, become dry.

116 After having so many proofs about the Oneness of Allah Almighty, these people accept polytheism without any proof. This tells us that not reflecting on the proofs regarding Oneness of Allah Almighty is great deprivation. True intelligence is that which is used to recognize Him through seeing His Powers.

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّ جَعَلَ خِلٰلَهَآ اَنْهٰرًا وَّ جَعَلَ لَهَا رَوَاسِيَ وَ

61. Or He Who made the earth for habitation [117] and set amidst it streams and made for it anchors [118]

جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٦١﴾

(mountain) and a barrier [119] between the two seas. Is there any other god along with Allah? Nay! Most of them know not [120].

117. In that all of you are habitated on the earth, or that the earth is habitated, it does not have movement otherwise you would not be able to settle on it. The natural orders would be shattered through earthquakes.

118. This means the earth was on water in such a way, like the ships on the sea. Therefore, there would be movement and motion in it. Then huge mountains were placed on them so that due to their weight the earth would be stabilised. From these verses we learn that the earth is motionless and stationary. By dropping the anchor of the ship, it comes to a halt.

119. In that some oceans have sweet water and others have salty. But neither does the sweet water mix with the salty, nor the salty with the sweet. There is a natural cover maintained between the two.

120. That they do not ponder over the attributes of Allah Almighty. This tells us that any knowledge which does not give guidance towards the Personality and Attributes of Allah Almighty is ignorance, and if Mathematics and Geography help to extract correct results, they would be a great source of understanding the Mystical knowledge of Allah Almighty.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَ يَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾

62. Or He who listens to destitute [121] when he calls upon Him and removes the evil and makes you successors in the earth [122]. Is there any god along with Allah? Very little you reflect.

121. From this we understand Allah Almighty accepts the Dua of one who is restless. Among the conditions for the acceptance of Dua is restlessness. Therefore, there is an order that let the restless pray for you. The prayer of the travellers, the sick, the oppressed, those in debt are virtually certain to be accepted.

122. In that you became owners of the lands of your predecessors while those coming after you will become heirs of your lands. Pure is He whose possessions are beyond decline.

اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ وَ مَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿٦٣﴾

63. Or He Who guides you in the darkness of the land and the sea [123] and He Who sends the winds bearing good tidings before His Mercy [124]? Is there any other god along with Allah? Exalted is Allah above what they associate with Him.

123. From this we learn that when Allah Almighty had created the stars, etc. as guides for worldly journeys, then why should He not create guides for the Hereafter in the form of Prophets, Saints, the Ulama? In this verse there is a prophecy about future inventions, i.e. things like mariner's compass, etc. would be invented for providing guidance for travellers during darkness of the night, as is the case today.

124. Here the word mercy denotes rain and winds signify those winds which bring about monsoon rains, etc. and through whose blowing people become hopeful of rain. In the Holy

QUR'AAN *RIYAH* is used for wind of mercy and *REEH* for destructive wind.

64. Or He who originates the creation, and shall thereafter makes it again [125]? And who gives you sustenance from heaven and earth [126]? Is there any other god along with Allah? Say you, 'bring forward your proof that you are truthful' [127].

أَمَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۶۴﴾

125. The polytheists of Makkah were believers in the concept of origin of creation, and had accepted Allah Almighty as their Creator and Master, but they did not believe in the concept of resurrection. But since the repetition of this has been substantiated with proofs, hence it is correct to state this negative interrogation. Thus, there is nothing objectionable about the verse.

126. This means that from the heavens He provides rain and the light of the sun, the moon and the stars, and provides all produce from the earth like fruit, grain, nourishing food, medicinal herbs, etc. or that the heavens and the earth have a hand in the production of all of these i.e. the sand of the earth becomes fertile due to the rains and sun light from the heaven's, or that the earth provides the physical body, nourishing foods, wakefulness, sleep, comforts, hardship, etc. and the heaven provides spiritual nourishment, faith, good deeds etc. through prophethood.

127. From this we learn that it is permissible to seek proof from the infidel to prove him false. However, it is infidelity to seek proof based on the probability of truth i.e. perhaps he may be on the path of truth eg. if a person claims to be a prophet for which another person seeks proof, with the thought that he might be true in his claim, then the seeker of the proof is out of the fold of Islam. Such a verdict by a jurist is not in contradiction of this verse.

65. Say you, 'however are in the heavens and earth [128] do not know themselves the unseen but Allah'. And they do not know when they will be raised up [129]'.

قُلْ لَّا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ؕ وَ مَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ ﴿۶۵﴾

128. In terms of apparent meaning, this verse is against the Wahabies too, because even they believe in partial knowledge of the unseen for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hence the actual meaning of this verse is that Allah Almighty alone in the true sense of the word is the Knower of the Unseen. Thereafter, whomsoever He chooses, He may inform and due to His information others gain this knowledge as is stated by Allah Almighty: *"There is no judgement but of Allah"* (S12:V40). This means the true and absolute Judge is Allah Almighty, but through His blessings others, too, are judges. In the Ruku that follows, the following verse is found: *"And as many unseen of the heavens and the earth are there, all are in a Book disclosing"* (S27:V75). All the unseen are found in a Book upholding the unity. And that is not a book. This means it is the revealer of all the unseen to His beloved bondsmen. This serves as the proof for the knowledge of the unseen of Prophets and Saints.

129. This entire verse is revealed as a reply to the question of the polytheists that, *when would the Day of Judgement take place*? By means of the plural form it has been hinted that this knowledge shall not be given to the common people.

بَلِ ادّٰرَكَ عِلْمُهُمْ فِى الْاٰخِرَةِ ۚ بَلْ هُمْ فِىْ شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُوْنَ ﴿۶۶﴾

66. Has their knowledge reached [130] to the knowing of the hereafter? Nay they are in doubt about it, rather they are blind to it [131].

130. This means are these people convinced about the Day of Judgement that they are enquiring about its date and time? What it means is that this question of theirs is merely for the sake of making fun and not for the sake of investigation.

131. This means he who does not prepare for his death and for the Day of Judgement, such a person is blind about the Hereafter. There are many ways of being blind and dead. The proofs about them are quite categorical and one needs to ponder over them.

SECTION: 6

وَ قَالَ الَّذِيْنَ كَفَرُوْۤا ءَاِذَا كُنَّا تُرٰبًا وَّ اٰبَآؤُنَاۤ اَئِنَّا لَمُخْرَجُوْنَ ﴿۶۷﴾

67. And the infidels said, 'what, when we and our fathers will become dust, shall we be brought forth again [132]?

132. This means that they would be taken out of their graves for the purpose of giving account of their deeds. It should be remembered that by graves is meant period of the grave and not the inmates of the grave, because those who had been buried, too, would be resurrected from their places.

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَ اٰبَآؤُنَا مِنْ قَبْلُ ۙ اِنْ هٰذَاۤ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۶۸﴾

68. Undoubtedly, we have been promised this and before us our fathers, this is not but the tales of the ancients [133].

133. This means the previous Prophets had promised our ancestors about the coming of the Day of Judgement, but it has not come as yet. This thinking of theirs was a height of foolishness. It is like a person saying about a tree that has just been planted: Why doesn't it bear the fruit the same day? Every work takes place on its time. The Day of Judgement, too, would take place on its time.

قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ﴿۶۹﴾

69. Say you 'travel in the earth and see, how were the end of the culprits [134]?

134. From this we learn that to see the ruined establishments of those nations destroyed by Allah Almighty for the sake of taking a lesson is beneficial. Similarly to undertake a journey to visit the sacred Mazaars of the Saints of Allah Almighty in order to inculcate a desire for the worship of Allah Almighty as well as to strengthen hope is excellent. The meaning of the Hadith that besides visiting the three mosques do not undertake a journey elsewhere, is that, do not go there with the understanding that the rewards therein would be greater than other mosques besides these three mosques. Thus, there is no contradiction between the Hadith and the Holy QUR'AAN.

وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُنْ فِىْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿۷۰﴾

70. And grieve you not over them [135], and not be straitened on their plotting [136].

135 From this we learn that one should not express sorrow at the punishment of the infidels, but instead one should express joy, as they are the enemies of the believers. One should be happy at killing a snake.
136 This means do not be saddened by the schemes of the infidels to destroy Islam and the Muslims because they will not be successful in their efforts. It is your sun that would be on the rise. And this is what had happened. From this we learn that the power of infidelity is less than its bark. You should always be prepared to oppose it. Do not be disheartened by it.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ۝

71. And they say, 'when this promise will be fulfilled [137], if you are truthful'.

137 Of the victory and aid of the believers, or it is about the punishment of the world and the Hereafter of the infidels. In the first instance it refers to the promise, while in the second instance it refers to threat of censure. It should be remembered that this question of the infidels was merely for the sake of ridicule and jest. To ask a question with this intention, too, is an act of infidelity.

قُلْ عَسٰۤى اَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ۝

72. Say you, it is near that some of the things you are hastening for, may have come closed to you [138].

138 The reason for stating 'some' is to show that some of the punishments on the infidels would be meted out in this world quickly, while the punishments of the grave and the Hereafter would come later. Thus, the first punishment these infidels received at the hands of the believers was in the battle-field of Badr.

وَ اِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ۝

73. And undoubtedly, your Lord is graceful for mankind [139] but most of them are not grateful [140].

139 Here the word '*mankind*' refers to people in general, which includes the believers, as well as the infidels. Graceful refers to worldly bounties. Worldly bounties are distributed to all the people, but Faith and piety have been specifically given to the believers while the infidels have been spared from immediate coming of punishment.
140 In fact, they are taking incorrect advantage of His bounty by wishing for punishment to hasten to them.

وَ اِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا يُعْلِنُوْنَ۝

74. And undoubtedly, your Lord knows what is hidden in their breasts and what they disclose [141].

141 Many of the infidels were inwardly regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم to be true, but were verbally rejecting him. Regarding them Allah Almighty said: "*We are fully aware of both conditions of theirs*". Or it could mean that in their hearts they have envy for you and verbally they utter insults. We are aware of both things and shall give punishment for both.

وَ مَا مِنْ غَآئِبَةٍ فِي السَّمَآءِ وَ الْاَرْضِ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿۷۵﴾

75. And as many unseen of the heavens and the earth are there, all are in a Book disclosing [142].

142. It should be remembered that the Divine Tablet is called '*disclosing*' because it reveals all types of knowledge and secrets to those people who have been blessed with the vision to see it. If the Divine Tablet was not visible to anyone, it would not have been called discloser. In fact, these statements are there for those people who gain all the knowledge by means of this book whose gaze is on it, otherwise Allah Almighty has no need for these. He is free from forgetfulness, errors, etc. In this blessed verse there is great proof about the knowledge of the unseen of the Prophets and Saints. In fact, angels too, know these by Divine endowment because their sight is on the Divine Tablet.

اِنَّ هٰذَا الْقُرْاٰنَ يَقُصُّ عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَكْثَرَ الَّذِيْ هُمْ فِيْهِ يَخْتَلِفُوْنَ ﴿۷۶﴾

76. Undoubtedly, this Qur`aan explains to the children of Israel most of those things in which they differ [143].

143. Previous incidents and religious laws. Thus, in the prophethood of Hazrat Sulaiman (On whom be peace), the incident of the Companions of the Cave, the story of Hazrat Yusuf (On whom be peace), the People of the Book had differed. The Holy QUR'AAN by verifying them put an end to this dispute. Likewise the Jews and the Christians had been fighting over Hazrat Isa (On whom be peace). The Jews were slandering against the purity and chastity of his mother while the Christians were believing in him as God or son of God. The Holy QUR'AAN established the truth about this as well.

وَ اِنَّهٗ لَهُدًى وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿۷۷﴾

77. And undoubtedly, that is guidance and mercy for the Muslims[144].

144. It should be remembered that the true guidance and mercy of the Holy QUR'AAN is specific for the believer, but its guidance is for all, for every believer and the infidel alike. Just like the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is a mercy unto the worlds, but to the believers he is a special mercy. Says Allah Almighty: "*And We had not sent you but as a mercy for all worlds*" (S21:V107), and further says: "*And to the believers is most kind and merciful*" (S9:V128).

اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ بِحُكْمِهٖ ۚ وَ هُوَ الْعَزِيْزُ الْعَلِيْمُ ﴿۷۸﴾

78. And undoubtedly, Your Lord decides between them by His command, and He is the Honourable, the Knowing.

فَتَوَكَّلْ عَلَى اللّٰهِ ؕ اِنَّكَ عَلَى الْحَقِّ الْمُبِيْنِ ﴿۷۹﴾

79. Therefore put your trust in Allah. Undoubtedly, you are on clear truth [145].

145. This means your being on the path of truth is so apparent as the sun at noon. Only the blind will try to reject you. By stating '*clear truth*' categorically we learn that every belief, action and saying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is correct. Falsehood has not tarnished any of them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the fountainhead of truth. From a gold mine you will not get copper. Falsehood does not come from the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ اِذَا وَلَّوْا مُدْبِرِيْنَ۝۸۰

80. Undoubtedly you can not make the dead hear [146], and nor you can make the deaf to hear the call, when they turn showing their backs.

146 Here corpses denote death of the heart i.e. by infidels and the blind is meant their hearts are blind. Otherwise they would not have been contrasted with faith. The listening of the corpse is proven from the Holy QUR'AAN and the Ahadith. Its commentary is the following verse "*Certainly it is not the eyes that are blind but blind are the hearts which are in the breasts*" (S22:V46). It is for this reason that it is Sunnat to extend greetings to dead in the cemetary. It is obligatory to extend greetings to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Tashahood, although extending greeting to the deaf, or he may be able to hear but is unable to reply is not permissible.

وَمَآ اَنْتَ بِهٰدِی الْعُمْیِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ۝۸۱

81. And you can not guide the blind from their error [147]. You can make only those to hear who believe in Our signs and they are Muslims [148].

147 Those whose hearts are blind, or those who are blind, of eyes, whose eyes can outwardly see, but they fail to see your miracles. Otherwise the Holy Prophet صلی اللہ علیہ وآلہ وسلم had blessed many blind people with the light of faith.

148 This means those who are believers due to Divine knowledge and those in whose destiny Faith is written. Thus, there is no objection on the verse. From this verse we learn that there is a difference between Islam and faith, because there is a difference in the subject preceding and following the adverbial prefix *Fa*.

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ۝۸۲

82. And when the word will fall upon them [149], We shall bring forth for them out of the earth a beast 150 than shall talk to them 151 because the people had not believed in Our signs.

149 By this is meant that people would give up religious propagation because of it, and they will have no hope of the infidels ever reforming. This time will come just before the Day of Judgement. At that point in time there will be believers in the world, but the control of the infidels would be greater.

150. The name of this animal is *JASASAH*. It has been born. Some of the noble Companions had seen it where the *DAJJAL* is imprisoned. The verb *'We shall bring forth'* has been used i.e. at this point in time it is imprisoned but at that time it would be set free. This animal will come out of custody after the setting of the sun (*Tafseer Roohul Bayaan*). It would have in its possession the walking stick of Hazrat Moosa (On whom be peace) and the ring of Hazrat Sulaiman (On whom be peace). He would touch the forehead of a believer with the walking stick through which a bright light would appear and this would be a sign of the person dying with faith. He would touch the forehead of the infidel with the ring of Hazrat Sulaiman (On whom be peace) due to which a dark mark would appear and this would be the sign of him dying an infidel.

151.From this we learn that near the Day of Judgement, the coming out of *DAABATUL ARDH* from the earth is correct. This has been mentioned in Hadith Shareef. It would be a

very strange looking animal. It would appear from the Hill of Safa. This does not signify any human scholar as has been misconstrued by present day *CHAKRALDWI* sect, otherwise its talking to the people would not seem so strange and astonishing.

SECTION: 7

83. And the day when We shall raise from every group of people a troop[152] of those who belied Our signs, then their first comers shall be stopped that those coming after may meet them.

وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ فَوْجًا مِّمَّنْ يُّكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوْزَعُوْنَ۝۸۳

152.Here the word *'every group'* denotes, those groups of every prophet to whom they were sent.

84. Till, when all would have come[153], Allah will say, 'did you belie My Signs while Your Knowledge could not reach to them [154]. Or what you used to do? [155].

حَتّٰۤى اِذَا جَآءُوْ قَالَ اَكَذَّبْتُمْ بِاٰيٰتِیْ وَ لَمْ تُحِيْطُوْا بِهَا عِلْمًا اَمَّا ذَا كُنْتُمْ تَعْمَلُوْنَ۝۸۴

153. That is where accountability would be taking place. From this we learn that on the Day of Judgement the accountability of the infidels would be taking place in the open for the purpose of disgracing them. If Allah Almighty wills, the accountability of sins of the believer would be done in solitude, but their good deeds would be accounted in the open.
154. This means that you have rejected the Day of Judgement, and verses or signs of Allah Almighty without any thinking. If you could have exercised slight hesitation you could have brought faith. Thus this is not that type of ignorance due to which man becomes known as disabled, but by this, it means not exercising slight delay and self-reflection.
155. This means you did not even consider why you have been created and what work you are doing. There is a purpose for the creation of everything, but did not even consider the purpose of your own creation.

85. And the word has already fallen upon them because of their wrongs, so now they speak nothing [156].

وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ لَا يَنْطِقُوْنَ۝۸۵

156. This tells us that there will come a time on the infidels on the Day of Judgement when they would not be able to talk, while at other times they would be able to talk. Thus, there is no inconsistency in the verses.

86. Have they not seen that We have made the night that they must rest therein [157], and the day sight giving? Undoubtedly, in them necessarily there are signs for those who believe[158].

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ۝۸۶

157. For this reason the night has been left for darkness, because darkness or lesser light helps to induce sleep. From this we learn that res-ting during night too is an act of worship, if done with good intention. Furthermore every rightful person should be given his dues.

Worship and mystic exercises are rights of the spirit, rest is the right of the self, order is given here to fulfill both rights. However, just as one takes little rest during the day, one should engage in little worship at night. If you can engage in Tahajjud Salaah you will most certainly be very fortunate.

158. The believers fully understand that just as one gets up after sleeping, in the same manner one will need to get up after dying. Just as light appears after the completion of the night, there is life after death. Just as night is created for rest, day is created for work. But the work has to be for the pleasure of Allah Almighty. Just as day and night have not been made useless, there are many wisdoms associated with them. In the like manner, we and our deeds are not made futile. There should be some type of wisdom associated therewith. It should be remembered that the sleep of some is superior to the wakeful state, their death is better than living, while the wakeful state of some is better than sleep and living is better than death.

وَ يَوْمَ يُنْفَخُ فِي الصُّوْرِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ وَ كُلٌّ اَتَوْهُ دٰخِرِيْنَ ۝

87. and the Day when the trumpet shall be blown [159], then all those who are in heavens and those in the earth shall be unnerved [160]but he whom Allah wills [161]. And all were present before Him showing humility [162].

159. The first trumpet would be the total annihilation of everyone, and the second time would be to resurrect everyone.

160. If this is meant the first trumpet, then by unnerved would mean the fear of death i.e. they would die out of fear. But if it means the second blowing of the trumpet, then fear would denote the fear of the Day of Judgement which will be for everyone, besides some special servants of Allah Almighty. It should be remembered that everyone will die from the first blowing of the trumpet besides, Hazrat Israfeel (On whom be peace) and some other angels, as their death will take place later through Divine command. Likewise, the first to be resurrected would be, Hazrat Israfeel (On whom be peace) and some angels as per Divine Command. Thereafter the rest of the people would come to life, through the blowing of the second Trumpet. It is for this reason that *'he whom Allah wills'* is stated thereafter. Thus, this objection of Dayanand Saraswati is totally incorrect that if everyone would be annihilated through the Trumpet, then what would destroy the Trumpet.

161. From this we learn that the pious servants of Allah Almighty will have no fear of the Day of Judgement. Says Allah Almighty: *"The Great Terror shall not grieve them"* (S21:V103). It is further stated: *"And they are secure on that Day from bewilderment"* (S27:V89). The martyrs are also included in them.

162. This means all will be present in the court of Allah Almighty, some to receive punishment, some to gain rewards, some to gain pardon and some to pardon the sinners.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّ هِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ؕ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ۝

88. And you shall see the mountains, you shall think that they are fixed, but they will be passing (like) the passing of clouds [163]. This the work of Allah Who made every thing with wisdom. Undoubtedly, He is aware of your works.

163. Like how the moon and the stars seem stationary to us, whereas in reality they are

moving swiftly. The movement of big objects is not felt immediately.

89. Whoever brings good [164] for him there is better reward then that [165] and they are secure that Day from bewilderment [166].

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَ هُمْ مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ ﴿۸۹﴾

164. This means that any believer who brings with him good deeds or he comes to the court of Allah Almighty with Faith. Thus by *'good'* is meant pious deeds, or good beliefs. The verse does not mean that even the infidels would be given reward for their deeds, as in deduced by some people. Such a belief is totally against the teachings of the Holy QUR'AAN.

165. This means that We will grant the pious more rewards then what they deserve. Our endowment will be according to Our status and according to the deed of the servant.

166. This means due to fear of the punishment which would be at seeing Hell. Otherwise, the awe and dread of the Day of Judgement would be experienced by the pious believers too, besides those very special servants. Thus there is no objection against the verse. It should be observed that the time of entry into Paradise is included in the Day of Judgement. Thus, to experience fear regarding this day is most appropriate.

90. And whoever brought evil, then their faces were lied down in the fire[167]. What reward you will get but of only that which you used to do [168].

وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ فِي النَّارِ ؕ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۰﴾

167. This means that his death should be on infidelity, as is understood from the verse that follows, because to be thrown upside down in Hell is set aside for the infidels only. If any believer would be going in Hell for punishment, he will go in a different manner.

168. From this emerge two issues:

1. The punishment of the infidels in Hell would be of various types because their deeds in the world were varied. The severe infidels. punishment would be severe, while that of the milder infidel would be of a lesser degree

2. The minor children of the infidel who had died in their infancy, would not be punished in Hell, because the punishment of Hell would be due to one's evil deeds as is understood from the use *'of that'*. It should be remembered that the punishment of leading someone astray too is due to the punishment of ones own deed i.e. of misleading.

91. I have been commanded only to worship the Lord [169] of this city, Who has sanctified it [170] and His is everything, and I have been commanded to be of obedients [171].

اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِيْ حَرَّمَهَا وَ لَهٗ كُلُّ شَيْءٍ ۫ وَّ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿۹۱﴾ۙ

169. Because the sacred city of Makkah is the place of birth of our Holy Prophet صلی اللہ علیہ وآلہ وسلم and the place of Hajj, it has been elevated to this position, otherwise Allah Almighty is the Lord of everything.

170. By sanctified means He has prohibited to hunt and to cut the grass therein. Or it means that city is one of dignity and sanctity.

171. From this we understand no matter what status one may reach, he cannot remain unmindful about his good deeds. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم is commanded to

be obedient to laws of Allah Almighty, then in what category are we? It should be remembered that the word Muslim denotes one who is obedient and not a true believer, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed Faith personified. We are believers while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the essence of Faith. Belief in the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the true meaning of faith. Thus, you cannot prove from this verse that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is our brother. But every Mulsim is a brother unto one another.

وَاَنْ اَتْلُوَا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَقُلْ اِنَّمَاۤ اَنَا مِنَ الْمُنْذِرِيْنَ ۝۹۲

92. And that I recite Quraan [172]; therefore whoever got guidance got it for his own good [173] and whoever went astray, then, say you, 'I am only a Warner' [174].

172. So that through my recitation of the Holy QUR'AAN you may obtain guidance.

173. He will certainly find the reward of it, although the provider of guidance will also receive rewards for providing the guidance. Hence this verse does not stop you from ESAAL E SAWAAB i.e. conveying rewards of good deeds to the departed souls.

174. Thus I will not suffer any loss due to your going astray. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally independent of us. It is we who are totally dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ۭ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝۹۳

93. And say, 'all praise belongs to Allah, soon He will show you His signs, then you will recognise them[175]. And O Beloved Prophet; your Lord is not unaware, O people, of your doings.

175. By these signs is meant those miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which were to appear in the future like the splitting of the moon, the re-appearance of the sun when it had set, the recitation of the Kalima by stones and rocks, etc. Or it could mean those unseen things which would be appearing later like the defeat of the infidels, in the Battles of Badr and Hunain, and the victory of the believers in these, or the befalling of calamities on the infidels, like famine, etc.

آیاتها ۸۸ ۲۸ سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ ۴۹ رکوعاتها ۹

SURAH AL-QASAS (Pilgrimage)
(MAKKAN) Revealed Before Hijrah
9 Sections and 88 verses 441 Words , 5800 Letters

1.Surah Al-Qasas is Makkan. It consists of nine Rukus (sections) eighty eight verses, four hundred and forty one words and five thousand eight hundred letters. It should be remembered that from this Surah verse eighty four was revealed during the Hijrah in the vicinity of Madinah Munawwarah, and another four, verses fifty two to fifty five, were revealed in Madinah Tayyiba. The rest of the verses were revealed in Makkah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

طٰسٓمّٓ ⓵

1.TA -Sin-Mim

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ⓶

2. These are the verses of the luminous book [2].

2. It means that of the Holy QUR'AAN. It should be remembered that the Divine Tablet too is called the luminous Book and so is the Holy QUR'AAN, but the difference is that The Divine Tablet is luminous only to the special servants of Allah Almighty, while the Holy QUR'AAN is luminous to all the believers.

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ⓷

3. We recite to you the true news of Musa and Firawn [3] (pharaoh) for those who believe [4]

3. Because the stories of Hazrat Moosa (On whom be peace) and the Pharoah were very well known, so much so that they had become household tales and the Israelites had brought in many fabrications to these. To rectify this, Allah Almighty had revealed these stories in various parts of the QUR'AAN in different ways. In these there is proof of our Holy Prophet's صلى الله عليه وآله وسلم prophethood, as well as that without reading and assistance of any historians, he is able to narrate such stories. Indeed, he is a true Prophet who is doing this by means of revelation.

4. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم was fully aware of these stories in advance. Their revelation in the Holy QUR'AAN is to give this information to the believer. For this reason "*for those who have faith*" is stated here. We further learn that only the believers would benefit from them and not the infidels. In addition, we learn that to narrate and listen to historical events is an act of worship, as they become a means of obtaining piety.

اِنَّ فِرْعَوْنَ عَلَا فِي الْاَرْضِ وَ جَعَلَ

4. Undoubtedly, Firawn had got control in the earth 5 and made its

اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ۝

people his subordinates, he sought to weaken a group [6] of them, slay their sons [7] and let their women [7.1] live. Undoubtedly, he was mischief-maker.

5 *'Exaltation on the earth'* is called that controlling power in the Holy QUR'AAN which is for giving air to one's ego and its end result is cruelty and tyranny. This is what is meant here: *"Desire not exaltation on the earth nor disorder"* (S28 V83). If this control is intended for the sake of religion, it would be an act of worship. Hazrat Yusuf (On whom be peace) told the king to grant him the control over the treasures. Here the word *'Earth'* signifies the ground of Egypt.

6 This means for one group from the inhabitants of Egypt as they were Israelites.

7. Thus the Pharoah had between eighty and ninety thousand innocent male infants from the Israelites killed (*Tafseer Roohul Ma'ani*).

7.1 so that the girls who were spared would serve him when they came of age. He had no fear from the girls because the sooth-sayers had given him this information that one boy, from the Israelites will put an end to your kingdom. Here *'their women'* denotes their small daughters who would become women in time to come.

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِي الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ۝

5. And We desired that We should be gracious [8] to those weakened and make them leaders [9] and should make them the inheritors of their country and wealth. [10]

8 This tells us that prophethood and kingdom are some of the major favours from the kind offices of Allah Almighty.

9 Religious as well as worldly, so that Israelites should obtain guidance from Hazrat Moosa (On whom be peace) while others should obtain it from the Israelites.

10 Here the 'heir' does not denote inheritance in terms of religion because a believer cannot be an heir of an infidel. Also, there was no geneological relationship between the Qibtees (people of the Pharoah) and the Israelites. Instead, it denotes inheritance in the absurd way, i.e. becoming an heir of his wealth after his death.

وَنُمَكِّنَ لَهُمْ فِي الْاَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ۝

6. And We should establish them in the earth [11] and show to Firawn and Haman and their armies the same, which they fear, from them. [12]

11 By earth is meant the earth of Egypt and this is the commentary of this inheritance. Or by ground is meant the lands of Syria, Egypt, etc.

12 The decline of his kingdom as well as his own destruction at the hands of one son of the Israelites. This tells us that fate does not escape through any planning or course of action.

وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ

7. And We inspired [13] the mother of Musa, suckle him [14], When you may

فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِي الْيَمِّ وَ لَا تَخَافِيْ وَ لَا تَحْزَنِيْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَ جَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ۞

have fear for him [15], then cost him into river and fear [16] not and nor grieve; undoubtedly, we shall return him to you and shall make him Messengers. [17]

13. Through a dream or an angel. Or he placed it into their hearts. There are a great deal of divergent views on the name of the mother of Hazrat Moosa (On whom be peace) Generally the accepted name is Yohaiz and she is from the children of Ladi Bin Hazrat Yacoob (On whom be peace) (*Tafseer Khazainul Irfaan and Roohul Ma'ani*).

14. For a few days Hazrat Moosa (On whom be peace) did not cry while hidden from everyone, and no one besides his sister Mariam come to know about his birth, not even the neighbours (*Khazainul Irfaan*).

15. This means after a few days your neighbours will come to know and they will inform Pharoah about it. At the time you should take this course of action. From this we learn that the mother of Hazrat Moosa (On whom be peace) was a complete Saint, and the saints of Allah Almighty are provided knowledge of the unseen from Him. Thus Yohaiz suckled Hazrat Moosa (On whom be peace) for three months. Thereafter those incidents came to pass which are described later.

16. From this we learn that Yohaiz had been given information of the following: Hazrat Moosa (On whom be peace) would not die now; you yourself would be taking care of him; Hazrat Moosa (On whom be peace) would be made a Prophet. All these things are from the knowledge of the unseen. This tells us that Saints of Allah Almighty are bestowed with knowledge of the unseen.

17. From this we learn that the wife can be called a member of the household, because Hazrat Moosa (On whom be peace) was picked up by Hazrat Asiya the wife of the Pharoah, who had been called the family of Pharoah. Thus the Holy Prophet's wives are included in family of Hazrat Muhammad . It should be remembered that Yohaiz had placed the box in the river in the evening which reached the place of the Pharoah in the morning.

فَالْتَقَطَهٗۤ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ؕ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ۞

8. Then the family[18] of Firawn picked him up that he may become their enemy and grief. Undoubtedly, Firawn and Haman and their armies were wrongdoers. [19]

18. In the word *LEYAKOONA* the letter *LAAM* is consequential like it is said the thief steals in order to go to jail. This is not the intention of the thief, but the consequence of his action. In the same way, the Pharoah had picked up Hazrat Moosa عليه السلام with the intention of making him his son not his enemy. But this was the consequence. It should be remembered that in the word 'for *them*' Asiya (wife of the Pharoah) is not included, but rather the Pharoah and his followers.

19. Those who regarded Hazrat Moosa عليه السلام as an heirless child included those saints or those heirs; or it could mean those people were terrible criminals, and now that person has reached the house who would be punishing them i.e. Hazrat Moosa عليه السلام.

وَ قَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ وَ لَكَ ؕ لَا تَقْتُلُوْهُ ۖۗ عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا يَشْعُرُوْنَ ۝

9. And the wife of Firawn [20], said, ' this child is the comfort to you and me, [21] slay him not perhaps he may profit us [22] or we may take him for a son [23], and they were unaware.

20 This tells us that by rendering service to the Prophet, sunken ships come to the fore. This is the reason why Hazrat Asiya had been bestowed with the greatness i.e. she saved the life of Hazrat Moosa عليه السلام and served him. Hazrat Asiya was childless. Whoever would see Hazrat Moosa عليه السلام would fall in love with him.

21 This means after seeing him, I am beginning to love him, and so are you. The full name of the wife of Pharoah is Asiya bint Mazaahim, bin Ubaid, bin Rayyaan bin Waleed. This is the same Rayyaan bin Waleed who was the king of Egypt during the time of Hazrat Yusuf (On whom be peace) (*Roohul Ma'ani*).

22 It is stated in Tafseer Roohul Bayaan that Hazrat Asiya had one daughter having leucoderma. When she applied the saliva of Hazrat Moosa (On whom be peace) on her leucoderma, she was cured of it. On that occasion he said that we will receive many blessings from this child. Allah Almighty knew best. However, it is well known that she was childless. It is possible that she might be an adopted daughter.

23. Because we have no son and he would become the light of our house.

وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْ لَاۤ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

10. And next morning the heart of the mother of Musa became impatient [24]. Surly it was near that she might have disclosed[25] his condition, if we had not solaced her heart, [26] that she might remain believing on Our promise.

24 When she heard that her beloved son had reached the place of Pharoah. But this impatience was a natural one, and not due to unawareness because she knows that her son would return safely to her, as has been outlined above.

25 By uttering in a fit of ecstasy, Oh my son!

26 From this we learn that sometimes the response of 'if had not' comes before its utterance. Thus in the verse of Surah Yusuf: "*And he would also have desired her, if he would not have the proof of his Lord*" (S12.V24), 'if he would not' is the latter condition while '*he would also have desired her*' is requittal which receives priority. What this actually means is that if Hazrat Yusuf (On whom be peace) had not seen the proof of his Lord, he would have desired Lady Zuleikha.

وَ قَالَتْ لِاُخْتِهٖ قُصِّيْهِ ؗ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّهُمْ لَا يَشْعُرُوْنَ ۝

11. And his mother said to his sister[27], ' follow him', then she remained observing from a far, and they were not aware. [28]

27 The name of Hazrat Moosa's (On whom be peace) sister is Mariam bint Imraan and her husband's name is Ghalib bin Yosha (Tafseer Roohul Ma'aani). The name of the mother of Hazrat Isa (On whom be peace) too is Mariam bint Imraan. But the two Imraans

are different persons. Between these two Imraans there is a time difference of almost two thousand years.

28. That she is the sister of this boy who has come to enquire about him.

12. And We had already forbidden all wet nurses [29] to him them she said, ' shall I tell you of such a household who may bring up this child [30] of yours, and they are his well wishers.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَ هُمْ لَهٗ نٰصِحُوْنَ ﴿۱۲﴾

29. From this we learn that sometimes miracles of the Prophets take place in their childhood too. Refraining Hazrat Moosa (On whom be peace) from suckling anyone's milk besides that of his mother is indeed his miracle. These are called ERHAAS i.e. the talking of Hazrat Isa (On whom be peace) in his infancy.

30. This means to take wages from you for taking care of him as is done by midwives. This tells us that the mother of Hazrat Moosa (On whom be peace) took wages from the Pharoah for taking care of him in order to conceal this secret.

13. Then We returned him to his mother [31] that his mother might be comforted and not grieve, and she might know that the promise of Allah s true, [32] but most of the people know not. [33]

فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَیْ تَقَرَّ عَیْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ﴿۱۳﴾

31. In that Hazrat Mariam went to call her mother Yohaiz at Pharoah's instructions. Hazrat Moosa (On whom be peace) immediately began to breast feed after going to his mother and slept peacefully thereafter. Prior to this, the Pharoah carried him and tried to cajole him, but the baby continued to cry for milk and remained restless. This, was causing anxiety in the Pharoah as well. When the Pharoah asked Yohaiz why the child has accepted her milk and what relation she had with the child she replied, that there seems to be a great deal of purity in this baby and because I keep myself clean he is inclined towards me. Thus the Pharoah fixed wages for Yohaiz and made arrangements for her provisions and told her to take the baby home where she should take care of him in a princely way. Allah Almighty be Praised! (*Khazainul Irfaan*)

32. This means to recognize after seeing him, otherwise she was certain, prior to this, now it became positive knowledge.

33. They doubt the promises of Allah Almighty. They are believers about the concept of possibility of a lie regarding Allah Almighty (Allah forbid!) While breast feeding Hazrat Moosa (On whom be peace) stayed with his mother for which Pharoah paid her one ashrafi (gold coin) per day.

SECTION 2

14. And when he reached his grown up age and attained his full strength, We bestowed him judgement and knowledge [34]. And thus We reward the gooddoers. [35]

وَ لَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰۤى اٰتَیْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ﴿۱۴﴾

34. This tells us that Hazrat Moosa (On whom be peace) was blessed with Inspired Knowledge which he had obtained without a teacher as is understood from 'We gave him'. This knowledge was granted to him before prophethood. It should also be remembered that here command and knowledge do not denote prophethood because this was only bestowed upon Hazrat Moosa (On whom be peace) on the way while he was coming from Madyan to Egypt. This is that knowledge and wisdom which was granted to him before prophethood.

35. This means from the beginning Hazrat Musa (On whom be peace) was pious, virtuous, righteous and God-fearing. *"We had granted him this knowledge and wisdom in reward of this"*. From this emerge two issues:

1. All the Prophets are pious and God-fearing before they are bestowed with Prophethood and the Divine Book, and constant worshippers of their Lord. When the first revelation came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he was sitting in I'tikaaf in the Cave of Hira, totally engrossed in the remembrance of Allah Almighty. Please tell me who had taught the Holy Prophet صلی اللہ علیہ وآلہ وسلم this form of worship and I'tikaaf?
2. Due to the blessings of good deeds you may receive comprehensive knowledge and it grants increase in the good deeds of the Alim. The Ulama should ensure that they engage in good deeds.

وَدَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۫ هٰذَا مِنْ شِيْعَتِهٖ وَ هٰذَا مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ الَّذِيْ مِنْ شِيْعَتِهٖ عَلَى الَّذِيْ مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۫ قَالَ هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ؕ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ ﴿۱۵﴾

15. And he entered the city [36] at a time when the people of the city, were unaware in their noon's' nap, [37] and found there two men fighting, one was of Musa party, and the other of his enemies, [38] then the one that was of his enemies therefore Musa gave a blow [39] to him and put an end of him; [40] he said, ' this is of the work of the evil (Satan)' [41] undoubtedly, he is an enemy, a clear misleader. [42]

36. He entered Egypt through Pharoah's fort because his fort was on the edge of the city or just outside it. Or he had come to Egypt to Mansaf, Ain Shams (names of cities). Mansaf was situated within the boundary of Egypt. Its name in that language was SAFAH, while Ain Shams is found about two kilometers from Egypt. (*Tafseer Roohul Ma'ani & Khazainul Irfaan*)

37. This means in the afternoon when usually all the roads alleys and market places are empty as people are resting during this time.

38. This means he was from the Israelites. The author of Roohul Bayaan states that this was Samari. Outwardly, he was from his people but he ended up being a reprobate. He made the golden calf and became the cause of the Israelites going astray. This means he was from QIBTEES. This Qibti was oppressing the Israelites. His name was Fatoon who was the chef of the Pharoah. He was telling this Isrealite to take the wood to the kitchen by force. The Israelite refused. (*Tafseer Roohul Ma'ani*). The Holy QUR'AAN refers to Shia as an infidel group of people. This word appears eleven times in the Holy QUR'AAN. Says Allah Almighty: *"And undoubtedly, Ebrahim belongs to this same group"* (S37:V83). In the infidel group Allah Almighty sent Prophet like Hazrat Ebrahim (On whom be peace). Hazrat Ebrahim (On whom be peace) said: *"I find you and your people in manifest error"* (S6:V74). It is further stated: *"Undoubtedly, you are manifestly a misguided people"* (S28:V18).

39. First Hazrat Moosa (On whom be peace) tried to explain to Fatoon to refrain from oppressing. When he refused, he was given a hard slap.

40. From this we learn that Allah Almighty gives His Prophets both spiritual and physical strength. Thus, the Qibti was unable to withstand the power of just one slap of Hazrat Moosa (On whom be peace). In fact, their strength is greater than that of the angels. Even Hazrat Israeel was unable to withstand the power of one slap of Hazrat Moosa (On whom be peace) It should be remembered that it is not a sin to take the life of an oppressive infidel. Also, his intention was not to kill this Qibti.

41. The oppression of the Qibti against the Israelite was the work of the devil, and not his killing, because it is important to punish a cruel infidel. Also, Prophets are totally innocent and sinless, before and after receiving prophethood (Khazainul Irfaan).

42. This means the devil is leading the Qibtees astray.

16. He submitted, ' O my Lord ', 'I have exceeded the limit against my soul, [43] therefore forgive me, then the Lord forgave him. Undoubtedly, He it is the Forgiving, Merciful. [44]

قَالَ رَبِّ اِنِّیْ ظَلَمْتُ نَفْسِیْ فَاغْفِرْلِیْ فَغَفَرَلَهٗ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِیْمُ ﴿۱۶﴾

43. This statement of Hazrat Moosa (On whom be peace) is based on humility and politeness. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم would always recite: *"O my Lord, I have exceeded the limit against my soul"* (S28:V16). The purpose of this was to teach others the method of seeking repentance. This does not mean killing the Qibti was an act of tyranny, because killing a confederate infidel is an act of worship. They had killed thousands of Israelite babies. Also, if this killing was tyranny, then Hazrat Moosa (On whom be peace) would have been liable for capital punishment, blood money or seeking pardon from the heir of the one killed. In fact, he himself would have handed himself over to the Pharoah for punishment. Just by uttering words of repentance would not have been enough for repentance because this was part of human right.

44. This verse means that this wrong of Hazrat Moosa (On whom be peace), i.e. the killing of the Qibti has been forgiven. This killing in the first place was not a sin as has been stated earlier. Also, the crime of murder is never forgiven without capital punishment, paying blood money or forgiveness by the heir. In fact, what it means is, he has been made one forgiven and innocent. Says Allah Almighty: *"That Allah may forgive the sins of your formers and your latters on account of you"* (S48:V2). The forgiveness of the Prophets means they are sinless.

17. He submitted, ' O my Lord as you have blessed me, therefore now I shall never be a helper to the culprits.' [45]

قَالَ رَبِّ بِمَاۤ اَنْعَمْتَ عَلَیَّ فَلَنْ اَكُوْنَ ظَهِیْرًا لِّلْمُجْرِمِیْنَ ﴿۱۷﴾

45. This means save me from staying by the Pharoah because by sitting with him, too, is like accepting his help eg. if an Alim, today stays with a tyrant, then the people begin to think that since this tyrant is a companion of this Alim, hence what he is doing must be right.

18. Then he passed the night in the city fearing and waiting anxiously [46] what happens, when he saw that he who had sought help [47] the day

فَاَصْبَحَ فِی الْمَدِیْنَةِ خَآئِفًا یَّتَرَقَّبُ فَاِذَا الَّذِی اسْتَنْصَرَهٗ بِالْاَمْسِ یَسْتَصْرِخُهٗ ؕ

قَالَ لَهٗ مُوْسٰۤى اِنَّكَ لَغَوِیٌّ مُّبِیْنٌ ۝

before is crying for help. Musa said to him, undoubtedly, you are manifestly a misguided man' [48]

46 This tells us that to fear the wickedness of the wicked is not against the status of prophethood, just as Hazrat Moosa (On whom be peace) had shown fear for the snake. A Prophet does not have any fear in his heart for a human being. *"There is no fear nor any grief upon the friends of Allah"* (S10:V62).

47 In fact, today the same Israelite is fighting with the Qibti and is calling upon Hazrat Moosa (On whom be peace) for assistance.

48 Oh Israelite - because everyday you are fighting with someone.

فَلَمَّاۤ اَنْ اَرَادَ اَنْ یَّبْطِشَ بِالَّذِیْ هُوَ عَدُوٌّ لَّهُمَا ۙ قَالَ یٰمُوْسٰۤى اَتُرِیْدُ اَنْ تَقْتُلَنِیْ كَمَا قَتَلْتَ نَفْسًۢا بِالْاَمْسِ ۖ اِنْ تُرِیْدُ اِلَّاۤ اَنْ تَكُوْنَ جَبَّارًا فِی الْاَرْضِ وَ مَا تُرِیْدُ اَنْ تَكُوْنَ مِنَ الْمُصْلِحِیْنَ ۝

19. Then when Musa wished to lay hold of him who is an enemy to both[49], he said, O Musa', do you intend to kill me as you did kill a person yesterday'? You only intend to become violent in the land and intended not to reform. [50]

49 This means Hazrat Moosa (On whom be peace) wanted to catch the Israelite and separate him from the Qibti. But the Israelite misunderstood this, thinking that Hazrat Moosa (On whom be peace) wanted to beat him up. So he began to scream and said this. It should be remembered that he said the Qibti was an enemy of both i.e. of Hazrat Moosa (On whom be peace) and the fighting Israelite, because an infidel is always an enemy of a believer.

50 This means Oh Hazrat Moosa! (On whom be peace) you do not make peace verbally but show readiness to hit. Yesterday you killed one Qibti, and today you want to kill me. This Qibti heard what was said and wanted to inform the Pharoah about it. On hearing this the king gave an order to kill Hazrat Moosa (On whom be peace). In response to the kings command his police set out in search of him.

وَ جَآءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِیْنَةِ یَسْعٰى ۫ قَالَ یٰمُوْسٰۤى اِنَّ الْمَلَاَ یَاْتَمِرُوْنَ بِكَ لِیَقْتُلُوْكَ فَاخْرُجْ اِنِّیْ لَكَ مِنَ النّٰصِحِیْنَ ۝

20. And a man came running from the far side of the city. [51] He said, ' O Musa', undoubtedly, the chiefs are counselling together to kill you, therefore get away [52]; I am your well wisher'.

51 The person's name was Kharbeel who had secretly brought faith in Hazrat Moosa (On whom be peace). He was a Qibti. This fact had been mentioned in the Holy QUR'AAN at various places with great respect. Because the fort of Pharoah was on the edge of the city, and this person had come from there, therefore the words *'a corner'* are used. Or it could mean, the royal police came from the straight road and this servant of Allah Almighty came to Hazrat Moosa (On whom be peace) crossing different alleys so that he would reach him before the police.

52 This means the Pharoah and his courtiers are planning your arrest and death sentence. Therefore you must leave Egypt and

cross over the boundaries of Pharoah's kingdom.

21. then he got out of the city fearing[53] and waiting anxiously what happens now. He submitted, ' O my Lord, save me from the oppressors'[54]

فَخَرَجَ مِنْهَا خَآئِفًا يَّتَرَقَّبُ ۡ قَالَ رَبِّ نَجِّنِىۡ مِنَ الۡقَوۡمِ الظّٰلِمِيۡنَ ﴿۲۱﴾

53. From this emerge a few issues:
1. To escape from dangerous places and to plan to save one's life is the way of the Prophets.
2. To act and plan according to motives is not against placing trust in Allah Almighty.
3. To fear the wickedness of the wicked is not going against the status of Prophethood. However, the Prophets and the Saints of Allah Almighty had no fear of obedience for a human being, they only feared Allah Almighty. Thus this verse is not against verse sixty two of Surah Ten.
4. Hazrat Moosa (On whom be peace) was justified in killing this Qibti, otherwise he himself would have handed himself over to the king for capital punishment. It should be remembered that even prior to receiving prophethood, the Prophets are completely innocent. In any event, it is criminal for a murderer to escape the death penalty.

54. From this we learn that every supporter of Pharoah was an oppressor in respect of this intention to kill Hazrat Moosa (On whom be peace), because according to religious law, the death penalty was not obligatory upon him. Also that at times hardship takes a person towards good. Outwardly, Hazrat Moosa (On whom be peace) was running away from the Pharoah, but in truth, he was running towards his Lord as this journey of his proved to be one of success and victory. The company of Hazrat Shuabe, marriage to Bibi Safoorah and receiving prophethood were all bestowed upon Hazrat Moosa (On whom be peace) on this very journey.

SECTION 3

22. And when he diverted his attention towards Madaian, [55] he said, ' it is near that my Lord may tell me the straight path'. [56]

وَ لَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسٰى رَبِّىۡۤ اَنۡ يَّهۡدِيَنِىۡ سَوَآءَ السَّبِيۡلِ ﴿۲۲﴾

55. Solely due to the guidance of Allah Almighty, because neither was Hazrat Moosa (On whom be peace) aware about Madain, nor about the road towards it. It should be remembered that Madain is that very place where Hazrat Shuabe (On whom be peace) was staying. This place is about eight days journey from Egypt (during those days). This place was established by Madain bin Ebrahim (On whom be peace) and it was thus known as Madain. This place was outside the jurisdiction of the Pharoah. He was travelling without food or any guide or assistant, surviving on the leaves of trees without knowing where he was going.

56. This tells us that his face was towards Madyan but his heart was towards the Creator of Madyan.

23. And when he came at the water of Madian, [57] there he saw a party of the people are watering their animals, and at the other side of then, he saw two women [58] that they are holding back [59] their animals;

وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ اُمَّةً مِّنَ النَّاسِ يَسۡقُوۡنَ ۟ وَ وَجَدَ مِنۡ دُوۡنِهِمُ امۡرَاَتَيۡنِ تَذُوۡدٰنِ ۚ قَالَ مَا

خَطْبُكُمَا ؕ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ٚ وَ اَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿۲۳﴾

Musa said, ' what is the condition of you two?' they said ' we do not water until all shepherds [60] take way their animals after watering and our father is very old.' [61]

57. That well was out of the town. People at fixed times were obtaining water from it. They would close its opening with a heavy rock, and go away so that nobody could open it.

58. This means far from men, towards the side where Hazrat Moosa (On whom be peace) was standing.

59. In their religion, Pardah (use of the veil) was not compulsory, just as it was not obligatory in the beginning of Islam. Or out of necessity these maidens were going in their veils to the well to fetch water. From this we learn that if women need to go out due to necessity, then they should remain aloof from men and not become part of the crowd. The name of one of these young maidens was Safoorah and the other was Layya and they were daughters of Hazrat Shuabe (On whom be peace)

60. Because these people are very strong. When they leave, it would be our turn. From this we learn that in times of need one who is a stranger may speak to the male to fulfill the need. Also, a Prophet is free from evil intention and is protected from it.

61. Thus, he is unable to do the outside work by himself and we do not have any brothers who could do this work. Therefore we have to do it ourselves. This tells us that under difficult circumstances a woman can leave the house to seek employment (*Books of Jurisprudence*).

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰۤى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّيْ لِمَاۤ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿۲۴﴾

24. Then Musa watered their animals for them both [62], then turned back towards the shade, and said, 'O my Lord', I am in need of that food which You may send down for me.'[63]

62. By this is meant that Hazrat Moosa (On whom be peace) used the second well which was nearby and whose opening was covered by a heavy rock and which was used by the rest of the people who would gather water to provide for themselves after removing the huge rock from it by himself. In these wells water would be filled in two days which was used by the people to drink and let others drink.

63. Because Hazrat Moosa (On whom be peace) had not eaten for a whole week the stomach had got very thin. At the house of Hazrat Shuabe (On whom be peace) when he asked the daughters the reason for coming earlier than usual they narrated the whole incident. He asked one daughter to call this person.

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ؗ قَالَتْ اِنَّ اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا ؕ فَلَمَّا جَآءَهٗ وَ قَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ٙ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۲۵﴾

25. Then one of the two cam to him walking bashfully [64] and said, 'My farther invites you that he may give you wage for that you have watered our animals' [65]. When Musa came to him and related to him the story [66], he said, ' fear not; you have been rescued from the oppressors'. [67]

64. This tells us that in time of need a woman can call a stranger, maintaining

modesty and discretion. Hazrat Shuabe (On whom be peace) did not have a son who could do his outside work. For this reason, the daughters had to perform these tasks.

65. Hazrat Moosa (On whom be peace) was not keen to take wages nor was anything fixed in this regard. It was an excuse to meet Hazrat Shuabe (On whom be peace) as well as to find a good companion and a sympathetic comforter which was forcing him to go there. Thus he went with Bibi Safoorah leading the way. Because there was the fear of the wind lifting the clothes from her feet, he told her to walk behind him and continue to give verbal guidance. In this way he reached Hazrat Shuabe (On whom be peace). Since the food was ready, he extended to Hazrat Moosa (On whom be peace) hospitality telling him that you are our guest and extending hospitality to our guest is an ancient practice of this family. The offer was readily accepted.

66. The murder of the Qibti and the intention of Pharoah to execute the death penalty and Hazrat Moosa's (On whom be peace) departure from there.

67. From this we also learn that the Pharoah was cruel in his intention of executing this penalty, because this penalty was not obligatory upon Hazrat Moosa (On whom be peace). This place was out of Pharoah's jurisdiction. From this we learn that report by one person or one person's testimony is reliable, because only one daughter had said that our father is calling you which was accepted by Hazrat Moosa (On whom be peace).Secondly, at a time of need, it is permissible for a pious and God-fearing person to walk with a strange lady with discretion and piety.

26. One of the two women said [68] 'O my farther'. Employ him'. [69] Undoubtedly, the best employee is he who is strong and trustworthy'. [70]

قَالَتْ اِحْدٰىهُمَا یٰۤاَبَتِ اسْتَاْجِرْهُ٘ اِنَّ خَیْرَ مَنِ اسْتَاْجَرْتَ الْقَوِیُّ الْاَمِیْنُ ﴿۲۶﴾

68. The older daughter, Bibi Safoorah who was later married to Hazrat Moosa (On whom be peace).

69. The Ulama have stated that this choice of the daughters of Hazrat Shuabe (On whom be peace), the choice of Hazrat Asiyah to adopt Hazrat Moosa (On whom be peace) as her son, the choice of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) for caliphate all proved very auspicious and blessed.

70. Hazrat Shuabe (On whom be peace) enquired from Bibi Safoorah that how did you come to know of his strength and trustworthiness? She replied that he lifted the heavy rock alone which could not be lifted by ten men. This is his strength. On seeing me, he lowered his gaze and did not give me permission to walk ahead of him in the road. This is indeed his trust and integrity. Hearing this Hazrat Shuabe (On whom be peace) became very happy to offer him employment.

27. He said, ' I intend that I may marry to you one of two daughters on the condition of such a dower that you may serve me for eight years [71]. But if you complete full ten years, then it will be from your side [72], and I do not desire to put you in hardship [73]. It is near if Allah wills you would find me of the righteous. [74]

قَالَ اِنِّیْۤ اُرِیْدُ اَنْ اُنْكِحَكَ اِحْدَى ابْنَتَیَّ هٰتَیْنِ عَلٰۤى اَنْ تَاْجُرَنِیْ ثَمٰنِیَ حِجَجٍۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَۚ وَ مَاۤ اُرِیْدُ اَنْ اَشُقَّ عَلَیْكَؕ سَتَجِدُنِیْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِیْنَ ﴿۲۷﴾

71 From this we understand a few issues:
1 Although the sunnat method is that the proposal for marriage should come from the boy, if it comes from the girl's side it too would be acceptable
2 This verse is a proof for the current custom of engagement because in the engagement the promise of marriage takes place, not the marriage
3 In marriage, nomination of boy and girl is necessary while in engagement this is not obligatory
4 One must look for a pious boy for a girl, not so much a wealthy boy. Hazrat Moosa (On whom be peace) was a traveller not a wealthy person but after seeing his religious disposition Hazrat Shuabe (On whom be peace) gave his daughter in marriage
5 To stipulate conditions for marriage is permissible. Thus eight years of employment was not the dowry but a marriage condition. Therefore he said *'work for me'*. The dowry is the property of the wife, not of the father. Dowry can only be in terms of wealth. Says Allah Almighty *"Seek them in exchange of your properties"* (S4 V24). Allah Almighty further says *"And give the women their dowries willingly"* (S4 V4). Give the dowries to the women themselves.
72 This means I would be grateful to you. This condition is not from me. The great Sufis state "Outwardly, Hazrat Moosa (On whom be peace) was kept to do the duty of a shepherd, but in truth the purpose was to keep him under his blessed companionship, to give him prophetic training. How true are the words of Dr Iqbal: *"If you find a true guide like Hazrat Shuabe (On whom be peace), you would reach Allah Almighty without much difficulty.* Therefore this verse is strong proof of period of forty day seclusion at the tomb of a saint or staying in service in the house of your religious guide.
73. So that I can make ten years obligatory upon you. (Statement of Ulama) The purpose is not to burden you by keeping you at my house, but the actual purpose is to make someone out of you. Keep you as a shepherd is just an excuse (Statement of Saints).
74 Thus, the promise I am making to you I shall fulfill (Statement of Ulama) or thus by staying by me you shall become pious i.e. become worthy of being a Prophet of Allah Almighty. The company of a pious makes you pious. "If you want your good fortune to brighten like the Light, then spend your nights in the company of the pious". From this we learn that for the expression for the bounty of Allah Almighty, it is permissible to describe your own virtues. Also do not place much trust on what you say but rather rely on Allah Almighty. Therefore Hazrat Moosa (On whom be peace) said. "If Allah Almighty wills".

28. Musa said, ' this has been agreed between me and you, Whichever of the two terms, I fulfil, then there is no demand [75] against me. And Allah is responsible over what we say'. [76]

قَالَ ذٰلِكَ بَيْنِيْ وَ بَيْنَكَ ؕ اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿۲۸﴾

75 This means that as per my promise I am fully responsible for eight years, but I am not responsible for the remaining two years. That will depend on my wishes
76 Thus, neither of us will break our promise because we have given surety of Allah Almighty. Thereafter, Hazrat Shuabe (On whom be peace) said to Hazrat Moosa (On whom be peace). Go in to the room, there are kept many sticks. From these, take one stick. The stick which came in the hands of Hazrat Moosa (On whom be peace) for looking after the grazing sheep, was the same walking stick which Hazrat Adam (On whom be peace) had brought from Paradise and which had passed from generation to generation and had come to Hazrat Shuabe (On whom be peace)(*Tafseer Roohul Ma'ani and Khazainul Irfaan*).

Then, within that period Hazrat Shuabe (On whom be peace) got his elder daughter Safoorah married to Hazrat Moosa (On whom be peace), who completed the employment period of ten years. Thereafter, there came a desire in his heart to visit his mother, brother and sister. He was under the impression that by now the people of Pharoah must have forgotten the incident of the killing of the Qibti.

SECTION 4

29. When Musa fulfilled his term and departed with his wife [77], he observed a fire [78] from the side of the Tur (mountain) He said to his household, ' stay you here, I have observed a fire [79] from the side of Tur, perhaps I may bring you some news from there [80], or I may bring to you any brand from the fire that you may warm yourself [81].

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖۤ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًاۚ قَالَ لِاَهْلِهِ امْكُثُوْۤا اِنِّیْۤ اٰنَسْتُ نَارًا لَّعَلِّیْۤ اٰتِیْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ﴿۲۹﴾

77. From this we understand that a wife is called household member because at that point in time Hazrat Moosa (On whom be peace) was accompanied by his wife only. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم beloved wives are included *AHLE BAIT*.

78. One night while he was travelling, it became dark and very cold. Due to this, he lost direction. The blessed wife was going through labour pains. In this anxious state, he suddenly saw fire glowing from a far. This jungle was called the Valley of Tawa and this fire was appearing from the direction of Mt. Sinai.

79. He did not take his beloved wife with him because in that condition she was not fit for walking. Allah be Praised! It was the wish of his Lord to call Allah's interlocutor i.e.Hazrat Moosa (On whom be peace) alone so that He could talk to Kaleemullah in total privacy.

80. Road light or light of some nearby settlement, because there may be someone at the fire side. What if there was fire only and no person.

81. This tells us that fire from the jungle can be taken without seeking anyone's permission, because fire is an insignificant thing and no one will refuse to give it.

30. Then when he came to it [82], a call was made from the right side of the valley in the blesses side, out of the tree [83], ' O Musa, I am, I am Allah [84], the Lord of the entire world' [85].

فَلَمَّاۤ اَتٰىهَا نُوْدِیَ مِنْ شَاطِئِ الْوَادِ الْاَیْمَنِ فِی الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ یّٰمُوْسٰۤى اِنِّیْۤ اَنَا اللّٰهُ رَبُّ الْعٰلَمِیْنَۙ ﴿۳۰﴾

82. When he arrived there Hazrat Moosa (On whom be peace) saw light instead of fire which was appearing from a jujube tree which is a dark red colour. The tree was in its correct state and shape - it was neither burning, nor was any smoke emanating from it.

83. This was either a jujube, berry, acacia tree, olive tree, or aloe tree which is called weeping willow. It is also known as Jewish tree which is accorded great respect by the Jews. (*Roohul Bayaan*)

84. This tree was not talking, but Allah Almighty was speaking this. The tree was the communicator of this speech. Likewise, those Saints who had uttered 'I am Allah' were not speaking this by themselves. The speaker was

Allah Almighty, while they were the communicators. Hazrat Maulana Rumi says in his Mathanawi. When the utterance 'I am Allah' is permissible from a tree. Then when a blessed saint utters the words 'I am Allah' then why is that not acceptable.

85. This speech of Allah Almighty was spoken to Hazrat Moosa (On whom be peace) directly and not through the angels. It is for this reason that his title is Allah's interlocutor i.e. that Prophet who would speak to Allah Almighty directly. Although our Holy Prophet (On whom be peace) had spoken to Allah Almighty on the Night of Me'raj "*Now He revealed to His bondsman whatever He revealed*" (S53:V10), and He had blessed him with His vision". *The heart lied not what he saw*". (S53:V11), but since this was in a different world, his title was not *KALEEMU'LLAH*.

31. And cast down your staff. Then when Musa saw it wriggling as it were a serpent [86], he set out turning his back and did not look behind [87]. O Musa', come before and ear not, undoubtedly, you are secure. [88]

وَ اَنْ اَلْقِ عَصَاكَ ۭ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ يُعَقِّبْ ۭ يٰمُوْسٰٓى اَقْبِلْ وَلَا تَخَفْ ۣ اِنَّكَ مِنَ الْاٰمِنِيْنَ ۝

86. In physique it was as huge as a python, but in speed and writhing movement, it was like a thin snake. For this reason it was perhaps called a snake. Otherwise, the walking stick had in reality turned into a snake, it was not an optical illusion. Thus, there is no inconsistency in the verse.

87. Out of fear for the snake. This fear was on the basis of harm and disposition. This verse is not contradicting *verse sixty two of Surah Ten*.

88. Here as well as in the presence of the Pharoah, at the time of death as well as on the Day of Judgement. In short, this sentence is appropriate for this world and the Hereafter because it is an expression for all times.

32. Put your hand on your bosom, it will come out white shining without defect [89], and put your hand on your chest for removing the fear [90]. So these are the two arguments of your Lord [91] toward Firawn and his chiefs. Undoubtedly, they are disobedient people. [92]

اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۡ وَّ اضْمُمْ اِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ ۭ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝

89. It means this whiteness of the hand, leucoderma, etc will not be due to any disease, but will appear in the form of a miracle. It should be remembered that his hand was not only white, it was shining brightly like the sun. Therefore, the adjective used here is *'shining white'* and not 'white'. Also, this miracle was reflected in the right hand only and not in both the hands. Hence, the singular form i.e. your hand is used.

90. This means in future whenever you become frightened then place your hand on the chest. This practice is a proven remedy even today, or place your hand on the chest to get rid of the fear of the snake, or place this shining hand on the chest so that it can assume its original form, and this fear that has been caused by this brightness can then disappear. However, the first explanation lends greater weight.

91. From this we learn that at the present moment just two miracles have been bestowed. Later, seven more miracles had been added i.e. the coming of punishment on the Pharoah, in the form of blood, lice, frogs, etc. Thus, there is no inconsistency in this verse and the one in which nine miracles are mentioned.

92. Although Hazrat Moosa (On whom be peace) was a Prophet to both the Pharoah and his people, as well as to the Israelites, these Israelites were under the clutches of the Pharoah: Had he not gone astray the courtiers, too, would have been saved. Therefore, this has been mentioned here specifically. The subject which follows also applies to these courtiers i.e. these people are tyrants and wicked.

33. He said, ' I have killed a person from among them, I therefore, fear that they may kill me. [93]

قَالَ رَبِّ اِنِّیْ قَتَلْتُ مِنْهُمْ نَفْسًا فَاَخَافُ اَنْ یَّقْتُلُوْنِ ﴿۳۳﴾

93. It should be remembered that the Prophet as well as the Saint does not have fear of obedience of anyone besides Allah Almighty. But they can experience fear of harm which creates dislike. The fear that Hazrat Moosa (On whom be peace) had for Pharoah was one of harm, i.e. he could cause harm to him, but not one of obedience to the wicked king. Hence, there is no inconsistency in the verse.

34. And my brother Haroon, he is more eloquent is speech 94 than me, therefore appoint him a Messenger 95 for my help that he may confirm me, I fear that they will belie me [96]**.**

وَ اَخِیْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّیْ لِسَانًا فَاَرْسِلْهُ مَعِیَ رِدْاً یُّصَدِّقُنِیْۤ ٘ اِنِّیْۤ اَخَافُ اَنْ یُّكَذِّبُوْنِ ﴿۳۴﴾

94. Hazrat Haroon was the elder brother of Hazrat Moosa (On whom be peace) Hazrat Moosa (On whom be peace) would stammer because in his childhood he had placed a piece of burning coal in his mouth while he was staying with Pharoah.

95. From this we come to know a few issues:

1. To seek assistance from the servants of Allah Almighty is the way of the Prophets and not an act of polytheism.
2. Through the prayer of the pious you can obtain those bounties which would not be possible to obtain from there. Observe, the prophethood of Hazrat Haroon (On whom be peace) is due to the prayer of Hazrat Moosa (On whom be peace). No one can obtain prophethood through his pious deeds.
3. In matters of Divine works one can seek the assistance of His servants. Says Allah Almighty: *"And help each other in righteousness and piety"* (S6:V2).(S5 : V2)
4. Through the Dua of the pious some have been bestowed with prophethood. Thus, even today one can obtain sainthood, knowledge, children, kingdom, etc. through the kind prayers of the pious. Also, this helps to establish and reveal the sublime status of our Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. he is the Prophet of the entire universe, yet he has no brother nor the support of any other power.

96. *"And when I have to debate with them, my tongue will prove an obstacle for me"*. From this we learn that the power of the tongue is a greaty bounty from Allah Almighty; if it is controlled by piety, but without piety it is a form of punishment for that person. Its evil use has been mentioned in the Hadith Shareef.

35. He said, ' It is near that We shall strength your arm with your brother[97] **and shall give you both**

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِیْكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا یَصِلُوْنَ اِلَیْكُمَا ۚ

بِاٰيٰتِنَآ ۚ اَنْتُمَا وَ مَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ۝۳۵

dominance [98], then they could not harm you on account of Our signs [99]. You both and those who will follow shall triumph'. [100]

97 This tells us that you are not forbidden to strive, or to offer prayer of obtaining prophethood and caliphate for your children and relatives. Thus those pious persons who nominate their children as their successors are not sinners as is the case with Hazrat Muawiya, as well as the Saints and Kings in general.

98 Awe and fear in the hearts of the infidels, love in the hearts of the believers or kingdom and Caliphate with prophethood.

99 This means that they would not be able to cause any harm to you due to this walking stick and the shining hand. This tells us that keeping resources with you is not against the concept of trust in Allah Almighty.

100 In that you will overpower the Pharoah, and your people, the Israelites, will overpower his people.

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ۝۳۶

36. Then when Musa brought to then Our bright signs, they said, ' this is nothing, but magic fabricated [101], and we did not hear the like among our earlier fathers'. [102]

101 The Pharoah accused Hazrat Moosa (On whom be peace) of having gone to study witchcraft and after ten years of its study he had returned. Now you desire to rule Egypt under the pretext of prophethood.

102 We had not heard this before, that there is a God besides me or there is such a thing as prophethood.

وَ قَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ۝۳۷

37. And Musa said,' my Lord knows well him who brought guidance [103] from Him and for whom will be the home of the Hereafter. Undoubtedly, the unjust reach not to the goal. [104]

103 This means the end result of the tyrant is always bad. You are a tyrant. If you did not pay heed to me today, tomorrow, time will force you to change. Fortunate are those who change through the advice of the pious, and wretched are those who are compelled by time to change.

104 This means that Allah Almighty is my Witness that I am on the path of guidance, and that you are a tyrant and your end is going to be horrible, though he did not say this clearly.

وَ قَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَ اِنِّيْ لَاَظُنُّهٗ

38. And Firawn said ' O chiefs, I know not for you any god besides myself; therefore, O Haman, after burning clay (bricks) build for me a high palace [105] that perhaps I may ascend and peep into the god of Musa [106], and undoubtedly, I

imagine that indeed he is a liar', [107]

مِنَ الْكٰذِبِيْنَ ﴿۳۸﴾

105. This tells us that fully baked bricks were first produced by Pharoah. Furthermore, it is permissible to use the things invented and produced by the infidels. Today, the world is benefitting from baked bricks, railway lines, etc.
106. From this we learn that a rejector of the Prophet can never recognize Allah Almighty. Because the Pharoah bore hatred in his heart for Hazrat Moosa (On whom be peace) he thought Allah Almighty to be like.
107. Pharoah thought that perhaps Hazrat Moosa (On whom be peace) believes in his Lord in the heaven. Therefore he tried to reach the heavens as the scientists of today are trying to reach the moon and the sun. However, he had limited material, while these scientists have an abundance of resources.

39. And he and his wished unjust greatness [108] in the land and thought that they are not to return towards Us. [109]

وَاسْتَكْبَرَ هُوَ وَ جُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ ظَنُّوْۤا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿۳۹﴾

108. This tells us that the word height conveys the same thought as described in this verse, i.e. falsehood tries to seek greatness. Greatness which is bestowed by Allah Almighty is true greatness. Allah Almighty Himself says: "*Whereas the honour is for Allah, and His Messenger, and Muslims*" (S63:V8).
109. Because they did not believe in the Day of Judgement. If they did not believe in Allah Almighty then what belief will they have of the Day of Judgement?

40. Therefore We seized him and his army and cast them into the river [110]. See them, how became the end of the oppressors. [111]

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿۴۰﴾

110. This means the people of Pharoah were like concrete and stones in front of us, and despite their numerical strength and grandeur We drowned them in the Red Sea in total contempt. This tells us that if man does not possess faith, he is completely worthless.
111. This means "Oh reciter of the Holy QUR'AAN! Ponder over the horrible fate of these faithless people!" Thus, by sight means to ponder, to reflect, i.e. the sight of the inner intelligence. From this we learn that to reflect on the infidelity of the infidels is a Divine Command, and an act of worship. Or it could mean, "*Oh My Beloved see how horrible has been the end of these wretched infidels*". This tells us that the sight of the Holy Prophet صلى الله عليه وآله وسلم is on everything past, future, present, and things still not in existence On the night of Me'raj the Holy Prophet صلى الله عليه وآله وسلم had seen those people being punished in Hell who were to be born many centuries after him and would be punished only after the Day of Judgement. Hazrat Jibraeel (On whom be peace) said these are the devours of usury from your Ummah, these are the Ulama who did not practise what they preached, etc. For a complete discussion on the subject read the book *JAA-AL-HAQ*.

41. And we made them leaders of the people of Hell that they call towards

وَ جَعَلْنٰهُمْ اَئِمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ

وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ۝

the Fire [112] and they shall not be helped on the Day of Resurrection.

112. From this we understand that on the Day of Judgement, the leaders of the infidels and the believers would be taking their followers into Hell and Paradise respectively. Says Allah Almighty "*The day when We shall call every people with their leaders*" (S17:V71). We further learn that on the Day of Judgement help will be given to the believers, not the infidels.

وَ اَتْبَعْنٰهُمْ فِیْ هٰذِهِ الدُّنْیَا لَعْنَةً ۚ وَ یَوْمَ الْقِیٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِیْنَ ۝

42. And We set on curse [113] to follow them in this world; and on the Day of resurrection theirs is the ugly condition. [114]

113. This tells us that bad publicity of anyone in the world is a curse from Allah Almighty while good publicity is a mercy from Him, as is the publicity being accorded to the Prophet, the saints and the pious. At the same time the bad publicity of the devil is a curse of Allah Almighty for him, so much so that even the infidels are aware of the devil's disgrace and infamy, because if anyone calls them a devil they regard that as abusive language.

114. By ugly condition means that everything beneficial would be kept further from these infidels and all types of evils would be brought closer to them. Thus, through the grace of Allah Almighty the believers would be nearer to everything good and distanced from everything harmful

SECTION 5

وَ لَقَدْ اٰتَیْنَا مُوْسَی الْكِتٰبَ مِنْۢ بَعْدِ مَاۤ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآىِٕرَ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ یَتَذَكَّرُوْنَ ۝

43. And undoubtedly, We gave a Book to Musa after We Had destroyed earlier generation [115], in which there are evident arguments for the people and guidance and mercy so that they may accept admonition. [116]

115. Like the people of Nooh, the Aad, the Thamood, etc. This means the period of Hazrat Moosa (On whom be peace) came before the destruction of these people, while he received the Taurah after the destruction of Pharoah and his people

116. This means the Israelites, because Hazrat Moosa (On whom be peace) was the Prophet of the Israelites only. The Taurah was revealed only as a book of code for them to practise in their day to day life

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِیِّ اِذْ قَضَیْنَاۤ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِیْنَ ۝

44. And you were not on the western [117] side of Tur, when we sent the command of Prophethood to Musa and nor you were present at the times. [118]

117. Place where Allah Almighty spoke to Hazrat Moosa (On whom be peace) The essence of it is whatever secret conversation took place between Hazrat Moosa (On whom be peace)

and Allah Almighty, "*Oh Israelites you are fully aware of it*". He can show you and inform you about these. Yet Allah Almighty tells our beloved Prophet صلی اللہ علیہ وآلہ وسلم that the conversation We had on the night of Me'raj is not disclosed to anyone. "*Now He revealed to His bondsman whatever He revealed*" (S53:V10).

118. This means with this body. Otherwise, every past, present and future incidents are all within the Holy Prophet's صلی اللہ علیہ وآلہ وسلم focus (Tafseer Saawi). Says Allah Almighty: "*O beloved, have you not seen how your Lord dealt with the companions of the Elephant?*" (S105:V1). The gist of this is that, Oh My beloved Rasool صلی اللہ علیہ وآلہ وسلم though you were not present, there in this blessed body, nor did you meet any scholars. Despite this you are narrating these incidents so accurately. This tells us that our Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed a true Prophet.

45. But it so happened that We produced generations and a very long period [119] passed over them, and neither you were a deweller among the people of Madian, reciting Our sign to them, yes We became the Sender of messenger. [120]

وَ لٰكِنَّاۤ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَیْهِمُ الْعُمُرُۚ وَ مَا كُنْتَ ثَاوِیًا فِیْۤ اَهْلِ مَدْیَنَ تَتْلُوْا عَلَیْهِمْ اٰیٰتِنَاۙ وَ لٰكِنَّا كُنَّا مُرْسِلِیْنَ۝۴۵

119. It means after Hazrat Moosa (On whom be peace) many other Ummahs had come who were given long life spans. But in spite of a long life they had forgotten the teachings of Hazrat Musa (On whom be peace). It should be remembered that the religions of previous Prophets would become absolete after a certain period of time, his religion is still firmly established and the Holy QUR'AAN is still in its original form - unaltered and without any distortion. May Allah Almighty preserve it for eternity.

120. For this reason he had been bestowed with all types of knowledge of the unseen. This tells us that Prophets are given knowledge of the unseen which became the proof of their prophethood.

46. And nor you were at the side of Tur, when called [121] yes it is the mercy from your Lord (H gave you the Knowledge of the Unseen) that you may warn a people to whom no warner came before you, [122] haply they may be admonished.

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَیْنَا وَلٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّاۤ اَتٰىهُمْ مِّنْ نَّذِیْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ یَتَذَكَّرُوْنَ۝۴۶

121. No one knew about this call besides Me and Hazrat Moosa (On whom be peace). But We have informed you about it because Hazrat Moosa (On whom be peace) was My KALEEM but you are My HABEEB (most beloved) صلی اللہ علیہ وآلہ وسلم.

122. From this we learn that no Prophet had come to Hijaz - (Arabia) before our Holy Prophet صلی اللہ علیہ وآلہ وسلم except Hazrat Ismail (On whom be peace). There is no place for the stars in that sky on which there is the sun. The religion of those people before the advent of our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Gradually its teachings, too, became obsolete. Now belief in the Oneness of Allah Almighty i.e. Tauheed was sufficient for them as is the case with naturalists. Our Holy Prophet's صلی اللہ علیہ وآلہ وسلم parents were

adherents of this Tauheed as well as some remaining teachings of Hazrat Ebrahim (On whom be peace). They were not polytheists but were firm monotheists. For further investigation of this subject consult Tafseer Naeemi, First Para. The meaning of this verse is that Oh My beloved! at the time when these events took place, you were not present in your present physical state. So these events have been re-vealed to you so that these sciences of the unseen can become a proof of your prophethood through which people can believe in you and obtain your counselling. The revelation of these events is not for your guidance but for the guidance of your followers.

47. And had it not so happened if any calamity would have touched them for what their hands have sent before[123], they would say, ' O our Lord, why did you not send any Messenger towards us that we might have followed your signs [124] might have believed. [125]

وَ لَوْ لَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْ لَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَ نَكُوْنَ مِنَ الْمُؤْمِنِيْنَ۝

123 This means that if this had not taken place, then when the infidels of Makkah are given the punishment in the Hereafter due to their polytheism and infidelity, they would have said that no Messenger had come to them. If this was the case, then We would not have sent you as a Messenger. This tells us that the coming of the Prophet is for the sake of silencing the infidels.

124 After your coming, these infidels will not have an opportunity for making an excuse.

125 Here the letter *FA* is used for narrative order and not for verbal order because the Prophet had come already while the punishment will only take place in the future.

48. Then when the truth came [126] to them from Us, they said, ' why they were not given [127] the like of what was given to Musa [128]? Had they not rejected what was given to Musa before [129]. They said, ' two magic's supporting each other;' and they said ' we are rejecters of all the two' [130]

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْ لَآ اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى ؕ اَوَ لَمْ يَكْفُرُوْا بِمَآ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۟ وَ قَالُوْۤا اِنَّا بِكُلٍّ كٰفِرُوْنَ۝

126 From this we learn that one of the blessed names of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Truth, because every action of his reflects truth. The previous and subsequent verses are trying to establish that by Truth is meant our Holy Prophet صلی اللہ علیہ وآلہ وسلم

127 They were cut off from it because of their enmity and hostility. Otherwise Allah Almighty had bestowed such wonderful miracles on him, that in their presence there was no room for any doubt.

128 The walking stick and the shining hand, or receiving the Holy QUR'AAN at once, just as the Taurah was given to Hazrat Moosa (On whom be peace) at one sitting.

129 In this state the focus of attention are those Jewish scholars who were teaching the Quraish to raise such an objection. In line of this, they had taught the Quraish to ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم that why was the Holy QUR'AAN not revealed in one sitting like the Taurah. In response, Allah

Almighty says that since when did the leaders of these teachings ever accept the Taurah. Hence, this objection cannot be raised against this verse that the people of Makkah had not falsified Hazrat Moosa (On whom be peace)

130. The infidel Quraish had enquired about the Holy Prophet صلى الله عليه وآله وسلم from the Jewish scholars of Madinah, whether information about him is given in the Taurah. They replied in the affirmative. To this the infidels of Makkah replied that we neither accept the QUR'AAN nor the Taurah (*Khazainul Irfaan*). This verse points towards the above.

49. Say you,' bring them any book from Allah which is a better guide [131] than these two, I shall follow it, if you are truthful,' [132]

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَاۤ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۹﴾

131. To bring another book in opposition to this original uninterpolated Taurah and the Holy QUR'AAN. It should be remembered that the original Taurah is a source of guidance even today, which is giving guidance to believe in the Holy Prophet . صلى الله عليه وآله وسلم Its other laws have been abrogated and no longer serve as guidance.

132. This tells us that the possible can be dismissed over an impossible because it is impossible to have a book greater than the Holy QUR'AAN and it is just as impossible to follow that book other than the Holy QUR'AAN. It should be remembered that some people enter into a debate with the infidels on the condition that if they were to be defeated we will accept infidelity. This is totally forbidden, because for us to lose is not impossible. This is like suspending your infidelity over something that is impossible. We cannot make this verse as a credential for our own way or procedure.

50. Then if they accept not your saying, know you that they only follow their own desire [133]. And who is more astray than one who follows his own desires separates the guidance of Allah [134]. Undoubtedly Allah guides not unjust people.

فَاِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۰﴾

133. It should be remembered that the saying of *'know you'* here is neither used in connection with Allah Almighty nor with the Holy Prophet صلى الله عليه وآله وسلم because Allah Almighty had known that they would never bring anything like the Holy QUR'AAN, and the Holy Prophet صلى الله عليه وآله وسلم was fully aware that these people were pursuing their own sensual desires. All this, in fact, is for the common people. You should also remember that the text of the Taurah was not a miracle but its guidance was a miracle. It is for this reason that the words *'then these two'* are used, while the text of the Holy QUR'AAN and its guidance, both are miracles. Regarding the Holy QUR'AAN Allah Almighty says: "*Then bring one chapter like it*" (S2:V23).

134. From this we learn that sensual desire is of two types: one is in accordance with truth, the other is in opposition to truth. To act upon the second desire is sometimes forbidden and sometimes it is an act of infidelity. To act upon the first desire is a meritorious act full of rewards. Therefore the restriction placed here is one of *'without guidance'*. Some pious servants are those whose desire is fully in accordance with Truth. There are many verses found in the Holy QUR'AAN which have been revealed in accordance with the wishes of Hazrat Umar (May Allah be pleased with him).

Even prior to the advent of prophethood, our beloved Prophet صلى الله عليه وآله وسلم was engaged in the remembrance and worship of Allah Almighty. That desire of the Messenger of Allah too was in complete conformity with Truth. In short, there are different types of *NAFS*, their desires are different, and the laws pertaining to them are different.

SECTION 6

وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۵۱﴾

51. And undoubtedly, We have sent for them the word in continuation [135] that they may give heed.

135 This tells us that there is a close connection and relevance between the verses of the Holy QUR'AAN, though at some places this connection is not fully apparent. The meaning of the verse is that We have revealed such a glorious text for their guidance, which is not against the principle of continuity. It could also mean We have revealed a text which is continuous.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿۵۲﴾

52. Those to whom We have given the Book before it, they believe in it[136].

136 Forty people accompanied Hazrat Jaffer bin Abi Talib from Abyssinia to the court of the Holy Prophet صلى الله عليه وآله وسلم in Madinah Munawwarah and accepted faith at the hands of the Messenger of Allah Almighty. These were scholars of Christianity. When they saw the hardships that were experienced by the believers, they told the Holy Prophet صلى الله عليه وآله وسلم that we have a great deal of wealth in our country. Give us permission to bring this wealth with which we can help the Muslims. Permission was granted and they brought their wealth which proved very beneficial to the believers. These verses were revealed in their honour. Some Ulama state that these verses are concerning Sayyedina Abdullah bin Salaam and his companions (*Khazainul Irfaan*).

وَ اِذَا يُتْلٰى عَلَيْهِمْ قَالُوْۤا اٰمَنَّا بِهٖۤ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَاۤ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿۵۳﴾

53. And when these signs are recited to them they say, 'We believed in it, undoubtedly, it is the only truth from our Lord, We have already submitted even before [137].

137 This means Oh the Leader of Prophets we had brought faith in you before your blessed advent, after reading your praiseworthy qualities in the Taurah and Injeel.

اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۵۴﴾

54. They will be given their reward twice [138] the recompense of their patience [139], and they repel evil with good [140], and spend out of what We have provided them.

138 Because their action is also twofold:
1. of believing in their revealed Book, 2. of believing in the Holy QUR'AAN.

139 They exercised patience at the persecutions of the polytheists after forsaking their former religion and accepting Islam.

140.They ward off sins through obedience to Islam, or infidelity through Faith, or repulse the oppressions of the infidels through knowledge; or conquer ignorance through knowledge; or overpower polytheism through Tauheed (Oneness of Allah Almighty) or remove darkness through light (These verses are Madinite).

55. And when they hear vain talk, they turn away it [141] and say, 'for us our works, and for you, your works[142];peace be to you, we seek not the ignorant'. [143]

وَ اِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَ قَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ سَلٰمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجٰهِلِيْنَ ﴿۵۵﴾

141. The polytheists of Arabia and the People of the Book were constantly hurling verbal abuse against the believers. But these pious people were ignoring it in such a way as if they had not heard it, giving them total deaf ears. This verse is regarding them.

142. This does not mean that your deeds are beneficial to you because there is no benefit in infidelity and polytheism. They are at all times harmful. What it really means is our wealth is our deed while your wealth is your deed. Everyone will be made to see the reward and punishment of his own deeds.

143. From this emerge two issues:

1. One should not enter into a debate with every ignorant person. They should be greeted from a far by remaining aloof from them. Observe, Allah Almighty did not reply to the proofs of Shaitaan but instead said *'Get out from here!'*

2. Do not extend greetings of love to the infidels, because this greeting for them is not out of love but out of disgust and dislike, as is said sarcastically: *Greetings*!

56. Undoubtedly, this is not that you may guide [144] whom so ever you like [145] on your own accord, yes, Allah guides whom so ever He will. And he knows well who are the guided. [146]

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَ لٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ۚ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۵۶﴾

144. This verse was revealed concerning Abu Talib. At the time of his death, the Holy Prophet صلى الله عليه وآله وسلم asked him: "Oh my uncle! Recite the Kalima so that on the Day of Judgement I can testifiy about your faith. "In reply Abu Talib recited these two couplets, the meaning of which is: "*I have not the slightest of doubt that the Religion of Muhammad is better than all religions. And I would have accepted it, if I had no fear of being rebuked for accepting it.* "After uttering these words Abu Talib died. In response, this verse was revealed (*Khazainul Irfaan*). From this emerge a few issues:

1. Abu Talib accepted and believed in the Message of Truth of the Holy Prophet. صلى الله عليه وآله وسلم Therefore he had eulogized many verses of praise about his blessed nephew, but at the time of request did not acknowledge this verbally, his faith is not given any credence in the light of Shariah. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم did not give him the traditional burial rites. Without faith, no good deeds are granted acceptance. Although Abu Talib had served the Holy Prophet صلى الله عليه وآله وسلم with such aplomb yet he would be deprived of Paradise because he had not accepted faith. It should be remembered that there is a conflicting opinion among the Ulama of Ahle Sunnat with regard to the Faith of Abu Talib. He was not a believer in terms of Shariah. The writer of Tafseer Roohul Bayaan has stated: He is a believer in the sight of Allah Almighty. During the Farewell Pilgrimage, the

Holy Prophet صلى الله عليه وآله وسلم in addition to his parents made Abu Talib alive and blessed them with Faith. Others have stated that those people whom Allah Almighty will free from Hell and place into Paradise without any mediation are those people who have not declared faith in terms of Shariah but were believers in the sight of Allah Almighty. In short, the decision about Abu Talib is that he is not a believer in terms of Shariah, yet one should not say anything disrespectful about him as he is a true devotee of the Holy Prophet صلى الله عليه وآله وسلم.

145 It should be remembered that this verse was revealed for the purpose of comforting the Holy Prophet صلى الله عليه وآله وسلم. Abu Talib's death without accepting faith had indeed given the Holy Prophet great deal of grief. Therefore this was said to him. Here in opposition to love, Divine will is stated i.e. he does not obtain guidance whom you love, because you love all on the basis of being a mercy unto the worlds. However, only that person will obtain guidance in whose heart there is sincere love for you. In the same way that all those persons will not obtain guidance whom Allah Almighty love, because in His capacity as Lord He loves every servant. But really speaking only that person will obtain guidance whose guidance is desired by Allah Almighty. For this reason He did not say *'give guidance to whom He loves.'* From this we learn that worship that is acceptable in the court of Allah Almighty is not our property, but they belong to Allah Almighty. Thus they are neither property of this world nor are they transitory. In fact, they are included in *'things by Allah Almighty'*.

146. Those in whose fate there is guidance.

وَ قَالُوْٓا اِنْ نَّتَّبِعِ الْهُدٰى مَعَكَ نُتَخَطَّفْ مِنْ اَرْضِنَا ؕ اَوَ لَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا یُّجْبٰۤى اِلَیْهِ ثَمَرٰتُ كُلِّ شَیْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ۝۵۷

57 and they say, 'if we follow guidance with you we shall be taken away from our land by the people[147] them a place in the safe sanctuary towards which all kinds of fruits are brought, a provision from Us? But most of them know not.[148]

147 Harith bin Uthman bin Naufil bin Abd Manaf had said that we are aware that your Religion is true, but we are faced with a danger that if we were to declare faith, then the people of Arabia will overthrow us. In response to it, this verse was revealed.

148 This means they should have thought that though elsewhere in Arabia there is plunder and pillage, but in Makkah there is peace and stability. And despite any natural growth in this sacred city, sustenance reaches here from everywhere. If by staying under the sanctuary of the Ka'aba they are receiving security and sustenance, then had they connected themselves with the Beloved of the Ka'aba صلى الله عليه وآله وسلم and lived under his shelter, they would receive greater security and sustenance. The Ka'aba is a sanctuary of the body, but the Holy Prophet صلى الله عليه وآله وسلم is the sanctuary of the Faith where you find the fruits of Divine Personality and Attributes.

وَ كَمْ اَهْلَكْنَا مِنْ قَرْیَةٍۭ بَطِرَتْ مَعِیْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ

58. And how many a city have We destroyed[149] that behaved boastfully on their luxurious life[150]. Then these

مِّنۢ بَعۡدِهِمۡ اِلَّا قَلِيۡلًا ؕ وَ كُنَّا نَحۡنُ الۡوٰرِثِيۡنَ ۝۵۸

are their homes [151], which were not a little [152]. And only We are inheritors.[153]

149. What is meant is there is peace and security in the obedience to the Holy Prophet صلى الله عليه وآله وسلم, while opposition to him will bring about destruction. These people took a lopsided view of that by obeying the Prophet صلى الله عليه وآله وسلم there will be instability and destruction and by opposing him there will be peace and security. The testimony of history is completely opposite to this view. Read the history of the previous people.

150. Some traces of whom are still to be found and these ruins are visible to you at all times during your journey to there.

151. Some travellers and wayfarers take shelter in these ruins for a while then move on leaving them empty. It does not mean that these destroyed nations take shelter in these ruins for a short while.

152. This means no heir of theirs was left behind who could have rebuilt their houses after destruction.

153. From this emerge two issues:

1. Divine punishmemt does not come without the curse of the Prophet.

2. It is not necessary that a Prophet should come to every establishment. The coming of the Prophet to one large establishment is sufficient for all the neighbouring small establishments.

وَ مَا كَانَ رَبُّكَ مُهۡلِكَ الۡقُرٰى حَتّٰى يَبۡعَثَ فِىۡۤ اُمِّهَا رَسُوۡلًا يَّتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِنَا ۚ وَ مَا كُنَّا مُهۡلِكِى الۡقُرٰٓى اِلَّا وَ اَهۡلُهَا ظٰلِمُوۡنَ ۝۵۹

59. And your Lord destroys not the cities until He sends in their real resort a Messenger [154] who may recite Our signs to them [155], and we destroy not the cities but when their inhabitants are oppressors [156]

154. By verses for propagation here means the verses from the new or the previous book. Or every Prophet's own revelation, because every Prophet was not given a new book.

155. Who would be the infidels and the rejectors of the Prophet.

156. In it the infidels are being addressed that all your wealth shall perish. With the grace of Allah Almighty, the wealth of the believers is not a worldly wealth but that of the Hereafter, and his life is the eternal life of the Hereafter.

وَمَاۤ اُوۡتِيۡتُمۡ مِّنۡ شَىۡءٍ فَمَتَاعُ الۡحَيٰوةِ الدُّنۡيَا وَ زِيۡنَتُهَا ۚ وَمَا عِنۡدَ اللّٰهِ خَيۡرٌ وَّاَبۡقٰى ؕ اَفَلَا تَعۡقِلُوۡنَ ۝۶۰ ع

60. And whatever thing you have been given in the provision of this worldly life and its adornment, [157] and whatever is with Allah is better and more enduring. Have you then no sense?

157. It is not so, in fact, the difference which exists between the world and the Hereafter is the difference that is to be found between the materially orientated man and religiously orientated man. From this we learn that if the believer and the infidel are not equal, then how will the Prophet, through whose grace all these blessings and bounties are found, be equal to an ordinary person?

SECTION 7

61. Is then he whom we promised a goodly promise with which he will meet like him whom we allowed to enjoy the provision[158] on the Day of Resurrection he will be presented arrested? [159]

أَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ﴿٦١﴾

158. It should be remembered that all will be persented before Allah Almighty for punishment, but the believers will present themselves with joy, while the infidels will be brought forward by force, like the criminals, whose sentence is death by hanging, are presented to the judge.

159. Allah Almighty will say this directly Himself, or indirectly through the angels. This statement would be to express wrath and not one of mercy. Thus, it is in no way against this verse "*Neither it talked to them*" because there it is a negation of a statement of mercy.

62. And the Day when He will say 'where are my those partners [160] whom you so imagined'?

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٦٢﴾

160. Saying about these idols as His partners will be out of anger, just as the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم would be saying about the apostates that these are my Companions. There is no lack of awareness nor will it be there. This is how we sometimes in a fit of anger sarcastically say, he is my elder brother'. It should be remembered that the molvis of Deoband try to apply all such verses to the saints of Allah Almighty. They say that it will be said to the Peers - bring forth all your disciples. Whereas in reality this verse is regarding the idols and the idol-worshippers. It is stated in Bukhari Shareef to apply verses of the infidels on the believers is the way of those who are out of the fold of Islam. As such these people too are deviating from Islam.

63. Those against whom the word has been proved will [161] say, 'O our Lord ', these are they whom we led astray, we led them astray as we were astrayed ourselves [162]. We return to you being disgusted with them. They worshipped us not', [163]

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِيْنَ اَغْوَيْنَا ۚ اَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّاْنَآ اِلَيْكَ ۖ مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ ﴿٦٣﴾

161. This means the purpose of the leaders of the infidels is to say Oh Allah our own companions led us astray. At every step they were obediently following us. If only they had not accepted us as their leaders this pride and haughtiness would not have crept into us.

162. This is the second excuse of these leaders, i.e. just as we had gone astray on our own volition, these people too have gone astray according to their own desires. We had not forced them to go astray. Hence they cannot accuse us of it.

163. In fact, they were totally ruled by their whims and fancies and controlled by their desires.

وَقِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَ رَاَوُا الْعَذَابَ ۚ لَوْ اَنَّهُمْ كَانُوْا يَهْتَدُوْنَ ﴿۶۴﴾

64. And it shall be said to them,' call your partners, [164] therefore they will call, but they shall not hear them, and they shall see the torment. What a good thing would have been if they had got the way?

164. This tells us that just to call upon someone even if it is for the purpose of help, is not polytheism. Otherwise, Allah Almighty would not have given permission for it. Says Allah Almighty: "*And call upon all your helpers other than Allah*" (S2:V23). This means for the sake of opposing the Holy QUR'AAN call upon your helpers to give you assistance. The call which is polytheism is that which is in respect of worship. It should be remembered that here the associates are those idols which were being worshipped by the polytheists, like the moon, the sun, the stars, the trees, stones or the big idols, etc. in whose names the idols had been made. This verse has no link with the Prophets and Saints, as is taken by the Wahabies.

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَاذَآ اَجَبْتُمُ الْمُرْسَلِيْنَ ﴿۶۵﴾

65. And the Day when he will call upon them, He will say, 'what answer did you give to Our Messengers? [165]

165. While the first question was connected to Tauheed, the second question of Allah Almighty is linked to the prophethood of the Prophet. This tells us that the infidels would be punished for their polytheism and for opposing the Prophet. The plural noun Prophets has been used to show that this question would be asked of the followers of every Prophet.

فَعَمِيَتْ عَلَيْهِمُ الْاَنْۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُوْنَ ﴿۶۶﴾

66. Then all news will become black[166] to them on that day, and they will not even ask each other. [167]

166. This means the infidels would not remember what the Prophets had said to them and what replies they had given. This would be one period. At another time things will be different to that. Thus there is no inconsistency in the verse.

167. This tells us after death the infidels will forget their religion too. Thus in reply to the questions in the grave he only says: '*I do not know*' In short, the matters regarding religion will remain in use on the Day of Judgement as well. Only sensual links will be broken off. On the other hand, the believer will fully remember his religion in the grave, on the Day of Judgement and at all such places. He will be able to recognize his Lord, his Prophet and even his religious Guide and teacher.

فَاَمَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَعَسٰۤى اَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ ﴿۶۷﴾

67. But as for him who repented and believed and did good deeds; it is near that he may be successful.

وَ رَبُّكَ يَخْلُقُ مَا يَشَآءُ وَ يَخْتَارُ ؕ مَا

68. And your Lord creates what so ever he will and chooses 168. They

كَانَ لَهُمُ الْخِيَرَةُ ؕ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۶۸﴾

have no choice [169], sanctified and Exalted is Allah from their association.

168 Walied bin Mughierah had been saying why had Allah Almighty chosen the Holy Prophet صلی اللہ علیہ وآلہ وسلم for the position of Prophethood? This QUR'AAN should have been revealed to any wealthy person of Taif meaning himself or Urwah bin Masood. In its refutation this verse was revealed (*Khazainul Irfaan*), in which it is stated by Allah Almighty that He has full right, in matters of creation, selection of Prophets and no one has any right to raise any objections regarding these, eg. no one can object why has he been created as a male, or why is he black, or poor, or wealthy? Or why have I been given so many girls, or so many boys, why not almost of equal number. Similarly he cannot object why was such and such a person not chosen as a prophet.

169 This means no one has any objection regarding choice of a Prophet i.e. whom he likes he can choose as a prophet. However, sometimes a Prophet has prayed to choose another Prophet, and Allah Almighty had upheld their choice and made that person a Prophet out of His bounty as Hazrat Moosa (On whom be peace) had made Dua to choose Hazrat Haroon (On whom be peace) and Allah Almighty had accepted the Dua in favour of Hazrat Haroon (On whom be peace). It should be remembered that Prophethood is Divine vicegerency whose choice is made by Allah Almighty alone, while Khilafat is vicegerance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم whose choice is made by the Holy Prophet صلی اللہ علیہ وآلہ وسلم or by the followers through simple majority. If the Khaliph too were selected by Allah Almighty, then there will be no difference between a Prophet and a Khaliph?

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَمَا يُعْلِنُوْنَ ﴿۶۹﴾

69. And your Lord knows what is hidden in their breast and what they disclose. [170]

170 This means in the hearts of these infidels there is jealousy for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They are taunting prophethood with their tongues. Allah Almighty is aware of both of them, though deep down in their hearts they, too, acknowledge that Allah Almighty has blessed the Holy Prophet صلی اللہ علیہ وآلہ وسلم with prophethood. He who denies the choice of Allah Almighty is an infidel. It should be remembered that to taunt anything of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of infidelity because every deed and every attribute of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is selected by Allah Almighty. Thus, when the people began to raise objections at the marriage of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, Allah Almighty said in reply: *"We have married her to him"*. (S33 : V37) i.e. " (We had married Zainub to you) Tell them now to raise objection to Allah Almighty.

وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ ز وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿۷۰﴾

70. And He is the only Allah there is no god beside Him. His is only Praise in the world and in the hereafter, [171] and His is only command [172] and to him you shall be returned. [173]

171 By this is meant the Prophets, the Saints and Ulama sing His praises in the world, while in the Hereafter every creation will sing His praises.

172. This refers to creational laws, or forgiveness for the pious intercession for the sinners by the pious.
173. The pious will go joyously and the sinners will be under compulsion i.e. without any choice, have to go before Allah Almighty. Fortunate is that servant who turns to Allah Almighty joyously in this world too.

71. Say you, 'look to it, if, Allah makes the night continue over you till the day of resurrection [174] then who is god besides Allah who would bring you light[175]. Do you then not hear? [176]

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ ؕ اَفَلَا تَسْمَعُوْنَ ﴿۷۱﴾

174. By stopping the sun from its movement or by making it lose all its radiance so that when it rises it will have no light, or give the sun movement at the bottom corner of the sky, or destroy the sun in its entirety. Whose hand can reach there to take out the sun?
175. This means, O polytheists! Even you ack-nowledge that your false duties have no power to bring about any change, then why do you still worship them? It should be remembered, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had made the sun that had set to re-appear, but after he had prayed to Allah Almighty for it. This incident is not contradictory to the above.
176. The inner ears should be the means of faith.

72. Say you, look to it, if Allah makes the day [177] continue over you till the day of resurrection, then who is god beside Allah who would bring you a night where in you might rest,' Do you not then see? [178]

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۷۲﴾

177. In that you should have the power to stop the sun in the centre of the sky, or let the sun move above the sky.
178. From this verse emerge two issues:
1. It is possible for the sun to stop, to lose its radiance, not to set, to come to an end. This statement of philosophy that motion and movement is obligatory for the sky is one of infidelity and blasphemy.
2. Day and night are blessings of Allah Almighty only when they continue to take place. If they stop, they become a source of torment.

73. And out of His mercy He has made for you the night and the day[179], that you may rest in the night and you may seek his bounty in the day [180] and for this that you may accept the truth.

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ النَّهَارَ لِتَسْكُنُوْا فِيْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۳﴾

179. Through this statement of approximation we learn that night precedes the day. Thus in Islam the day changes after sunset, after darkness then comes the light. Ignorance precedes knowledge, first is non-existence, then the existence.

180 From this we learn that man must not think that sustenance is the result of his effort to seek it but should regard it as the bounty from Allah Almighty. The effort is merely the means of obtaining this bounty. We further learn that every type of sustenance is good, do not keep your limbs idle. Also, that it is better to allocate the day for earning the sustenance and the night for resting. Do not remain awake in the night without a valid reason. Similarly, do not remain idle during the day. If due to unforseen circumstances a person has to sleep during the day and work at night, this would be overlooked, eg. those who are employed for night duty.

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ۝

74. And the Day when he will call upon them, He will say then, ' Where are my those associates whom you talked idly'. [181]

181 From this emerge two issues:
1 The infidels would be made to give account of their sins and defective beliefs openly, thus the word 'will call' is used, so that they would be disgraced thereby. the good deeds of the believers would be accounted for in the open but their sins would be accounted for in secret, so that this would not become a means of disgrace for them.
2. It is permissible to make fun of the infidels. The statement of Allah Almighty: *"Do I have partners?"*, would be said to embarrass these infidels.

وَ نَزَعْنَا مِنْ كُلِّ اُمَّةٍ شَهِيْدًا فَقُلْنَا هَاتُوْا بُرْهَانَكُمْ فَعَلِمُوْۤا اَنَّ الْحَقَّ لِلّٰهِ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ۝

75. And We shall after drawing a witness from every people say, [182] **bring your proof, then they will know that the truth belongs to Allah and that which they used to fabricate will be lost from them.** [183]

182 This means their Prophets would be a witness on the good and evil deeds of their respective Ummahs. From this we learn that the Prophets are fully aware of the open and concealed deeds of their Ummahs. That is why their testimony is reliable.
183 Clear witnesses i.e. call upon your false deities and evil supporters who can testify in your favour.

SECTION 8

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۪ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَاۤ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِي الْقُوَّةِ ۗ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ۝

76. Undoubtedly, Qaroon (Korah) was of the people of Musa, [184] **then he showed high handiness against them,**[185] **and We gave him so much treasures whose keys were a heavy burden over a party of strong men.**[186] **when his people said to him, Exult not,** [187] **undoubtedly Allah loves not those who exult.**

184 Qaroon was the son of Hazrat Musa's (On whom be Peace) uncle Yeshar. He was an outstanding scholar of the Taurah, very handsome, hospitable and polite. But after

gaining wealth, he became a hypocrite. Like Samari, his genealogy is Qaroon, son of Yeshar, son of Fahish, son of Ladi, son of Hazrat Yacoob (On whom be peace). The following is the genealogy of Hazrat Moosa (On whom be peace): Moosa bin Imraan bin Fahish, bin Ladi bin Yacoob (On whom be peace) (Roohul Bayaan). Qaroon's title was Munawwar due to his handsome appearance. For reason Qaroon is described here as the countryman of Hazrat Moosa (On whom be peace). Otherwise an infidel cannot be the countryman of a believer. Here genealogical nationality is intended.

185. In that he desired to have eminence over the believers, as well as the post of Haroon (On whom be peace) for himself i.e. becoming the supervisor of sacrifices so that all the Israelites can present their sacrifices to Allah Almighty under his supervision.

186. Because his keys would be loaded on forty mules and every key was of one complete treasure (*Tafseer Roohul Bayaan*).

187. From this we learn that boasting is forbidden i.e. to become conceited. But happiness out of gratitude is an act of worship. Says Allah Almighty: "*Say you, only with Allah's Grace and His Mercy, on it therefore let them rejoice*" (S10:V58). The happiness of Qaroon was due to his arrogance. Likewise, to become happy or committing a sin is forbidden, to become happy after performing an act of worship is better. Also, to celebrate through unlawful means is forbidden i.e. to dance joyously, while celebration through lawful means is good like giving charity happily, etc.

77. And seek by means of that treasure which Allah has bestowed to you, the home of the Hereafter, [188] and forget not your share [189] in the world and do good as Allah has done good to you [190] and seek not mischief in the land. Undoubtedly Allah loves not the mischief makers.[191]

وَ ابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ اَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَ لَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ۝

188. This means by showing gratitude to Allah Almighty and giving charity to the poor, so that this wealth can go with you.

189. The share of worship, because whatever worship man performs should be offered in the name of Allah Almighty. What he takes is his own share, the rest is for the unrelated person. It is important to regard and appreciate youth before old age, life before death, heatlh before illness and leisure before pre-occupation.

190. On the servants of Allah Almighty as this is the means of expressing gratitude to Him.

191. This means do not spend your wealth and your life on sinful deeds as this leads to the creation of mischief. This tells us that sin is the cause of mischief. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of men*" (S30:V41).

78. He said, this indeed has been given to me because of a knowledge which is with me [192] and does he not know that Allah has destroyed[193] before him such generations who were stronger in strength than him and greater in accumulation [194] and the

قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِيْ ؕ اَوَ لَمْ يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ اَكْثَرُ جَمْعًا ؕ وَ لَا يُسْئَلُ عَنْ ذُنُوْبِهِمُ

الْمُجْرِمُوْنَ۝

culprits shall be questioned of their sins. [195]

192. By this knowledge is intended knowledge of the Taurah or knowledge of alchemy? which he had obtained from Hazrat Moosa (On whom be peace). He would make silver from tin and gold from copper. Or knowledge of commerce, or agriculture or knowledge of other types of trades. By this is meant, what kindness of Allah Almighty is upon me? I have earned all this wealth through my own knowledge.

193. Qaroon thought that because he had possessed knowledge, wealth, power, piety, society, etc. no one could harm him, nor can Divine punishment come upon him. This verse repudiates his thinking i.e. the infidels before you had more skills, power and organizations with them, yet because of their disobedience to Allah Almighty when Divine punishment came to them, no one was able to ward it off.

194. By *'to accumulate'* is meant accumulation of wealth or big congregations, while strength signifies physical strength and health. This means the people of Aad and Thamood were very brave, and the people of Namrood were very wealthy, but their strength and wealth could not save them from Divine punishment.

195. This will take place at one time. At another time reckoning will take place. Or it could mean it is not necessary for Allah Almighty to ask, asking them would be for the purpose of embarrassing them. On the Day of Judgement the infidel would be recognised from his own face. Every person would be able to distinguish the believer and the infidel from their faces.

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَاۤ اُوْتِيَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ۝

79. Then he came out if his people in his adornment [196]. Those who desire the life of the world said [197], any how, we would too had the like of that Quaroon has been given, undoubtedly he has a great fortune? [198]

196. In the latter part of his life Qaroon set out one Saturday in all his dignity and splendour in such a manner that he himself was riding on a white mule. He was wearing an elegant purple dress sitting on a gold saddle. Accompanying him in procession where his ninety thousand servants and maids all smartly dressed in silk cloth and on horse back. In short he had set out in a grand procession.

197. The weak and aged believers from the Israelites. This demise of theirs was due to human demand, which is not infidelity or a major sin. It should be remembered that even in worldly bounties it is forbidden to be enviously inclined. But this type of envy is lawful in religious affairs. Jealousy is totally forbidden, whether in worldy bounties or regarding bounties of the Hereafter. By this is meant to place oneself in an enviable position by seeing another person's bounty, while jealousy is to wish the destruction of the bounty of others and desire the achievement of it for oneself.

198. This tells us to view the world of those immersed in material things with greed and to desire it for oneselve is indeed the work of those who are unmindful and negligent. Always regard yourselves inferior to those who posses the wealth of this world, while in religous matters look upon those who are superior to you, as is stated in the Hadith Shareef.

80. And those who were given knowledge said [199], 'woe to you', [200] Allah's reward is better for him who believes and does good work, and it is given only to those who are patient. [201]

وَ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَ لَا يُلَقّٰهَآ اِلَّا الصّٰبِرُوْنَ ﴿۸۰﴾

199. This means those scholars of the Israelites who were bestowed with knowledge and action.

200. You should not desire this because it will lead to your destruction.

201.From this we learn that in order to be worthy of rewards require three things: Faith, good deeds, and patience with gratitude.

81. Then We caused him and his home to sink into the earth, and he had party with him that it may help[202] him to save against Allah, and nor he could take revenge.

فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ ۗ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۗ وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿۸۱﴾

202. The incident which led to sink him into the ground is as follows: When the Israelites were given the command to pay their Zakaat, Qaroon came to Hazrat Moosa (On whom be peace) and said I cannot give one quarter of my wealth, in Zakaat. However, if you tell me to take out one thousandth part I will do so. Hazrat Moosa (On whom be peace) agreed to receive that. When he came home and calculated one thousandth part of his wealth he found that also to be too much. He could not bear to give that as well. Eventually, he called all his friends to inform them that now Hazrat Moosa (On whom be peace) wants to take control over your wealth to make you poor. Devise such a plan that will take the respect for Hazrat Moosa (On whom be peace) out of the hearts of Israelites. They had obtained the services of a beautiful lady by giving her one thousand pieces of gold and the promise of many other things to accuse of Hazrat Moosa (On whom be peace) of this despicable crime. The following day they had assembled the Israelites and called Hazrat Moosa (On whom be peace) under the pretext of delivering a sermon. He came and delivered a sermon in the assembly in which refering to the punishment of various crimes said that if the adulterer is a bachelor he should be given a hundred lashes; if he is a married person, he shall be stoned to death. On hearing this Qaroon spoke that the Israelites are of the opinion that you had (May Allah forbid) committed adultery with a certain woman. To this Hazrat Moosa (On whom be peace) replied "*Call this woman.*" She came forward but on seeing KALEEMULLAH she began to tremble with awe, and said that Qaroon had given me one thousand pieces of gold to make this slanderous accusation against you. But without doubt, you are innocent and free of any fault. On hearing this Hazrat Moosa (On whom be peace) fell into Sajdah and he cursed Qaroon. At this, the command of Allah Almighty came to him that the earth is in your control. Whatever command you are going to give, it will respond. He then lifted his blessed head from the Sajdah and said: Those who are with Qaroon should sit by him, but those who are disgusted with him should move away from him. Hearing this all the companions of Qaroon, besides two moved away from him. Thereafter he said: "*O earth! catch them*". Thus, they were sunk into the ground upto their knees. Again Hazrat Moosa (On whom be peace) said *'catch them'*! They were know sunk upto their waists. On the third command they were sunk upto their necks. Some people began to wag their tongues that Hazrat Moosa (On whom be peace) wants to seize the wealth

of Qaroon On hearing this, KALEEMULLAH commanded Oh earth! seize the treasures and properties of Qaroon as well. Thus everything of his was totally sunk into the earth.

وَ اَصْبَحَ الَّذِیْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ یَقُوْلُوْنَ وَیْكَاَنَّ اللّٰهَ یَبْسُطُ الرِّزْقَ لِمَنْ یَّشَآءُ مِنْ عِبَادِهٖ وَ یَقْدِرُ ۚ لَوْ لَاۤ اَنْ مَّنَّ اللّٰهُ عَلَیْنَا لَخَسَفَ بِنَا ؕ وَیْكَاَنَّهٗ لَا یُفْلِحُ الْكٰفِرُوْنَ۠ ﴿۸۲﴾

82. And in the morning [203] those who had longed his position the day before began to say, 'it is strange' Allah increases the provision for who so ever of his bondmen he please and straitens [204] for whom so ever He pleases, if Allah had not been gracious to us, we too had been caused to sink. Ah', there is no good for infidels [205]

203 By day before is meant recent past.
204 This means that today our eyes opened to the fact that obtaining abundance of wealth is not the proof of gaining Divine pleasure. May Allah Almighty bless us with true faith
205. This tells us that to deny any obligatory act and to level an accusation against a Prophet is an act of infidelity, as Allah Almighty entered Qaroon among the group of the infidels.

SECTION 9

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِیْنَ لَا یُرِیْدُوْنَ عُلُوًّا فِی الْاَرْضِ وَ لَا فَسَادًا ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِیْنَ ﴿۸۳﴾

83. This home of the hereafter, [206] We assign it to those who desire not exaltation in the earth, nor disorder[207]. And the end is only for those who are pious. [208]

206 This means Paradise would be bestowed upon those believers who had lived according to the wishes and pleasure of Allah Almighty in the world and did not desire any evil for themselves nor did they spread mischief on the earth
207 This tells us that to seek the boosting of one's ego is a cause of mischief, while trying to gain religious upliftment is an act of worship Says Allah Almighty "*And make us the leader of those who guard themselves against evil*" (S25:V74).
208 This tells us that sometimes a cruel and wicked sinner gains temporary success. But the rise to success in the Hereafter would be eternal for those who have gained the nearness of Allah Almighty. Falsehood is a cloud, Truth is the sun. Falsehood is foam of water, while Truth is the pearl in the oyster.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَیْرٌ مِّنْهَا ۚ وَ مَنْ جَآءَ بِالسَّیِّئَةِ فَلَا یُجْزَى الَّذِیْنَ عَمِلُوا السَّیِّاٰتِ اِلَّا مَا كَانُوْا یَعْمَلُوْنَ ﴿۸۴﴾

84. Who ever brings good, for him is better than it, [209] and who ever brings evil, the doers of evil shall not be recompensed but what they did.[210]

209 This means that, that person who goes with faith and good deeds to the court of Allah Almighty on the Day of Judgement will receive such virtues which is beyond his imagination.

The reward of one good deed is a minimum of ten times; if it is going to be more, there is no limit to it. Then it is eternal - there is no end to it. The beauteous Vision of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is excluding these. In short its exact description is not possible.

210. From this emerge two issues:

1. The requital of sin will be received by the sinner, one person will not be held responsible for another's sin.

2. Allah Almighty will not increase anyone's sins as this is against the principle of justice. Likewise, no one will be punished if he has not committed sins. Hence, the minor children of the infidels will not be sent into Hell.

85. Undoubtedly, He who has made the Quran [211] binding on you will bring you back where you desire to return. Say you, 'my Lord [212] knows him well who has brought the guidance and him who is in open error. [213]

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

211. This verse was revealed at Hajfah when the Holy Prophet صلى الله عليه وآله وسلم was migrating from Makkah to Madina. He was very sad at leaving Makkah, the city of Hazrat Ebrahim (On whom be peace). In this verse he is promised that he would once again come back to Makkah in great splendour and glory. Thus, Allah Almighty fulfilled His promise and the Holy Prophet صلى الله عليه وآله وسلم conquered Makkah (*Tafseer Khazainul Irfaan*).

212. Any person at the time of leaving his home on a journey recites this Dua, he will return to his home safely and successfully just as the Holy Prophet صلى الله عليه وآله وسلم returned to Makkah victoriously.

213. The infidels of Makkah said to the Holy Prophet صلى الله عليه وآله وسلم "*You are in open misguidance*" (Allah Forbid) In reply to them this verse was revealed in which it is stated that you would not understand who really is in misguidance, and who is on the path of guidance or not, and whether the infidels are misguided or not. Allah Almighty had taken oaths that Oh My Beloved! you are on the Straight Path, you are a Messenger. The Holy Prophet صلى الله عليه وآله وسلم is aware of all human beings i.e. who of those will die with Faith and who will die as infidels. For details regarding this consult the book *JAA-AL-HAQ*.

86. And you did not expect that the book [214] would be sent to you, yes your Lord showed His Mercy, therefore never be a backer of the infidels. [215]

وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

214. This means in respect of outward sources you had no hope of obtaining prophethood, but only through the mercy of Allah Almighty you not only had hope, but positive belief. Your prophethood is not achieved through Dua like that of Hazrat Haroon (On whom be peace) nor like that of Hazrat Yahya and Hazrat Sulaiman (On whom be peace) who had inherited theirs, but it was received solely through the mercy of Allah Almighty. Thus, this verse does not prove that he was unaware of his prophethood. Already from his blessed childhood trees and stones were extending greetings to him and addressing him as Prophet of Allah. Baheerah, the monk, had given information about his prophethood in

his blessed childhood. The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself had said: *"I was already a Prophet while Hazrat Adam (On whom be peace) was still being moulded in clay."*

215 Outwardly the address is to the Holy Prophet صلی اللہ علیہ وآلہ وسلم but in reality it is to the believers. From this we learn that to aid the infidels in general, and specifically against the believers, is totally sinful. However if it is intended to persuade them towards Islam, then it is no longer of help.

87. And let them never bar you from the signs of Allah after they have been sent down to you[216], and call towards your Lord[217] and be never among polytheists. [218]

وَ لَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۸۷﴾

216 This means do not pay any attention to the nonsense uttered by the infidel which will bring about a difference in your remembrance of Allah Almighty.

217 From this we understand two issues.

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is an eternal prophet of the entire creation because here it is not stated that call such and such a people until such and such a time. What it means is to call the entire mankind to Islam all the time. Even today, too, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is calling all towards Allah. Ulema, Saints and the pious are the employees of this blessed door. May Allah Almighty make a sinner like me the employee of this door.

2. All other Prophets were inviting the people towards the attributes of Allah, but the Holy Prophet is inviting them towards the personality of Allah Almighty. Says Allah Almighty *"And an inviter towards Allah."* (S33 V46)

218 Neither in beliefs nor in actions; neither in apprearance nor in character.

88. And worship [219] not another god with Allah. There is no god besides Him [220]. Everything is perishable save His being. His is the Command 221 and towards Him you shall be returned [222].

وَ لَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ ۟ كُلُّ شَیْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۸۸﴾

219 This verse is the commentary of all those verses in which calling upon all those who are detached from Allah Almighty has been prohibited. This verse has shown that to call upon someone as a deity is prohibited and not just calling him.

220 This besides Allah Almighty everything is perishable with its personality, even though when someone's death does not occur like those who have destroyed themselves in the love of Allah Almighty, because for them He grants immortality.

221 The Command of creation is with Allah Almighty alone while that by the angels. Saints and Prophets is through the permission of Allah Almighty, while the absolute orders are only for Allah Almighty although in a metaphorical sense, kings, officials, etc. are rulers as well.

222 This means now you may run wherever you want, but eventually you will have to return to your Lord. The believers turn to their Lord while they are in the world.

آیاتہا ۶۹ ۲۹ سُوْرَةُ الْعَنْكَبُوْتِ مَكِّيَّةٌ ۸۵ رکوعاتہا ۷

SURAH AN-KBOOT (The Spider)
Revealed Before Hijrah (MAKKAN)
69 Verses: 7 Sections 980 Words, 4165 Letters

SECTION 1

In The Name Of Allah,The Most Affection,The Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif-Lam-Mim

الٓمّٓ ﴿۱﴾

2. Are the people proud of thinking that that they will believe alone because they say, ' we believe [1] and they will not be tested? [2]

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ﴿۲﴾

1. This verse was revealed regarding those believers who would become dejected at the persecutions of the Makkans. In it is stated do not fear, this is a test of your Faith. This is a Makkan verse.

2. From this we learn that to test the believers according to their strength of faith is in accordance with Divine Law. Illness, helplessness, poverty, hardship are tests from Allah Almighty through which distinction is made between the sincere and the hypocrites. A believer always remains firm on Divine wishes.

3. And undoubtedly We tested[3] those before them, therefore Allah will necessarily, see the truthful [4] and will necessarily, see the liars. [5]

وَ لَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ لَيَعْلَمَنَّ الْكٰذِبِيْنَ ﴿۳﴾

3. Some servants of Allah Almighty are dissected with a saw, some are cut into pieces by iron forks, some were put into the fire, some were told to slaughter their sons with their own hands. But, these great personalities remained totally steadfast and resolute like the mountains.

4. Here the translation of the word knowledge "*to see*" is most appropriate. This is called manifest knowledge, because the Knowledge of Allah Almighty is before time immortal, but seeing is done after its appearance. Some have said that by knowing Allah Almighty is in reality knowing His beloved servants. After being in the fire the impurities of the gold disappear.

5. This means that these tests are signs of you being true or false. It should be remembered that these signs are for our knowledge and not for the knowledge of Allah Almighty. The purpose of these tests is to make certain that tomorrow on the Day of Judgement nobody would raise an objection regarding anyones reward and punishment, eg When Imam Hussain (May Allah be pleased with Him) would be given the leadership of the inmates of Paradise, no one must say why he did not get it. Karbala had made his claim apparent.

4. Or those who do evil deeds [6] have taken it for granted that they would

اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ

يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ۝

get away from Us[7]. What an evil order they pass

6 Infidelity and polytheism and sin with infidelity. In it the focus is on the infidels and not on the sinful believers.

7 In that We may not have the power to retaliate against them. Or that they should reach someone else's domain or in the refuge of another deity.

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ۝

5. Whosoever hopes[8] to meet Allah, then undoubtedly, the term of Allah in necessarily to come [9] and he is the Hearer, the Knowing.

8 Here *'hope'* is used to signify certainty, or it denotes the mercy of Allah Almighty i.e. he who is hopeful that he would be presented in the court of Allah Almighty and He will forgive my sins, this true hope is of his is true. Without doubt, He is Most Forgiving and Most Merciful.

9.By *'term of Allah'* is meant the Day of Judgement, or the death of every person. This means man should see to it that he is prepared for it. A mere verbal acceptance of the Day of Judgement without preparing for it is a terrible mistake.

وَ مَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ۝

6. And whoever strives in the path of Allah only strives for himself [10] Indeed, Allah is independent of the worlds..

10 In this effort all types of worship are included i.e. monetary and physical. Thus you yourselves will receive the rewards of your worship. There is no benefit for Allah Almighty in it. Then from this verse one cannot reject the concept of Iesaale Sawaab i.e. conveying the rewards of one's good acts for the departed souls. It is for this reason that Allah Almighty 's unconcern is mentioned here.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَ لَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ۝

7.and those who have belived and have done good deeds, we shall necessarily remove their evils11,and shall necessarily recompense them for the best work with their doing.[12]

11 From this we learn that some good deeds become the atonement for some sins, just as some sins destroy some good deeds. Says Allah Almighty *"Lest your good deeds become in vain while you are unaware"* (S49 V2). And it is further stated *"No doubt, good deeds obliterate evil deeds"* (S11 V114)

12 From this, emerge two issues

1 There will be two benefits from faith and good deeds, one is the forgiveness of the sins, while the other is the receiving of rewards.

2. No one will receive reward according to his good deeds, but far in excess to the deeds. Allah Almighty will not be rewarding us by looking at us but He will be rewarding us according to His Exalted Status.

وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَ اِنْ جَاهَدٰكَ لِتُشْرِكَ بِیْ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَیَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۸﴾

8. We have insisted on man [13] to be kind towards parents [14]. And if they strive to make you associate with me of which you have no knowledge [15], then obey them not. 16 to Me is your return, then I will inform you, what you used to do. [17]

13. This verse was revealed regarding Hazrat Sa'ad bin Abi Waqqas (May Allah be pleased with him). He was extremely obedient to his mother. When he accepted faith his mother told him to give up Islam or she would not eat and drink nor sit in a place of shade. I will die due to hunger and thirst and you will be responsible for my death. Saying this, she gave up eating and drinking and sat in the heat. She remained like this for 24 hours in which time she became very weak. At this the son said Oh mother even if you possessed hundred lives and you were to sacrifice all, one by one, I will still not give up my faith. When the mother become totally despondent, she resumed eating and drinking. This verse was revealed on that occasion (*Khazainul Irfaan*).

14. This tells us that the children must execute parental rights even if they are infidels. We further learn that rights due by the son are acknowledged by every nation of the world. For this reason "*We have insisted on man*" has been stated here. We further understand that in matters of religious issues there is no consideration for family as can be seen from this verse. Thus one cannot give up Salaah or fasting on the instruction of the parents.

15. By polytheism is meant absolute infidelity i.e. do not commit infidelity because your parents say so. When there is no consideration for parents in matters of infidelity, then what about others?

16. Do not give up faith nor obligatory worship on the instruction of your parents. Optional worship can be given up at the insistence of the mother. Likewise, you cannot undertake the journey for optional Hajj without the permission of the parents. From this we learn that there is no Taqleed (emulation) in matters of Faith.

17. This verse serves as a proof for the previous verse that since you have to return to Allah Almighty, it is therefore obligatory upon you not to displease Him in order to please another person.

وَ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِی الصّٰلِحِیْنَ ﴿۹﴾

9. And those who have believed and have done good works, necessarily we shall admit them among the righteous.[18]

18. This means if Allah Almighty pleases, the resurrection of the pious will be with the Prophets, the Saints and the Martyrs. Here the pious denote Prophets and Saints, while by *'those who do good deeds'* is meant believers in general. Thus, there can be no objection raised at the verse because what does it mean to include those who do good deeds themselves with the pious. From this we understand that those who want to seek the companionship of the pious should do good deeds. There companionship will not be obtained through just link or connection, but through good deeds.

وَ مِنَ النَّاسِ مَنْ یَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَاۤ

10. And there are some persons who say, 'we have believed in Allah, then

اُوۡذِیَ فِی اللّٰہِ جَعَلَ فِتۡنَۃَ النَّاسِ کَعَذَابِ اللّٰہِ ؕ وَ لَئِنۡ جَآءَ نَصۡرٌ مِّنۡ رَّبِّکَ لَیَقُوۡلُنَّ اِنَّا کُنَّا مَعَکُمۡ ؕ اَوَ لَیۡسَ اللّٰہُ بِاَعۡلَمَ بِمَا فِیۡ صُدُوۡرِ الۡعٰلَمِیۡنَ ﴿۱۰﴾

when they are meted with any affliction in the way of Allah, they regard the persecution of the people as equal [19] to the torment of Allah. And if help comes from your Lord [20] then they shall surly say, 'We were with you' [21] Does Allah not know well what is in the hearts of the people of entire world? [22]

19 This means just as the believers give up sins due to fear of Allah Almighty, the weak persons, too, give up their faith through fear of the tortures of the infidels. These are hypocrites, or weak believers. The first meaning has greater strength because this verse is Makkan, while the hypocrites were in the sacred city of Madina, not in Makkah. Or it is a future prophecy.

20. This means victory, spoils of war, or worldly wealth, etc.

21. This means we, too, recite the Kalima and perform deeds like you.

22. This means you are not with the believers because there is no faith in your hearts. This tells us that only the sincere association is worthy of credence, not just physical staying together. Abu Jahl was far from the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Uwais was very near to him, yet outwardly, the situation was different.

وَ لَیَعۡلَمَنَّ اللّٰہُ الَّذِیۡنَ اٰمَنُوۡا وَ لَیَعۡلَمَنَّ الۡمُنٰفِقِیۡنَ ﴿۱۱﴾

11. And surly Allah will disclose the believers [23] and will surly disclose the hypocrites.

23 Here the word *'knowledge'* signifies to give information. Otherwise Allah Almighty at all times is All-Knowing and Omniscient. From this we learn that Allah Almighty had given the information to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the believers about the hypocrites. Whoever says that the Holy Prophet was not aware of the believers and the hypocrites is either ignorant about this verse or is rejecting it. Because to make it known is to reveal it in the world.

وَ قَالَ الَّذِیۡنَ کَفَرُوۡا لِلَّذِیۡنَ اٰمَنُوا اتَّبِعُوۡا سَبِیۡلَنَا وَ لۡنَحۡمِلۡ خَطٰیٰکُمۡ ؕ وَ مَا ہُمۡ بِحٰمِلِیۡنَ مِنۡ خَطٰیٰہُمۡ مِّنۡ شَیۡءٍ ؕ اِنَّہُمۡ لَکٰذِبُوۡنَ ﴿۱۲﴾

12. And the infidels said to the Muslim's, ' follow our path [24] and we shall bear your sins'. Whereas they shall not bear anything out of their sins. [25] Undoubtedly, they are liars.

24 The infidels of Makkah had told the believers in general to return to the religion of their forefathers. If there is any punishment for doing this, we will bear it, but will not let you get the punishment. In response to it, this blessed verse was revealed in which their nonsensical prattle is beautifully refuted.

25. This means they will not bear it out of their own free will. However, burden of their subordinates would be placed on them. This is being mentioned in *"They shall surely bear their burden"* (S29:V13) or it could mean that

they will not bear the burden of others in this way that the actual sinner would become free of their sins completely.

13 And undoubtedly, they shall surely bear their burdens, [26] and along with their own burdens other burdens. And they shall be ugly questioned on the Day of resurrection concerning that which they used to devise falsely.[27]

وَ لَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ وَ لَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ﴿۱۳﴾

26. This means they will be bearing the burden of their sins whom they had led astray. It is stated in the Hadith Shareef that anyone who had introduced a new way in Islam, then the introducer would bear the burden of all the sinners until the Day of Judgement, while the burden of the sinners would not be lightened.

27. This means they would be punished for this nonsensical talk of theirs which was uttered by them i.e. we would bear your burden, because this is adding a lie to Allah Almighty which is an infidelity. It should be remembered that this asking of Allah Almighty from the people is for the purpose of censure and not on account of His lack of information.

SECTION 2

14.And undoubtedly, we sent Nuh towards his people [28], then he stayed among them there he stayed for a thousand years [29] less fifty years. Then the Deluge over took them and they were oppressors.

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ط فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿۱۴﴾

28. The name of Hazrat Nooh (on whom be peace) was either Shareef Abdul Ghaffar or Yashkar or Shaakir. He gained the title of Nooh due to his excessive weeping out of fear of Allah Almighty. He was born sixteen hundred and forty two years after the advent of Hazrat Adam (on whom be peace) on the outskirts of Iraq. He was blessed with prophethood at the age of forty. He preached for nine hundred and fifty years. After the destruction of the infidels he lived for several hundred years. His blessed grave is found in a place called Kurk, a territory of Syria. This servant (the author) has visited it (*Tafseer Roohul Ma'ani*). He was the Prophet for all the people inhabiting the earth.

29. His period of propogation is nine hundred and fifty years and not his age. His full age was fourteen hundred years.

15. Then We saved him 30 And those in the ark, and made the Ark a sign for the entire world. 31

فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَ جَعَلْنٰهَآ اٰيَةً لِّلْعٰلَمِيْنَ ﴿۱۵﴾

30. The total believers were eighty including his family members. Through this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is comforted that he should not be saddened by the obstinacy of the Makkans. Observe after such a long period of propagation of Hazrat Nooh (On whom be peace), only a few people accepted faith.

31. By this is meant that the Ark of Hazrat Nooh (On whom be peace) remained until the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on Mt Jody, although there is a gap of three thousand nine hundred and seventy four years between Hazrat Nooh (On whom be peace) and our Holy Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Bayaan*) It should be remembered that all the remaining members of the Ark died without any children. Only the progeny of Hazrat Nooh (On whom be peace) continued to spread. For this reason his title is Adam II and chief of Prophets due to his very long age.

16. And sent Ibrahim [32] when he said to his people, ' worship Allah [33], and fear Him'. There is good for you in it if you would have known.

وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَ اتَّقُوْهُ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۶﴾

32. Remind the people. From it we learn that to read, hear and learn the incidents of the pious people is an act of worship like Salaah and Fasting, because this is a means of obtaining piety.

33. His people are from Baabil and include Namrood as well. To worship means to declare faith or to engage in worship after declaring faith because worshipping is not obligatory upon the infidels.

17 you indeed worship idols [34] besides Allah and you fabricate pure lie[35]. Undoubtedly, those whom you worship besides Allah have no Power to provide for you [36], , then seek your provision from Allah [37] and worship Him[38] and be grateful to him . You are to return towards Him

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَّ تَخْلُقُوْنَ اِفْكًا ؕ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَ اعْبُدُوْهُ وَ اشْكُرُوْا لَهٗ ؕ اِلَيْهِ تُرْجَعُوْنَ ﴿۱۷﴾

34. These people were worshipping Namrood, his photos, idols made in his name, stars, moon and the sun. It should be remembered that *SANAM* is that idol which is carved in human form from wood, stones and minerals like gold, silver, iron, etc while *WATHAN* is a general form both in human shape or in any other form, whether just a statue or a mere photograph (*Tafseer Roohul Bayaan*)

35. This means you are worshipping idols made from your own hands and making them partners of Allah Almighty. From this verse we learn that the word *KHALAQA* denotes to make or to fabricate. Here the word *TAKHLUQOON*, too, denotes to fabricate, to make. Thus, when Hazrat Iesa (On whom be peace) says *AKHLOQOO LAKUM* and Allah Almighty's saying *AHSANOOL KHALIQEEN* the meaning taken should be to shape, to design, to invent, etc.

36. In your beliefs as well, because these people were not accepting these idols as creators and sustainers, but worshipping them as their mediators only. Therefore, they did not reply to Hazrat Ebrahim (On whom be peace) that these were the lords of their sustenance. From this we learn that to accept someone as the servant of Allah Almighty, but make him in some ways to be equal to Allah Almighty, too, is an act of polytheism. To glean full details about polytheism refer to the book *ILMUL QUR'AAN* - The Knowledge of Qur'aan.

37. By declaring faith in Him, and obeying and worshipping Him. This teaches us that faith and worship are blessings and a means of obtaining bounty in one's sustenance.

38. It should be remembered that true thanks is for Allah Almighty, while worldly thanks is for other benefactors. Says Allah

Almighty "*That give thanks to Me and to your parents*" (S31:V14). But worship cannot be for anyone besides Allah Almighty, because worship is a true act and there can be no room metaphorical deity. for an outward appearance in it. Thus, besides Allah Almighty there is no apparent or original worship.

18. And if you belie [39] then many of the people have already belied before you. And the Messenger is not responsible but to deliver the message manifestly. [40]

وَ اِنْ تُكَذِّبُوْا فَقَدْ كَذَّبَ اُمَمٌ مِّنْ قَبْلِكُمْ ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۱۸﴾

39. Like the people of Hazrat Nooh, Saleh and Hud (On them be peace) and what end they had met. You are aware of that too. It seems that these people had some knowledge of the historical events.

40. And I had fulfilled this obligation. Thus your guidance therefore, is not my responsibility. Hence accept faith for your own good and not for my benefit.

19. And have they not seen, how Allah originates creation [41]. Then He will reproduce it? Undoubtedly, it is easy for Allah. [42]

اَوَ لَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۱۹﴾

41. First He distorts the seed in the soil by letting it perish in it. Thereafter, He sprouts a sapling from it. Likewise, He will disintegrate your body in the sand and will resurrect you in the Hereafter. In this very way the sperm is made into congealed blood, which is then made into a lump of flesh which is then given shape and form.

42. This is the result of the first statement, i.e. you should deduce this from it, because no one has seen the resurrection that would be taking place. Or, by seeing is meant to ponder and not merely seeing through the eyes. If you look at it in this manner then its meaning would become quite obvious.

20. Say you, 'travel in the earth, [43] then see, how Allah makes first, then Allah up brings the second growth [44]. Undoubtedly Allah can do everything

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۲۰﴾ۚ

43. This tells us that travelling for the purpose of visualising the creative power of Allah Almighty; by looking at the wonders in the sea, the mountains and in the earth; is an act of worship as this is the means of obtaining His mystical knowledge.

44. This means since you have understood that the Creator and Inventor of everything is Allah Almighty, then you should believe this, too, with certainty that He is the giver of a second life as well because renewal is far easier than creation. Hence, there is no inconsistency in the verse.

21. He torments whom he pleases [45] and shows mercy on whom He

يُعَذِّبُ مَنْ يَّشَآءُ وَ يَرْحَمُ مَنْ يَّشَآءُ ۚ

وَاِلَيْهِ تُقْلَبُوْنَ﴿۲۱﴾

pleases, and you are to return only to him.

45 This means that He can punish any sinful believer and forgive anyone out of His Mercy. In this is included the forgiveness of the Prophets as well as those whose salvation has been promised. Likewise, the infidels are not included herein, because the punishment of the pious and the forgiveness of the infidels is absolutely impossible. Thus, this verse cannot be used as a proof for the possibility of Allah telling a lie, because no mention is made here of a possibility. However, mention is made here of an occurence, and such a meaning will make the occurence of a lie by Allah Almighty (May Allah forbid) a possibility. The next verse acknowledges the above.

وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ۫ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ﴿۲۲﴾

22. And neither you can get out of the hold in the earth and nor in the heaven.[46] and neither you have any friend on need and nor any helper save Allah[47].

46 This means even due to some impossible means you reach the sky you will not be able to save yourself from Him. Or it means that the inmates of the heavens and the earth are not out of His control.

47 Verses like these are addressed to the infidels stating that you infidels have no helpers. The commentary of it is the following verse *"And the unjust have no helpers"* (S2:V270). Or, it could mean if you oppose Allah Almighty you will have no helper. The believers have many helpers from Allah Almighty. Says Allah Almighty: *"Undoubtedly, Allah is your friend and His Messenger"* (S5:V55). No work in the world can be done without a helper. The same will be the case in the Hereafter. The world is a sample of the Hereafter.

SECTION 3

وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَ لِقَآئِهٖۤ اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ وَ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ﴿۲۳﴾

23. And those who believed not[48] in My signs and meeting with Me, It is they who have no hope of My mercy and for them is the painful torment.[49]

48 They did so by rejecting the Qur'aan and the Hereafter.

49 This means the infidels, the rejectors of the Day of Judgement, despair of the mercy of Allah Almighty. They do not believe in any reward for their pious deeds. Since they reject existence of Paradise, and the Day of Judgement, then how will they acknowledge divine Mercy and reward? This blessed verse is regarding the infidels who believe that after death, both the body and soul perish, therefore they do not accept reward. The polytheists of India do acknowledge reward for one's deed's, but through others in this world. This tells us that the worst form of despair is infidelity and that infidels are full of despair. They will be punished severely on account of their despondency.

فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ؕ

24. Then his people could answer nothing but that they then Allah rescued him[50] from the fire[51],

إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۲۴﴾

undoubtedly, in it surely are signs for the believers.[52]

50. By throwing alive in the fire. It should be remembered that it is forbidden in Islam to burn a living thing. The leaders of those people told this to their followers. From this we learn that the one who is defeated becomes ready to fight, he does not reply verbally. This is a proof of helplessness or being powerless.

51. Here part of the passage is concealed , i.e. they hurled Hazrat Ebrahim (On whom be peace) into the raging fire but We made this fire into a garden of unexpected relief to save him. Allah Almighty be praised! Other verses are a commentary of this verse.

52.Because the cooling of such a huge raging fire in an instant and its instant transformation into a garden in a wink undoubtedly reveals the absolute power of Allah Almighty, but only for the believer.

وَقَالَ اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللّٰهِ اَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَّيَلْعَنُ بَعْضُكُمْ بَعْضًا ۫ وَّ مَاْوٰىكُمُ النَّارُ وَ مَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿۲۵﴾

25. And Ibrahim said. ' You have indeed taken besides Allah these idols with which your friendship is within the span of the life of the world' [53]**. Then on the day of resurrection you will deny each other** [54] **and will curse each other** [55] **And the abode of you all is the Hell** [56] **and you will have no helper.**[57]

53. This means your friendship with these deities is temporary, for afterwards you will become their enemies. This tells us that the friendship which the believer has with Allah Almighty increases after death, not decreases. The mutual friendship of polytheists is of a temporary nature, which after their death will turn into enmity. This tells us that the friendship between believers do not end with death, but they become stronger and will be of benefit for them in the Hereafter.

54. This tells us that in the Hereafter worldly friendship will end, but friendship based on faith will continue. Says Allah Almighty: "*Fast friends shall be foes to one another on that day, but the God-fearing*" (S43:V67).55.This means the idols or the idol-worshippers, on the idols or some polytheists on some.

56. Neither the idols nor of the idol - worshippers. The idols will go to inflict punishment and the idol worshipper will go to receive punishment in Hell.

57. Neither these idols nor your leaders, because they themselves would be seized. And when Hazrat Ebrahim (On whom be peace) emerged safely from the fire, they were powerless at seeing this miracle.

فَاٰمَنَ لَهٗ لُوْطٌ ۘ وَ قَالَ اِنِّيْ مُهَاجِرٌ اِلٰى رَبِّيْ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۶﴾

26. Then Lut believed him 58. And Ibrahim said, ' I MIGRATE TOWARDS MY Lord' [59]**. Undoubtedly, He is the Mighty and the Wise** [60]**.**

58. Hazrat Lut (On whom be peace) was either the cousin or nephew of Hazrat Ebrahim (On whom be peace) (*Tafseer Roohul Bayaan*) and the son of Baraan. Hazrat Lut (On whom be peace) was the very first person to declare faith in Hazrat Ebrahim (On whom be peace).

i.e. Faith in terms of Shariah otherwise, the first person really to believe in him,before he began the prophetic mission was his mother. This is also the case of Hazrat Khadija (May Allah be pleased with her) who was indeed the first person to acknowledge the prophethood of our Holy Prophet صلی اللہ علیہ وآلہٖ وسلم after he was bestowed formal prophethood in the Cave of Hira, while Hazrat Abu Bakr (May Allah be pleased with him) enjoys the honour of being the first person to accept Islam after the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم began the propagation of Islam.

59. Thus he migrated from Iraq to Syria with Hazrat Lut (On whom be peace) and Bibi Sarah. From this, emerge two issues:

1. Migration is Sunnah of the Prophets.
2. To go to that land where there is no restriction in the worship of Allah Almighty, is in reality going to Allah Almighty. This does not mean that Allah is not at the place from where a person is migrating, and that Allah Almighty is there where a person is migrating to.

60. Hence there are thousands of wisdoms associated with this migration.

27. And We bestowed him Ishaaq and Ya'qub [61] and we put prophethood, and the Book [62] in his offspring, and We gave[63] him his reward in the world. And undoubtedly, in the Hereafter, he is amongst those who are worthy of Our proximity [64].

وَوَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ وَ جَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَ الْكِتٰبَ وَ اٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَ اِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۲۷﴾

61. From the womb of Bibi Sara came Hazrat Ishaaq (On whom be peace) and from the loins of Hazrat Ishaaq (On whom be peace) was Hazrat Yaqoob (On whom be peace). Because the birth of both these pious persons took place during the time when he was very old, he has been mentioned here in a special way. Otherwise, Hazrat Ismail, Madyan and Madaain are also his sons.

62. From this we learn that after Hazrat Ebrahim (On whom be peace), prophethood had been perpetuated from his progeny only. Hence Mirza Qadyani can never be a prophet because he is not from the progeny of Hazrat Ebrahim (On whom be peace). We further learn that to be the children of the pious, too, is a bounty from Allah Almighty, when they are believers. It is stated in *SAWAAIQ MUHARRAQAH* by Ibn Hajr until the Day of Judgement all *Qutbul Aqtaab* will be Sayyeds. The status is specifically bestowed on the progeny of the Holy Prophet by Allah Almighty. Hazrat Ghause Paak (May Allah be pleased with him) is Hassani and Hussaini Sayyed.

63. By granting them pure and pious children, prophethood was made a speciality from his progeny. He made their remembrance among every religion an act of blessing until the Day of Judgement. He established firmly their way of life. He included their names with the name of our beloved Prophet صلی اللہ علیہ وآلہٖ وسلم in Salaah in Daroode Ebrahim, and above everything else, he created Hazrat Muhammad Mustapha صلی اللہ علیہ وآلہٖ وسلم from his progeny and He perpetuated for posterity his customs in Hajj.

64. He will be from enterprising and resolute Prophets.

28.and when Lut said to his people [65], 'Undoubtedly you commit indecency which none among the entire

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۫ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ

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world has done before you [66].

66. This tells us that nobody committed sodomy before the people of Hazrat Lut (On whom be peace). No animal did this disgusting deed. A sodomist is worse than an animal. This has been called indecent because every intelligent person is aware of its obscenity.

65. This means the people whose Prophet he was, were told because Hazrat Lut (On whom be peace) was neither from the family of that people nor from their country. He had come from Iraq while these people were from Syrian territory. There are many meanings attached with the word *QAUM.*

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَ تَقْطَعُوْنَ السَّبِیْلَ ۙ۬ وَ تَاْتُوْنَ فِیْ نَادِیْكُمُ الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِیْنَ ﴿۲۹﴾

29. Do you commit unnatural with males and cut off the ways [67]; and commit evil deeds in your assembly [68]! Then his people's answer was nothing, but that they said, 'bring upon us the torment of Allah if you are truthful [69].

67. By looting the possession of the travellers, or you behave badly with the travellers. For this reason, travellers gave up passing through these places. Or you are destroying your off-spring because a sodomist, eventually, is of no use to a woman (*Tafseer Roohul Bayaan*).

68. To use offensive language, to whistle, to drink alcohol, to mock at one another. This tells us that even infidels are duty bound to observe the good conduct in matter of friendship because an Islamic governor can punish them for infringing its rights.

69. This means these ways of ours are good. If they are evil let there be punishment for them. They had said all this in a mocking way.

قَالَ رَبِّ انْصُرْنِیْ عَلَى الْقَوْمِ الْمُفْسِدِیْنَ ﴿۳۰﴾ ع

30. He submitted, 'O my Lord, help me against these mischievous people [70].

70. This means let punishment descend upon these people, let them be destroyed. Destruction of the infidels is the help of the believers. Allah Almighty destroyed them through the angels. This tells us that the help of Allah Almighty's servants is in reality help of Allah Almighty. These sages are the reflection of Allah's powers.

SECTION: 4

وَ لَمَّا جَآءَتْ رُسُلُنَاۤ اِبْرٰهِیْمَ بِالْبُشْرٰى ۙ قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلِ هٰذِهِ الْقَرْیَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِیْنَ ﴿۳۱﴾

31. When our angels [71] came to Ibrahim with glad tidings [72]. They said, 'We shall surely destroy [73] the people of this city'. Undoubtedly, its inhabitants are oppressors [74].

71. Hazrat Jibraeel (On whom be peace) and some angels with him.

72. Of the noble birth of Hazrat Ishaaq (On whom be peace) and his son Hazrat Yaqoob (On whom be peace). From this we learn to convey the glad tidings of the birth of a

Prophet is the way of life of the angels. This is the very objective of Meelad Shareef as well. We further learn that a pious son is a great bounty from Allah Almighty for which it is very important to express gratitude to Allah Almighty.

73. This means to the dwellers in Sudoom where Hazrat Lut (On whom be peace) was sent as a prophet.

74. This tells us that due to the evil doings of the human beings punishment is sent upon the other creations, animals, etc. of that territory.

32. He said, ' in it indeed is Lut [75]. The angels said, 'we know well [76] who is in it, we shall surely deliver him [77] and his family but his wife, she is among those who remain behind [78].

قَالَ اِنَّ فِيْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِيْهَا ٝ لَنُنَجِّيَنَّهٗ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ٭ۡ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۳۲﴾

75. While the Prophet is there in their midst, no punishment comes to the infidels. It is for this reason that he asked with astonishment that Prophets dwell there, so how will punishment come there? The reply he received was that they would be separated from there prior to the punishment. In short, he did not intercede for the infidels.

76. This is an excellent translation because *A-LAMO* does not mean that we know more than you. The knowledge of angels is not more than that of a Prophet. Thus knowledge is not superior in comparison to Hazrat Ebrahim (On whom be peace).

77. This tells us that deeds of Allah Almighty can be linked to His special servants. Observe, to grant salvation is the work of Allah Almighty, yet the angels have said that we will grant salvation. Thus you can say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم provides salvation from the fire of Hell. He provides Paradise, he grants relief from difficulties and hardships. Hazrat Rabiah had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم, "*I seek from you Paradise.*"

78. From this we learn that angels are aware of the end i.e. the manner of death, of each person i.e. who will die a believer and who will die an infidel. Who will die where and in what manner. Then it cannot be polytheism to accept such knowledge being possessed by Prophets and saints.

33. And when our angels came to Lut [79] their coming became unpleasant to him and on account of them his heart was stratitenea [80], but they said, fear [81] not and nor grieve, undoubtedly, we shall deliver you and your family [82] but your wife, she is among those who remain behind [83].

وَ لَمَّاۤ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالُوْا لَا تَخَفْ وَ لَا تَحْزَنْ ٝ اِنَّا مُنَجُّوْكَ وَ اَهْلَكَ اِلَّا امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۳۳﴾

79. They reached there in the form of handsome boys so that the culprits could be caught in the act of crime.

80. Not because of the arrival of the guests, but because of considering the wickedness of his people of how he would be protecting his guests. This tells us that the protection and respect of the guests is the responsibility of the host. From this we learn that sometimes a Prophet does not recognize an angel. However, when this angel comes with a revelation, it is imperative for the Prophet to recognize him. Otherwise revelation will not remain binding and categorical.

81. This means do not be afraid of the people, do not be saddened over us because we are not human beings, but we are angels.

82. To provide salvation is the work of Allah Almighty, yet the angels had said that we will provide salvation.
83. His wife will remain behind in that place and will be destroyed with infidels and die on infidelity. From, this emerge few issues:
1. Allah Almighty has given knowledge of the unseen to the angels. They know when, where and in what manner a person would experience death.
2. An infidel does not derive blessings from the company of the Prophets, it is thus useless for an infidel woman to be the wife of a Prophet.
3. Any person who has love for another person, he will be with that person. The wife of Hazrat Lut (On whom be peace) loved the infidels, she was thus destroyed with them.

34. Undoubtedly, we are going to bring down upon the people of this city a torment [84] from the heavens, the recompense of their disobedience.

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾

84. To send down punishment is the work of Allah Almighty, but it is linked to the angels.

35. And undoubtedly, We have left remained from it a bright sign for a people who understand [85].

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾

85. Thus fountains of black water began to flow there whose heavy stench was smelt from far. The stones which fell upon them had the names of those people written on them. Those stones remained in existence for a long time. The noble Companions of the Holy Prophet صلى الله عليه وآله وسلم had seen them (*Tafseer Roohul Bayaan*). Their ruined homes did not remain because the layer of that land was turned over. Because only those who possess religious intelligence can benefit from these symbols, therefore mention has been made of them. By intelligence is meant religious intelligence which can guide towards truth leading to faith, not that intelligence which leads to the invention of guns and cannons as well as aeroplanes.

36. And to Madian We sent their compatriot Shoaib [86], then he said, 'O my people, worship Allah, and hope [87] for the last day, and wander not spreading mischief in the land' [88].

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْءَاخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾

86. This means Hazrat Shuaib (On whom be peace) did not come from another place to become a Prophet here. He was from the same people, of the same family lineage and the same country. This does not mean it is permissible for the people to address him as a brother.
87. This tells us that the Day of Judgement for a believer is one of hope, but to the infidel it is one of fear. The meaning of the verse is accept faith and prepare for it.
88. Do not spread mischief in the land through infidelity and weighing less because they are the cause of the coming of Divine punishment.

فَكَذَّبُوْهُ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۳۷﴾

37. Then they belied him [89], therefore the earth quake over took them, then in the morning they remained lying prostrated [90].

89 This tells us that without belying the Prophets and being disobedient to them, Divine punishment does not come down, no matter how much disobedience is shown to Allah Almighty. Says Allah Almighty, *"And We are not to torment until We have sent a messenger"* (S17:V15). It should be remembered that the people of Hazrat Shuaib(On whom be peace) were given the punishment of a loud scream which became like an earth tremor from which the hearts of the people sank with shock. Thus, in this verse and the following verse: *"Then a roaring cry overtook at sunrise"* (S15:V73), there is no inconsistency.

90. First Hazrat Jibraeel (On whom be peace) gave a roaring cry on them which resulted in the earthquake and all those people perished. Thus, this verse is not inconsistent with the verse in which mention is made of a roaring cry.

وَ عَادًا وَّ ثَمُوْدَا۠ وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ ۫ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ وَ كَانُوْا مُسْتَبْصِرِيْنَ ﴿۳۸﴾

38. And destroyed Aad and Thamud and you have already known their dwellings [91], and the Devil (Satan) make their work appear fair-seeming [92] to them and kept them back from the path though they could see clearly [93].

91 Because you see these territories during your travels.

92 From this we learn that it is an act of kufr and the work of a devil to regard evil as good. It should be remembered that even the devil does not regard evil deeds as good, but does them to show people. He is not a polytheist himself, but makes people, to be polytheists.

93 This means that the people of Thamood and Aad were intelligent, but in matters of religion, they did not use their intelligence. They used their entire intelligence in worldly matters. This tells us that the correct utility of intelligence is religion.

وَقَارُوْنَ وَ فِرْعَوْنَ وَهَامٰنَ ۫ وَلَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَ مَا كَانُوْا سٰبِقِيْنَ ﴿۳۹﴾

39. And Quaroon [94], and Firawn and Haman [95] (We destroyed). And undoubtedly, Musa came to them with bright signs, then they showed haughtiness in the land [96], and they could not outstrip Us [97].

94 This tells us that the infidelity of a person who rejects one aspect of religion is equal to a person who rejects every aspect of religion. Here, Allah Almighty has menitoned Qaroon, who had only rejected Zakaat, with Hamaan and Pharoah who had rejected all religious injunctions i.e. Tauheed (Oneness of Allah Almighty), Prophethood, etc. Therefore,

Hazrat Abu Bakr Siddique (May Allah be pleased with him) declared war on those who had rejected the institution of Zakaat and pardoned them after they had repented. He had declared war on Musailama the Liar, and his followers because they had become apostates by accepting Musailama as a prophet.

95. Here, mention of Qaroon is preceded because he was of noble descent, and a relative of Hazrat Moosa (On whom be peace). From this we learn that geneological and family respect will not be able to save a person from punishment, if your deeds are not good. The purpose of this was to explain to the Quraish that do not be proud of being the descendants of Hazrat Ebrahim (On whom be peace), if you want salvation, then accept Islam.

96. Hamaan and Pharoah did this by rejecting faith, and Qaroon by rejecting the payment of Zakaat. Thus, there is no inconsistency in the verse.

97. This means He seized everyone from the infidel nations. Here not only these above mentioned three are meant, as can be understood from the following verse.

40. Then We seized each of them on account of his sin [98], then as to some of them We sent the storm of stoning, and as to some of them, a roaring blast overtook them and as to some of them We buried in the earth and as to some of them, We drowned [99]. And it was not befitting to the Dignity of Allah that He would have oppressed them, yes they themselves oppressed their souls [100].

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَ مِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَ مِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَ مَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۰﴾

98. This means that no one was caught through the infidelity of another person, but due to his own infidelity. For this reason believers were moved out from all these places then punishment was sent upon them. It should be remembered that the minor children of the infidels were destroyed by remaining with their parents. Thus, there can be no objection raised at the verse that for what sins were their minor children being punished. Like these children, the animals in these places, too, were destroyed due to these infidels. It should be remembered, that punishment in the world descends upon some innocent people because of the sinners. The weavil ,too, is crushed with the wheat. However, in the Hereafter sinners like us would be pardoned through the blessings of the pious, but the innocent will not be punished due to evil doers. Every person will be punished for his own sins.

99. Thus, stones fell upon the people of Lut , roaring cries destroyed the people of Thamood, Qaroon was sunk in the ground and the people of Nooh were drowned. One should take a lesson from these incidents.

100. This means that We did not send these punishments on them without reason. In fact, through their own evil deeds they invited these like a person calls for his death by committing suicide. It should be remembered that an infidel and an evil doer oppress others, while oppressing himself would mean to spend unlawfully from the wealth of others, or deprive someone of his rights. Our souls are the property of Allah Almighty and these souls have rights over us. Thus a criminal commits a crime by unlawfully utilising the property of Allah Almighty, thereby depriving the soul of its rights. Thus, from every point of view such a person is an oppressor.

41. The examples of those who have made guardians other than Allah,

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ

اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۴۱﴾

like the spider [101]. She has made [102] a house of cobweb. And undoubtedly, the frailest of all houses is the house of the spider [103]. What a good thing it would have been if they knew [104]

101 They made the enemies of Allah Almighty their friends and these are friends besides Allah. His friends are the Saints. Says Allah Almighty "*And the supporters of the infidels are the devils, and they bring them forth from light towards darkness*" (S2:V257). Accepting the Saints as friends of Allah Almighty is a pillar of our faith or, here the Friend could mean the true Master, and the true Being worthy of worship.

102 This means it is like the web of the spider, which cannot ward off the cold, or stop the flow of dust. In appearance it is well spread out, but in reality it is nothing. If your finger were to touch it, it breaks. Similar is the condition of the religion of the infidels. It is just an outward show, in reality it is nothing.

103 It neither has foundation nor any walls, nor a ceiling or anything concrete.

104 The infidels of Arabia would worship the idols in times of comfort, but under difficult conditions they would call upon Allah Almighty only and seek help from Him, as if these idols by themselves could not be of assistance to them under adverse conditions. But they did not think about this i.e. just as they were calling upon Him in their times of difficulties, they should have done so in their times of comfort as well. Here complaint is made about this. Our seeking of police help during difficulties or seeking the help of Saints and Prophets to ward off calamities is not included in this, because we take them as those reflecting the removal of difficulties and providers of assistance by Allah Almighty. This seeking of help is not polytheism. If a sinful believer goes to the mazaar of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to seek forgiveness through him, it cannot be regarded as polytheism. Moulana Jami states "*Oh Messenger of Allah, though I am totally insignificant and my sins are huge as a mountain, I have come to your court to seek forgiveness for them*".

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۴۲﴾

42. Allah knows whatever they worship [105] besides Allah. And He it is the Mighty, the Wise [106].

105 In the verses like these some Ulama of Deoband translate the word *YADOON* to mean '*to call*' and say to call *YA RASOOLULLAH* and *YA GHAUS* as Shirk (polytheism). Yet, in their times of need they call on the wealthy, the doctors and the officers which is actually shirk. In Salaah, all read Assalamu Alaika Ayuhan Nabiyu. Here the meaning of '*YADOON*' '*to worship*' is most appropriate.

106 This means the delay in the coming of punishment on the infidels of Makkah despite their infidelity and enmity, is not due to the lack of awareness of Allah Almighty but there are many inner reasons for it, that some of these very people and some of their children would be accepting faith.

وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَاۤ اِلَّا الْعٰلِمُوْنَ ﴿۴۳﴾

43. And these examples We narrate to the people [107], and none understand them but learned.

107. These examples are not for you Oh beloved Rasool صلی اللہ علیہ وآلہ وسلم. You

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّلْمُؤْمِنِیْنَ ﴿۴۴﴾

44. Allah has made the heaven and the land with truth [108]. Undoubtedly, in it, there is sign for the Muslims [109].

108. Here, the word *'truth'* denotes One possessing Wisdom. Thus this verse is not contradicting the Hadith that besides Allah Almighty everything is false. There falsehood signified to perish.

109. Because only believers can obtain the mystical knowledge of Allah Almighty by reflecting over the creation of the heaven and the earth, therefore they have been mentioned. Otherwise, this is not a lesson for everybody.

اُتْلُ مَاۤ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَ اَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَ لَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَ اللّٰهُ یَعْلَمُ مَا تَصْنَعُوْنَ ﴿۴۵﴾

45. O beloved! Recite [110] the Book that has been revealed to you, and establish prayer [111]. Undoubtedly, the prayer forbids one from indece-ncy and evil thing [112]. And no doubt, the remembrance of Allah is the greatest [113]. And Allah knows what you do [114].

110. Recite it yourself to obtain the rewards, to understand its meaning and to raise your status. Or recite it to others so that people can learn to recite the Holy Qur'aan from you. This tells us that recitation of the Holy Qur'aan is an act of worship and its dissimination is absolutely important.

111. This means Oh My Beloved صلی اللہ علیہ وآلہ وسلم you should establish and rectify the Salaah of your followers by letting them observe you performing it so that they can imitate you. It should be remembered that both the captain and the passengers are in the ship, but the passengers are there to go to their destination while the captain is there to enable them to reach their destination. Thus, the passenger pays his fare while the captain receives a salary for their travels. In the ship of Islam both the believers and the Prophet are travelling. But, the purpose of the believers is to reach their destination and the Prophet - to guide them to their destination. We perform our Salaah to obtain our salvation, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم performed it to educate us. It is obligatory on both the follower and the Prophet صلی اللہ علیہ وآلہ وسلم, have been created possessing all the knowledge. but the nature of obligation is different.

112. Anything which is regarded bad by inference is indecent, while that which is prohibited on a religious basis is prohibited, eg. adultery and polytheism. True Salaah which is performed punctually and with utmost sincerity will certainly enable one to give up ones evil habits. These performers of Salaah who do not abstain from evil habits, do not really perform their Salaah in the true sense of the word. The hypocrites, the present day Qadyanis, etc. do appear to be very punctual with their Salaah, but not from abstaining from acts which are indecent and disaproved. This is because they are not performing their Salaah correctly. The true devotees say that here the letters *Alif* and *Laam* in *AL-SALAAH* are definite article and it denotes that Salaah which is established by the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. that Salaah protects the performer from all types of indecent and disaproved acts which Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم you have established in their hearts. These benefits cannot be achieved by Salaah established by us. In short, there is no inconsistency in the verse.

113 By remembrance of Allah is meant Salaah i.e. Salaah is superior to all other acts of worship. Or it could mean general remembrance of Allah Almighty, because the reward of worship is Paradise, while the reward of remembrance of Allah Almighty is Divine Remembrance. Says Allah Almighty: *"Therefore remember Me, I shall remember you"* (S2:V152). Or it could refer to the Holy Qur'aan too. If the Muslims do not object Prophet صلى الله عليه وآله وسلم i.e. the Holy Prophet is the most superior in the creation of Allah Almighty. Says Allah Almighty: *"And sent down for you an honour, the Messenger"* (S65:V9-10).

114. You will do good or bad deeds in your lifetime, in your grave or in the Hereafter.

46. and O Muslims! Dispute not with the people of the Book but in a better manner [115], except those of them who did wrong [116] and say, 'we have believed in that which has been sent down to us [117] and our god and your god is one and we have submitted before Him' [118].

وَ لَا تُجَادِلُوْۤا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِیْ هِیَ اَحْسَنُ ۗ اِلَّا الَّذِیْنَ ظَلَمُوْا مِنْهُمْ وَ قُوْلُوْۤا اٰمَنَّا بِالَّذِیْۤ اُنْزِلَ اِلَیْنَا وَ اُنْزِلَ اِلَیْكُمْ وَ اِلٰهُنَا وَ اِلٰهُكُمْ وَاحِدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ۝۴۶

115 By producing strong proofs, and by showing good conduct. From this we learn that one should refrain from using strong language, vulgar language and language of jest and mockery in a debate. We further learn that debating is an act of worship, therefore it is good to acquaint yourself with the knowledge of debate.

116 Those who trouble the believers or insult the dignity of the Holy Prophet صلى الله عليه وآله وسلم or those who become negligent in paying their Jizya (Poll tax) rebuke them and if need be declare war on them. Thus, this verse is not abrogated, but is firm.

117 Based on this order and classification emerge two issues.

1 That our faith is first on the Holy Qur'aan then on the other heavenly books. In fact, our faith on these books is because this has been ordered by the Holy Qur'aan.

2 Our faith and action are on the Holy Qur'aan, while we only have faith on the other books, but not actions. The Holy Prophet had said when the People of the Book talk to you about any topic from the Taurah, do not acknowledge it's veracity nor refute it, instead of this tell them we have brought faith on the Holy Qur'aan.

118. Since the Holy Qur'aan, too, is from Allah Almighty, we believe in it as well. In it there is a hint that any person who may believe in the Taurah and Injeel, but not in the Holy Qur'aan, then such a person does not have faith in Allah Almighty, but in his own mundane desires.

47. and O beloved! In the same manner We have sent down the Book to you [119]. Then those whom we gave the Book, believe in it [120] and there are some of these persons who believe in it [121]. And no one denies Our signs but the infidels [122].

وَ كَذٰلِكَ اَنْزَلْنَاۤ اِلَیْكَ الْكِتٰبَ ؕ فَالَّذِیْنَ اٰتَیْنٰهُمُ الْكِتٰبَ یُؤْمِنُوْنَ بِهٖ ۚ وَ مِنْ هٰۤؤُلَآءِ مَنْ یُّؤْمِنُ بِهٖ ؕ وَ مَا یَجْحَدُ بِاٰیٰتِنَاۤ اِلَّا الْكٰفِرُوْنَ۝۴۷

119 This means just as I had revealed books on the previous Prophets, I have revealed about these books, then why do the People of the Book object about the revelation of the Holy Qur'aan.

120. In future, when you would be in the sacred city of Madina, because this verse is Makkan. By giving the Book is meant by bestowing the beneficial knowledge about the Book. By this is meant eminent scholars like Hazrat Abdullah ibn Salaam as well as other Jewish scholars who had accepted Islam.

121. Some people from the polytheists of Makkah too, are presently entering the fold of Islam, while in time to come, all will accept Islam.

122. By infidels is meant those stubborn infidels who were deliberately rejecting the Holy Prophet صلى الله عليه وآله وسلم merely because of envy eg. the Jewish scholars or the polytheists of Makkah.

48. And you did not recite [123] the Book before and nor you use to write down anything with your hands, in that case the followers of falsehood would have been doubted [124].

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿۴۸﴾

123. This means prior to the advent of prophethood, he could not read and invite but afterwards Allah Almighty bestowed upon him knowledge of both, reading as well as writing. Therefore, this verse is not contradicting those Ahadith from which the reading and writing of the Holy Prophet صلى الله عليه وآله وسلم is proven, like writing something at the time of the Treaty of Hudaibiyah.

124. In that the infidels of Makkah should have said that since the Holy Prophet صلى الله عليه وآله وسلم had been a learned person from before, therefore he has produced the Qur'aan on the strength of his knowledge. And the Ulama of the People of the Book would have said that among the signs written about the Final Prophet in our scriptures is that he will not be able to read and write, but he is a learned person. Thus, he is not a true Prophet (May Allah forbid). Now, that he is not an educated person, therefore nobody should have any doubts. It should be remembered that to be educated is one thing, but to be a scholar is a different thing altogether.

49. Rather it is bright signs in the breasts of those who have been given knowledge [125]. And none denies Our signs but the unjust [126].

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ﴿۴۹﴾

125. This means that this blessed Prophet is one possessing bright signs which are safe in the hearts of the People of the Book because they had prior knowledge about the Holy Prophet صلى الله عليه وآله وسلم. Ibn Abbas (May Allah be pleased with him). Or that Qur'aan is a bright sign which is protected within the hearts of Ulama and Huffaz until the Day of Judgement. Besides the Holy Qur'aan, no other book was like it in status and grandeur (*Tafseer Khazainul Irfaan*).

From this, emerge two issues:

1. The status of the Ulama and Huffaz is great because the treasures of the Holy Qur'aan are in their hearts. If any paper on which verses of the Holy Qur'aan are written is sacred, then imagine the sanctity of those hearts which are the store house of these verses. The paper on which the verses of the Qur'aan is written cannot be touched by an impure person. Likewise, the heart in which there is the Qur'aan cannot be touched by the impure devil (If Allah wills).

2. There can never be any distortion in the Holy Qur'aan because changes and distortions can take place on paper, never in the hearts.

126. The infidels of Makkah who have gone beyond the limits in their infidelity and rebellion.

وَ قَالُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَ اِنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿۵۰﴾

50. And they said, 'Why were the signs not sent down upon them from his Lord?' [127]. Say you, 'The signs are with Allah [128]. And I am indeed a clear Warner'.

127 By this is meant those miracles which were being studied by them. Otherwise, the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are more than all the Prophets of Allah Almighty.

128 The miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم fall into three categories.

1. The first are those which appear from him at all times without his control eg his blessed body was shadowless; sweet fragrance of musk and amber emanating from his blessed perspiration;

2. In the second group are those miracles over which he was given no choice like the verses of the Holy Qur'aan.

3. And miracles in the third category were performed by the Holy Prophet صلی اللہ علیہ وآلہ وسلم through his own control and choice, like making the stones recite the Kalima, the splitting of the moon, the sun that had set reappeared at his instruction. Here, miracles of the second category are mentioned.

اَوَ لَمْ يَكْفِهِمْ اَنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ اِنَّ فِىْ ذٰلِكَ لَرَحْمَةً وَّ ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۱﴾

51. Does it not suffice them that We have sent down upon you the Book [129] that is recited to them? [130]. Undoubtedly, there is a mercy and an admonition to the believers [131].

129 This means that the Holy Qur'aan is the greatest miracle of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If this miracle was not convincing to them, then they will not bring faith after seeing any other miracle requested by them and become entitled for destruction, as not accepting faith after seeing miracles of their request is a means of descent of Divine Punishment. Thus, not showing miracles requested by them,too, is a mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

130 Today as well as until the Day of Judgement. The purpose is to show that the miracles of the Prophets have remained as stories, but this Qur'aan is such a living miracle which would be seen at all times. Not believing in it is, therefore, the height of wretchedness.

131 This tells us that the Holy Qur'aan is a mercy unto the believers only i.e. special mercy while it is a general mercy for the entire creation. Like the general mercy of our Holy Prophet is for the entire creation, but a special mercy for the believers only. Says Allah Almighty: *"And We sent you, but a mercy for all worlds"*. (S21:V107). while in the other verse is said: *"To the believers is most kind and merciful"* (S9:V128).

SECTION: 6

قُلْ كَفٰى بِاللّٰهِ بَيْنِىْ وَ بَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ الَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ

52. Say you, 'Allah is sufficient as a witness [132] between me and you. He knows what is in the heavens and in the earth' [133]. And those who believed in falsehood and denied in

the existence of Allah, they are the people who are in loss [134].

أُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۵۲﴾

132. Pure is Allah Almighty! The Holy Prophet صلى الله عليه وآله وسلم is the Testifier of the Oneness (Tauheed) of Allah Almighty, and Allah Almighty is the Testifier of the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم. It should be remembered that to testify about the Ulama and the pious until the Day of Judgement is the testimony of everybody. Likewise, the appearance of the miracles through the Holy Prophet is the testimony of Allah Almighty, just like a person having a university degree, and the uniform, belt medal and badge of the officer's testify to his rank. Thus, there is no objection on the verse that Allah Almighty did not testify before us.

133. Thus the testimony of Allah Almighty is most complete and of the highest type. The extent to which the knowledge is compreh-ensive, the testimony,too, complete likewise. From this we learn that no human being can compare his knowledge to that of the Holy Prophet صلى الله عليه وآله وسلم because he is the highest testimony regarding the Oneness of Allah Almighty.

53. And they demand you to hasten the torment [135]. And if there had not been an appointed term, then most certainly the torment would have come upon them [136]. And necessarily, it shall come upon them suddenly, when they shall be unaware [137].

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَلَوْ لَاۤ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ؕ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ ﴿۵۳﴾

135. Reason for its Revelation:
People like Nazar bin Harith would mockingly say that we did not declare faith in you, yet, no stones fell upon us from heaven. In reply to them, this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

136. By this period of time either denotes Qiyamah, or their death, or the future battles and Jihad in which the infidels would be disgracefully killed. In this there is a hint that now those unseen punishment would no longer descend, which had come upon the followers of the previous Prophets, because the Holy Prophet صلى الله عليه وآله وسلم is the mercy unto the entire creation.

137. The great Sufis say that the death of a negligent person occurs suddenly even if it takes place after a long illness because he does not prepare for the Hereafter. But, the death of an intelligent believer is not sudden even if he were to die of heart failure in his sleep because he is always ready for it.

54. They demand you to hasten the torment and undoubtedly, the Hell has already surrounded the infidels [138].

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۵۴﴾ۙ

138. The revered Sufis say that infidelity, enmity and evil doings are worldly hell which has surrounded the negligent and the infidels (*Tafseer Roohul Bayaan*), just as faith and good deeds for the believers are worldly heaven. In Paradise and Hell these deeds will appear in the form of reward and punishment. However, the wrath or bounty of Allah Almighty would be something different.

55. The day when the torment will cover them from above them and from below their feet, and He will

يَوْمَ يَغْشٰهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ وَ يَقُوْلُ ذُوْقُوْا مَا

say, 'Taste what you have done' [139].

كُنْتُمْ تَعْمَلُوْنَ ﴿۵۵﴾

139 From this, emerge two issues

1 Although a sinful believer would be going to Hell, yet he will not be surrounded by punishment. His forehead, heart and parts of Sajda (prostration) will remain safe. The punishment which surrounds is the punishment of the infidel.

2 The deceased minor children of the infidels will not be sent to Hell because they did not commit evil deeds.

56. O My Bondman! Whoever has believed, no doubt, My land is spacious [140], therefore worship Me alone [141].

يٰعِبَادِیَ الَّذِيْنَ اٰمَنُوْۤا اِنَّ اَرْضِیْ وَاسِعَةٌ فَاِيَّایَ فَاعْبُدُوْنِ ﴿۵۶﴾

140 This means Oh believers of Makkah! if you are unable to worship Me openly and unhindered in Makkah due to the obstacle brought about by those infidels, then migrate from there because the earth of Allah is very spacious and move to those places where you would be able to worship Allah Almighty unhindered and in total freedom. That is the complete migration which is for the freedom of worship of Allah Almighty and not for just physical protection and comfort.

141 From this we learn that is it obligatory to migrate from that place where there is no freedom of worship. To remain there under false pretences is forbidden. This cuts the very root of deceitful piety. If Arabia had become such a place of infidelity during the Caliphate of Hazrat Abu Bakr Siddique and Hazrat Umar (May Allah be pleased with them) where Hazrat Alli (May Allah be pleased with him) had to reveal true faith, and show the original Qur'aan, or people would not have had the the power to worship Allah Almighty freely, then it was compulsory on him to migrate from there, rather than to live there under false pretence.

57. Every soul shall have a taste of death [142], and then to Us you will return.

كُلُّ نَفْسٍ ذَآىِٕقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿۵۷﴾

142 From this, emerge two issues:

1 Every living thing will experience death, whether it be human, or jinn or angels. Everything besides Allah Almighty would perish, whether living or inanimate. Therefore, the word soul is used here, while at the mention of perish, soul is not used. In fact says Allah Almighty *"Everything up on it (earth) will perish"* (S55 V26).

2 Death is for everybody, but the permanence after death is not for everyone. Prophets and Saints experience death, there-after they are granted permanent life. There-fore, the word *'taste'* is used.

58. And undoubtedly, those who have believed and did good deeds, certainly We shall aloft them in the lofty parts of Heaven, beneath it streams flow, they shall abide therein forever [143]. What an excellent reward for the good doers [144].

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۵۸﴾

143 From this we learn that there is loftiness in Paradise. The more good deeds a person has accumulated, the higher will be his status.

144 This means there is good reward for the Ulama. In this there is a hint that the

Ulama will achieve paradise through justice while some of the non-Ulama will receive it through the bounty of Allah Almighty eg. the minor children of the believers, the demented who have died without doing any good deeds, and those new converts to Islam who have died immediately after accepting Islam as well as those people who had accepted faith at the time when Laws of Shariah had not yet been revealed and died in that period.

59. Those that have preserved and rely only upon their Lord [145].

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۵۹﴾

145. Reason for its Revelation:
When the believers had been given the command to migrate from the sacred city of Makkah, some had said that where will they go and how will they go? We do not have a home anywhere nor any arrangement of boarding and lodging. Who will feed us? In response to it, this verse was revealed in which believers have been taught to put their trust in Allah Almighty.

60. And how many there are who move on the earth that they have not their provisions with them [146]; Allah provides them and you also [147]. He is the Hearing, the Knowing [148].

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۶۰﴾

146. The Ulama have stated that only three living beings collect their sustenance: the ant, the mouse and the human beings. They eat less but produce more. Besides these, no other animal accumulates sustenance, although some animals eat a great deal on a daily basis like the elephant, rhinoceros, etc.

147. This means that the amount of sustenance Providence has allocated to you will come to you without any doubt, no matter where you may be. You are not the Sustainer, Allah Almighty is the true Sustainer.

148. The Holy Prophet said if you put your full trust in Allah Almighty, you will receive your sustenance like the birds who wake up hungry in the morning, but return to their nests in the evening fully fed.

61. And if you ask them, who has made the heavens and the earth and made to serve the sun and the moon, then they will certainly say, 'Allah', then where are they going perverted? [149].

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿۶۱﴾

149. From this we learn that anyone who acknowledges the Unity and all the attributes of Allah Almighty, while rejecting the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not a believer but an infidel and a polytheist. Observe, these polytheists accepted Allah Almighty with all His attributes, yet they were polytheists. It is because they rejected the Holy Prophet (Peace be upon him). The devil believes in the Oneness of Allah Almighty, His attributes and all matters related to beliefs, yet he is an infidel and a polytheist. Why? It is due to his rejection of the light of the Holy Prophet صلی اللہ علیہ وآلہ وسلم reflected on the forehead of Hazrat Adam (On whom be peace).

62. Allah expands provision for which He will of His bondman and straitens for whom He will [150].

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۚ اِنَّ اللّٰهَ بِكُلِّ

شَيْءٍ عَلِيْمٌ ﴿۶۲﴾

Undoubtedly Allah knows everything 151.

150. This means that whomsoever He likes He makes wealthy, and whom He does not like He leaves him poor. Or it could mean he can make a single person rich when He likes, and poor when he likes. The blessed Sufis say He makes the friends poor, then He looks upon them with kindness. On the other hand, He makes the enemies wealthy, then declares His wrath upon them. The wealth of the infidel is wrath for him while the believer's poverty is a mercy for him.

151. He is fully aware about who is really worthy of becoming wealthy and who is worthy of becoming poor. Hence, do not raise objection at His choice and do not make the wealth and poverty the proof of Allah Almighty's belovedness or reprobation. The noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are poor, they are beloveds of Allah Almighty, but although Abu Jahl, etc. were wealthy they are reprobates.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۶۳﴾

63. And if you ask them, who has sent down water from the heavens and there-with revived the earth after its death. They shall certainly say, 'Allah' 152. Nay! Most of them have no wisdom 153.

152. Despite all these declarations they are polytheists because they make some servants equal to Allah Almighty. Thus, they themselves will admit on the Day of Judgement: *"When we made you equal to the Lord of the worlds"* (S26 V98). The polytheists were calling the angels the daughters of Allah Almighty, the Christians and the Jews were saying that Hazrat Iesa (On whom be peace), and Hazrat Uzair (On whom be peace) as sons of Allah Almighty.

153. That inspite of this acknowledgement, they were making some servants of Allah Almighty equal to Him. Says Allah Almighty: *"Yet the infidels ascribe equals to their Lord"* (S6:V1).

SECTION: 7

وَ مَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّ لَعِبٌ ؕ وَ اِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۶۴﴾

64. And the life of the world is nothing but sport and play 154. And undoubtedly the home of the Hereafter - necessarily, that is the true life. What a good thing it was if they knew? 155.

154. But the life of the believer is not the worldly life, this life is a means to his Hereafter. Thus he is not included in this. The world is zero to him, but the Hereafter is an object of value. If the zero remains separate it is of no consequence, but when it is joined with the numbers its value increases ten fold. The detached from the Hereafter. Hence his world is play and amusement and the world of the believer is the means for his Hereafter.

155. Anything which causes you to be negligent is called 'sport' and anything worthless and useless is called *'play' (LA'AB)*. translated they would mean amusement and

play '*HAYAWAN*' denotes that life in which there is no mortality (death) destruction or hardship. The life of the Hereafter denotes either life of the grave (*barzakh*), or that after the Qiyamah or the life of the believer in this world, because a believer annihilates his nafs through FANA FIL LAH to obtain the status of immortality with the Divine. A true believer never dies. Says Allah Almighty: "*But they are alive, although you will not understand*" (S2:V154). For this reason we recite in the Kalima: Muhammad صلی اللہ علیہ وآلہ وسلم is the Messenger of Allah Almighty. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not alive then it would have been said he was the Messenger of Allah. When the Kalima has not changed, then most certainly the person of the Kalima,too, has not changed. In short, there is death for the physical body but the life of faith is beyond death.

65. Then when they embark on boats [156] they call upon Allah having exclusive faith upon Him [157]. But when He brings them safe to the land, hence forth they begin to associate [158].

فَاِذَا رَكِبُوْا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ ﴿۶۵﴾

156. And there is a fear of drowning when the air becomes an enemy.

157. Here sincerity and religion do not denote conventional meaning because they were irreligious infidels. The infidels do not have faith. What it means is at that time of calamity they pray to Allah Almighty, they do not call upon their idols. This tells us that they are imperfect even in their infidelity. We have seen that whenever a Hindu is in severe pangs of death, his relatives call a Muslim to make him recite the Kalima. Even they know that in times of calamities the names of Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم are a means of warding off calamities, and at that point in time their idols are of no benefit to them.

158. When the polytheists of Makkah would travel at sea they would take their idols with them. When they got caught up in a storm, they would throw away all the stones (idols) and pray to Allah Almighty. Then after they reach the shores safely, they would once again engage in polythesim. Reference here is made to this foolishness of theirs.

66. That they may be ungrateful to that which We have bestowed on them [159] and they may enjoy themselves now that they know.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۚ وَ لِيَتَمَتَّعُوْا ۥ فَسَوْفَ يَعْلَمُوْنَ ﴿۶۶﴾

159. It should be remembered that there are three types of people: those who remember Allah Almighty in their difficulties; some remember Him in their times of comfort, some in all conditions; the third type are intelligent while the first two are negligent. The infidels were negligent of the first type because in difficulties they remembered Allah Almighty and in their times of comfort they indulged in infidelity.

67. Have they (infidels of Makkah or polytheist of sacred Haraam)not seen [160] that We have made the sanctified Land [161] secure and the people around them are snatched away? What! Then they believe in falsehood and are ungrateful to the favour of Allah [162].

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَ بِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ ﴿۶۷﴾

160 This means Allah Almighty's great favour is upon them that he made them residents of the Sacred Haram which is revered by all. There is complete protection in it from plunder, killing and destruction. This tells us that to stay at a sacred ground is a bounty from Allah Almighty. Fortunate is that believer who can get burial in Madina Tayyiba. May Allah Almighty grant it for a sinner like me.

161 Here *"Favour of Allah"* signifies the Holy Prophet صلی اللہ علیہ وآلہ وسلم and falsehood denotes idols. Among all the favours the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the exalted favour because all the favours of the world are bound to perish, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the eternal favour. Faith, Divine knowledge, the Holy Qur'aan are all through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

68. And who is more unjust than one who forged a lie [163] against Allah or belied the truth [164] when it came to him? [165]. Is there not an abode for the infidels in Hell? [166].

163 By truth is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every saying and action of his is based on Truth. He is a personification of Truth. That which becomes attached to him is also truth. If acts of worship become detached from him, then they are false. If our sins become linked with him, they would be truly forgiven.

164 With the outward physical appearance, like the appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم before the infidels of Makkah, or through resplendent, luminous and spiritual state like the appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم before forlorn devotees like us.

69. And those who struggle in Our path, surely We shall guide them in Our ways [167]. And no doubt, Allah is with the righteous.

167 The mercy of Allah Almighty and His forgiveness and His kindness is with those who are pious. Its commentary is the following verse: *"Surely the mercy of Allah is near to the good-doers"* (S7:V56).

162. There are many examples of forging a lie against Allah Almighty! An infidel who worships idols saying he has been commanded by Allah Almighty to do so; laying false claim to prophethood saying Allah Almighty has made me a prophet, distorting the book of Allah then saying that this distorted book is the Book of Allah; to reject the Prophet saying that Allah Almighty has not made him a Prophet (May Allah forbid); to give a false verdict saying that it is the order from Allah Almighty; etc. All these examples are forging a lie against Allah Almighty. From this we learn that every form of a lie is wicked, but when this lie is linked with someone exalted then it becomes a major sin. To fabricate a Hadith then attribute it to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a serious crime.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ اَلَیْسَ فِیْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِیْنَ ﴿۶۸﴾

165 The destination of every infidel is Hell, but his place there will be in extent to his infidelity.

166. This sacred verse is comprehensive with regard to Shariah (Islamic Law) and Tareekah (Mystic way of life) i.e. those who will endeavour to repent will be shown the path of sincerity, those who devote their time to the acquisition of knowledge will be shown the path of action, those who will try to emulate the Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be shown the path towards Paradise. All these are paths to reach Allah Almighty which is equal to the breaths of all the creation. Therefore, paths is used in the plural.

وَ الَّذِیْنَ جَاهَدُوْا فِیْنَا لَنَهْدِیَنَّهُمْ سُبُلَنَا وَ اِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِیْنَ ﴿۶۹﴾

ايَاتها ٦٠ ٣٠ سُوْرَةُ الرُّوْمِ مَكِّيَّةٌ ٨٤ رُكوعاتها ٦

SURAH AR-RUM (ROME)
Revealed Before Hijrah (MAKKAN)
60 Verses , 6 Sections 819 Words, 3534 Letters

SECTION 1

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

In The Name Of Allah,The Most Affection,The Merciful.

الٓمّٓ ۝١

1.Alif Laam Meem.

غُلِبَتِ الرُّوۡمُ ۝٢

2.The Romans have been subdued [1].

1. The Romans were Christians. The Persians were fire-worshippers. For these reasons the believers had desired the victory of the Romans, and the polytheists of Arabia wanted Persian victory. Once, there was a sudden war between the Romans and the Persians, in which the Persians gained victory over the Romans. This saddened the believers and gladdened the infidels. The infidels began to wag their tongues that our brothers, the Persians defeated your Roman brothers. If a battle were to take place between you and us, we will be victorious over you. On that occasion this verse was revealed in which information is given that a few years later there will once again be war-taking place between the Romans and the Persians and this time the Romans would be victorious. O infidels! Do not become happy on this temporary victory. It should be remembered that here Rum (Romans) is the plural of Rumi (Roman). The Romans are the descendants of Rum ibn Isa ibn Is'haaq ibn Ebrahim (On whom be peace). There are other Romans, too, who are descendants of Rum ibn Yunaan ibn Yafath ibn Nuh (On whom be peace). The Persians are the descendants of Faris bin Saam bin Nuh (On whom be peace). Here, the first Romans had been at war with the Persians.

فِيۡۤ اَدۡنَى الۡاَرۡضِ وَ هُمۡ مِّنۡۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُوۡنَ ۝٣

3. In the adjacent land [2] , but after their subjugation they will soon overcome [3].

2. Whose territory is near Arabia. Because these Romans were settled on a peninsula between the Tigris and the Euphrates. At that time the Persian king was Parwez ibn Harmaz bin Nausherwaan ibn Qayyaar. It should be remembered that the Persian Emperor killed during the reign of Hazrat Umar Farooq was Yazdojard ibn Shehrayaar ibn Parwez while during this battle the Roman king was Heracules. (*Tafseer Roohul Mu'ani*)3. It means that in the next war the Romans will gain victory over the Persians.

فِيۡ بِضۡعِ سِنِيۡنَ ۬ؕ لِلّٰهِ الۡاَمۡرُ مِنۡ قَبۡلُ وَ مِنۡۢ بَعۡدُ ؕ وَ يَوۡمَئِذٍ يَّفۡرَحُ الۡمُؤۡمِنُوۡنَ ۝٤

4. In a few years 4 the Command is of Allah, only before and after (the defeat)[5]. And on that day the believers shall rejoice [6].

4. The word "*Bidun*" is used to denote from three to nine. Here, nine years are denoted. Thus, after the revelation of these verses Hazrat Abu Bakr Siddique said to the infidels that our Holy Prophet صلى الله عليه وآله وسلم has informed us that very soon the Romans would

defeat the Persians. Ubay ibn Khalaf, a Makkan infidel, refused to accept this. Eventually there was a bet of hundred camels between Hazrat Abu Bakr Siddique and Ubay bin Khalaf that if within nine years the Romans gain victory over the Persians then Ubay would give hundred camels to Hazrat Abu Bakr Siddique and if they do not gain victory within this period then Hazrat Abu Bakr Siddique would give the same number of camels to Ubay. On the day of the Treaty of Hudaibiyya Allah Almighty granted victory to the Romans. Thus, Hazrat Abu Bakr Siddique collected the hundred camels from the heirs of Ubay bin Khalaf. From this we understand that if due to a sinful contract wealth of an infidel Arab comes in the hands of a believer then that wealth would be lawful to the believer e.g. interest etc. This is the opinion of Imam Abu Hanifa and Imam Muhammad regarding the matter. (*Tafseer Khazainul Irfaan*)5. It means the victory of the Persians over the Romans. Then the victory of the Romans over the Persians is all due to Divine intention.6. Happiness of gratitude is an act of worship, while that of pride is a means of punishment. From this, emerge two issues:1. The People of the Book are better than the polytheists.2. It is a praiseworthy act to express gratitude at the receiving of Divine bounty. Thus, the expression of joy at Meelad Shareef is a lofty act of worship.

بِنَصْرِ اللّٰهِ ؕ یَنْصُرُ مَنْ یَّشَآءُ ؕ وَ هُوَ الْعَزِیْزُ الرَّحِیْمُ ۙ۝

5.With the Help of Allah [7]. He helps whom He pleases. And He is the Mighty, the Merciful.

7 It means on that day, too, the believers will gain victory over the infidels and at the same time news will come of the Roman victory over the Persians. This will double the happiness of the believers.

وَعْدَ اللّٰهِ ؕ لَا یُخْلِفُ اللّٰهُ وَعْدَهٗ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ۝

6.(This is) the promise of Allah. Allah never breaks His promise, but most of the people do not [8] know.

8 Like those infidels like Ubay bin Khalaf, etc who at that time were saying that the Romans can never gain victory over the Persians. This tells us that to think of possibility of a fault in Divine promises is an act of infidelity. Likewise, to believe in the possibility of a lie by Allah Almighty is total ignorance.

یَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَیٰوةِ الدُّنْیَا ۚ وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝

7.They just have the knowledge of outer appearance of the worldly life [9], and they are fully unaware of the Hereafter.

9 Those people think that the one who is victorious today will be victorious at all times, and the one who is vanquished today will be vanquished at all times.

اَوَلَمْ یَتَفَكَّرُوْا فِیْۤ اَنْفُسِهِمْ ۫ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ وَمَا بَیْنَهُمَاۤ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ؕ وَ اِنَّ كَثِیْرًا مِّنَ

8.Have they not pondered [10] within themselves? Allah has not created the heavens and the earth and whatever is between them, but with truth [11] and for an appointed term [12]. And undoubtedly most of the people are disbelievers [14] in the

النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ﴿۸﴾

meeting with their Lord.

10. We, too, at times are ill and at other times well. Sometimes we are in a lap of luxury, at other times in difficulties. Sometimes we are wealthy, and sometimes poor. This is the condition of the nations of the world. Permanency is for Allah alone. 11. Since Allah Almighty had not created the heavens and the earth and everything between it within wisdom, then we, who are superior in His creation, cannot be created as useless and unsound. There is a definite purpose for our creation. If we can fulfill the purpose of our life than we are alive, otherwise we would be worse than the dead.
12. It means he has not created them forever. Eventually they will perish. Therefore they are created weak. Just as the travellers pitch up temporary shacks which are weak, likewise these bodies of ours are temporary shacks. This tells us that that they have been created to perish.
13. It means in spite of these proofs, those people who still reject resurrection and the Day of Judgement though they are in accordance with one's intellect and reasoning. 14. From this we understand that go and see the ruined territories of the reprobates in our land to inculcate in one's heart fear of Allah Almighty. Similarly, go and see the established places of the blessed servants of Allah Almighty that it may inculcate hope in you. To do this is permissible and to undertake a journey for this purpose is permissible. To travel for the purpose of Urs Shareef is proven from it. The statement which is found in the Hadith that undertaking a journey besides visiting the three mosques is not allowed, is crystal clear i.e. to undertake a journey besides visiting these three mosques with this understanding that rewards of visiting the other mosques would be greater is wrong e.g. reward of one Salaah on them would be equal to fifty thousand, like in Masjide Nabawi, is totally unlawful.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّ اَثَارُوا الْاَرْضَ وَ عَمَرُوْهَآ اَكْثَرَ مِمَّا عَمَرُوْهَا وَ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ؕ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ؕ﴿۹﴾

9.And have they not travelled in the land to see what was the end [15] of those before them? They were more powerful [16] than these. They tilled the soil and built [17] on it in greater abundance than these have built. And their Messengers brought to them bright signs [18]. Then it was not befitting to the Dignity of Allah to oppress [19] them, but it is they who used to oppress themselves.

15. In that, all these infidels had been destroyed because of their opposition to their Prophets. In the same way, if the infidels of Arabia, too, oppose the Holy Prophet صلى الله عليه وآله وسلم their fate would also be the same. From this we learn that analogy (*Qiyaas*) is perfectly true i.e. on the basis of common ground to issue a verdict regarding the existing matter in the light of the original, is *Qiyaas*
16. Thus, the people of Aad and Thamud were very brave and physically strong. They also had very long life spans. They were experts in constructing buildings and had established many cities. They were much more socially advanced than the Makkans.
17. Because their land was not barren like that of the Arabs and were suitable for agriculture and gardens. These people, too, were not unintelligent and immature like the Arabs.

and acknowledge the power of the Prophet. If Mirza Qadyani had been a Prophet, then during this present scientific era he should have shown a scientific miracle, which would have defeated the scientists.

19. By "*oppression*" is meant to spend and exercise power of implementation in a thing without the owner's permission. The infidel's eating, drinking, walking are acts of oppression because he is using these favours of Allah Almighty by rebelling against Him. All these deeds of the believer are acts of worship because he is subservient to Allah Almighty.

They were intelligent and were experts in the field of agriculture. For this reason they had made tremendous progress in developing their lands.

18. Thus, during every period the Prophet of that nation showed miracles that were for that time. During the period of medical advancement, Hazrat Isa (On whom be peace) brought the dead to life and cured the lepers. When witchcraft was in vogue, Hazrat Musa (On whom be peace) changed the stick into a snake so that those who were experts in this field would surrender and be forced to accept

ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰۤى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ۝

10.Then the end of those who committed evil to their limit was thus that they began to belie the signs of Allah and to mock [20] at them.

20. The great Sufi sages say that anyone who omits Sunnah will one day begin to omit the Faraid i.e. obligatory duties, and the one who gets into the habit of omitting obligatory duties will eventually give up correct beliefs. One who succeeds in demolishing the first wall will begin to burgle other homes by breaking their walls. Thus, the first wall of Islam is Sunnah - take good care of it. Otherwise all other things will not be safe. Observe, these infidels get trapped into incorrect beliefs because of their incorrect practices.

SECTION 2

اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝

11.Allah originates the creation, then He reproduces [21] it, then you shall be returned [22] to Him.

21. Because invention is difficult but to make it for the second time is easy. Since you do believe that the inventor of the creation is Allah Almighty then why do you reject His power to recreate everything on the Day of Judgement.

22. You are subservient out of free will, but are disobedient out of force. Thus, it is better that you go towards your Lord out of joy as Moulana Rumi says: "*A friend goes to his friend cheerfully*".

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ۝

12.And on the day when the Hour (of doom) shall be established, the culprits shall be in despair [23].

23. This tells us that on the Day of Judgement, no matter how severe the conditions may be, the believer will never lose hope. He will place his hope in the intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the mercy of Allah Almighty. The loss of support will be especially for the infidels because the false deities will not intercede for them, but our Beloved Prophet صلی اللہ علیہ وآلہ وسلم will intercede for us.

13.And these associates shall not be their intercessors [24] and they will deny their associates [25].

وَ لَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا وَ كَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ﴿۱۳﴾

24. This tells us that intercession is not for the false dieties. The Prophets and Saints of Allah Almighty will intercede for the creation.
25. The infidel begins to reject the divinity of his false idols at the time of death, and believe in Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. But this belief will not benefit him. At the beginning of the Day of Judgement they would say that they were never polytheists at all. Then they will acknowledge it. Thus, this verse is not in contradiction with the other verses.

14.And the day when the Hour shall be established is the day that they shall be separated [26].

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ﴿۱۴﴾

26. The believers and the infidels would be separated on the Day of Judgement to such an extent that thereafter they will never meet again. The commentary of it is the following verse: "*And today, be separate, you culprits*"(S36:V59).

15.But those who did good deeds, they shall be entertained [27] in the rosy garden.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ﴿۱۵﴾

27. Like the guests, but they will be owners of Paradise. This verse is a commentary on separation.

16.And those who disbelieved and belied Our Signs and the meeting of the Hereafter, they shall be brought [28] into the punishment.

وَ اَمَّا الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآئِ الْاٰخِرَةِ فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿۱۶﴾

28. For eternity, because the punishment will neither be taken away, nor lessened. Thus, this verse is only for the infidels. No matter how big a sinner a believer may be, his punishment will not be permanent but just temporary. Both the coal and impure gold go into the furnace, but the gold goes for purification and the coal for staying there and not coming out of it. Only gold will come out of it, after it is purified.

17.Therefore glorify Allah when you enter the evening [29] and when you enter the morning [30].

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ ﴿۱۷﴾

29. It means recite His glorification in these times has been described as highly virtuous. Or, during these times perform Salaah because it is both glorification and praise. During these times changes take place in life. Therefore it is highly recommended that each condition should commence with the remembrance of Allah Almighty. For more details on the times of the Five Daily Prayers and the points regarding the number of raka'ats, consult the book *ASRAAR E AHKAAM*.30. In the evening, Maghrib and Esha Salaah and then the Fajr Salaah. These give you a total of three Salaahs.

18.And His praise is in the heavens and the earth [31] and a little [32]

وَ لَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ

before the setting sun and when you enter the noon [33].

عَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ ۝

31 This is a statement of objection i.e. everything between the heavens and the earth during these times are engrossed in the recitation of glorification (Tasbeeh) and praise of Allah Almighty. O man, you are most superior in His creation. Then why are you negligent of this during these times? Or, it could mean that the praise of Allah Almighty is obligatory upon everything between the heavens and the earth, because He is their Creator and their Sustainer.

32 In the word "setting of the sun" Asr Salaah is denoted, while in "*noon*" is indicated Zohr Salaah, because Zohr is made from Zaheerah i.e. Midday. It should be remembered that in Arabic the period between morning and midday is called *GHADA* and between midday and the first part of the night is known as Esha while after midnight is called *SUHOOR*. Anyone who is punctual with his Salaah during these times is like a person who is engaged in the remembrance of Allah Almighty at all times.

33. In it, obligation of the Five Daily Prayers is mentioned by hint because by *SUBHANALLAH* is meant Salaah. By part is meant whole. In the rest of the verse mention is being made of different times.

19.He brings forth the living from the dead, and He brings forth the dead from the living [34]. And He gives life to the earth after its death [35]. And in the like manner you shall also be brought 36 forth (to life).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَكَذٰلِكَ تُخْرَجُوْنَ ۝

34 In that from the living He creates a lifeless sperm or an egg. From the believer He creates an infidel, from the pious a transgressor and from an intelligent person He creates a negligent. From the sperm or an egg He creates the living, from the infidel He creates a believer, from the negligent an intelligent and from the transgressor He creates pious servants. Of what lofty splendour is He! Allah be Praised!

35 By sending down rain He grows vegetation from dry and parched ground. By pouring the rain of mercy of Prophethood He creates in it the verdure of faith and piety.36. On the Day of Judgement they would be resurrected from their graves. It should be remembered that after death wherever the servant is established, that place is his grave. The grave is known as the world of screen (*Barzakh*). Thus, there cannot be this objection that these people who are not buried from where and how they would be resurrected?

SECTION 3

20.And one of His signs is that he created you from dust [37]. Then you as human beings scattered [38] in multiples in the world.

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ۝

37 Either that He created your great grandfather Adam out of sand, or that you were created from a sperm, and the sperm from nourishment and the nourishment from sand.

38. It should be remembered that sand is included in minerals and human beings in animals. Between the minerals and animals there is a huge gap. Thus this creation is very astonishing and marvellous.

21. And one of His signs is that he

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ

أَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَ جَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّ رَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۲۱﴾

created for you couples [39] from among yourselves, that you might find enjoyment [40] in them. And He placed love [41] and mercy between you. Surely in it are signs for people who ponder [42].

39. It means wives. Since the creation of a woman is from man i.e. Hazrat Hawa was created from Hazrat Adam (On whom be peace), therefore it has been addressed like this, i.e. He made the women for you men. From this we learn that a human being cannot get married to an animal, jinn, etc because the wife should be of his own genus. Although the Hoori is not a human i.e. not from the children of Adam On whom be peace, but Paradise is from another world and its laws are totally different. It is for this reason that the wife of Adam On whom be peace at that time was only Bibi Hawa, without maintaining any intimacy with the Hoories.40. This tells us that the duty of man is to earn sustenance and that of the woman is to provide comfort for the man. For women to earn sustenance and for men to run the house is against the law of nature. It is for this reason that *Haiz* (*menstruation*) and *Nifaas* (bleeding after childbirth) are such diseases during which they have to stay at home.41. In accordance with nature, love has been placed between husband and wife, though prior to marriage they may be strangers to one another. In fact, due to marriage two families, and sometimes two countries come together. Therefore this union is called *NIKAH* i.e. an act that unites. From this we learn that the love between the relatives of the wife and the husband is indeed a mercy of Allah Almighty, while disunity and dissension between them is Divine punishment.
42. Among the animals there are males and females but among them there is no such affection, love and social system, which is found among the human beings, although copulation and reproduction takes place among the animals as well.

وَ مِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿۲۲﴾

22.And one of His signs is the creation [43] of the heavens and the earth. And the diversity [44] of your language and colours. No doubt, in it are signs for those who hear.

43. In that your intellect upto now has been unable to find out from what elements, sand and the sky are made up of.
44. Besides man, all the animals display uniformity in matters of nourishment, speech, and appearance. Man is different in these things. Then Islam brought them under one platform, in that the Kalimah, Salaah, Prophet, Ka'bah of every believer became one. In short, human beings have been diversified in matters of colour, passions, dialects, physical appearance, and these diverse human beings were then united by the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَ مِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَ النَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۲۳﴾

23.And one of His signs is your sleeping by night and by day, and your seeking [45] of His bounty. Surely in it are signs for people who hear [46].

45. In that He made the night for you to sleep and the day to earn your sustenance and to seek

the bounties of Allah Almighty, so that after a hard day's work you can sleep in comfort during the night. Since there will be no working and tiredness in Paradise, therefore there will be no night and sleep in it.

46. So that through this sleeping and waking he can understand the concept of death and resurrection on the Day of Judgement and declare belief in them.

24.And one of His signs is that He shows you lightning for fear and hope [47], and sends down water from the sky, and gives life therewith to the earth after its death. No doubt in it are signs for people who understand [48].

وَ مِنْ اٰیٰتِهٖ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَیُحْیٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَاؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ۝

47. At the striking of lightning there is a hope of rain and the fear of it striking an object. Thus, it is the comprehensive usage for both hope and fear.

48. This tells us that knowledge and intellect are two major gifts of Allah Almighty, only when they are used to find out about faith and matters relating to faith. Otherwise knowledge and intellect can be destructive as well. Says Allah Almighty: "*And Allah led him astray despite his knowledge*"(S45:V23). Observe, Allah Almighty had said in these verses that from these things people of knowledge and intellect (wisdom) derive benefits. It is due to knowledge and intellect that man is superior to the other creation.

25.And one of His signs is that the heavens and the earth stand firm by His command [49]. Then when He will call you [50] from the earth you will come forthwith [51].

وَ مِنْ اٰیٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَ الْاَرْضُ بِاَمْرِهٖؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةًۖ مِّنَ الْاَرْضِۗ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ۝

49. From this hint one also knows that the heavens and the earth are not in motion. Both are stationary. Only the stars are moving. Says Allah Almighty: "*And each one is floating in an orbit*"(S36:V40) because movement is opposite to being stationary.

50. It means He will call you out from your graves, in that at the time you are being called you would be in the world of graves and not the caller as is being said: "*I have called from the house*," meaning from Zaid's house, not from the caller's house.

51. After coming alive from the grave you will be sent to the Field of Accountability where the Day of Judgement would take place e.g. to the field in Syria. From this emerge two issues:

1. The deeds of the pious servants of Allah Almighty are accepted as Allah's deeds. At that point in time Hazrat Israfeel will do calling out and announcing, but Allah Almighty says He will do the calling.
2. All will be resurrected from the earth, no one will be coming down from the heavens. Hazrat Isa (On whom be peace) would come down to the earth and would be buried in it.

26.And to Him belong whomsoever is in the heavens and the earth. All are under His Command [52].

وَ لَهٗ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِؕ كُلٌّ لَّهٗ قٰنِتُوْنَ۝

52. It means in matters of creational laws all will be subservient to these laws although in laws of Shariah some will be disobedient. Observe, in matters of life, death, health, illness, beauty, etc. we have no say. We are totally subservient to the will of Allah. In the

matters of Salaah, Fasting, etc. Allah Almighty has given us power. Thus, some perform it and others do not.

27.And it is He who creates, then He reproduces 53 it (after death). And it is most easy for Him 54. And for Him are the most exalted attributes in the heavens and the earth 55. And He is the Honourable, the Wise.

وَ هُوَ الَّذِیْ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ وَ هُوَ اَهْوَنُ عَلَیْهِ ؕ وَ لَهُ الْمَثَلُ الْاَعْلٰی فِی السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۲۷﴾

53. On the blowing of the Trumpet by Hazrat Israfeel (On whom be peace), i.e. on the blowing of the first Trumpet everything will perish, and the second Trumpet everything will be re-created. In short, the beginning of creation was slow, but its recreation will be sudden.
54. Praise be to Allah! What pure translation it is! because the object of the verse is not to show that the beginning of creation was difficult for Allah Almighty and that it's creation would be easy. There is nothing difficult for Him. But it is the definition of that law with which the creation has full experience i.e. for the creation the invention is difficult but it's remake is easy. But O you foolish people! You do accept this that Allah Almighty is the maker of everything, yet you think that recreation is not possible. How unintelligent you are!
55. In that every attribute and splendour of Allah Almighty is much superior and loftier than the attributes of the creation. Thus, this verse is not against the verse: "*Nothing is like Him*". There is a difference between resemblance and example. In the verse: "*The similitude of His light is as a niche....*" (S24:V35). In this verse there is similitude of Allah Almighty's light and not a resemblance.

SECTION 4

28.He narrates 56 for you an example from your own condition. Have you, among those whom your right hand possesses made partners in what We have provided for you, So that you will become equal 57 therein, and you fear 58 for each other? Thus do We explain the detailed signs for people who understand.

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَیْمَانُكُمْ مِّنْ شُرَكَآءَ فِیْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِیْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِیْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْقِلُوْنَ ﴿۲۸﴾

56. In it address is made to the polytheists who would believe in their false deities as servants of Allah Almighty and then believe in them as His associates i.e. servitude and partnership cannot be brought together.
57. From it we understand that the existence of polytheism is dependant on believing a human being to be equal to Allah Almighty i.e. to believe that He has children or that He is dependant on anyone. Without equality in terms of belief, polytheism is not possible.
58. Thus the polytheists of Arabia believed in the deities as bullies and authorities over Allah Almighty, i.e. He is afraid of them. If they become displeased then His kingdom will not be administered. For this reason mention is made here of fear. The intercession of this force has been refuted by the Holy Qur'aan. The intercession of love and honour has been proven for some pious servants.

29. Nay, the unjust follow their own desires without knowledge [59]. Then, who will guide such a person, whom Allah has led astray [60]? And they have no helpers [61].

بَلِ اتَّبَعَ الَّذِیْنَ ظَلَمُوْۤا اَهْوَآءَهُمْ بِغَیْرِ عِلْمٍ ۚ فَمَنْ یَّهْدِیْ مَنْ اَضَلَّ اللّٰهُ ؕ وَ مَا لَهُمْ مِّنْ نّٰصِرِیْنَ ﴿۲۹﴾

59 From it we learn that in matters of beliefs no credence can be given to conformity, supposition, and conjecture. Beliefs should be certain and well ascertained.

60 In that due to the punishment of the lower self apostasy was created in him, otherwise Allah Almighty does not lead anybody astray i.e. He does not order him to become an apostate.

61 In this world and the Hereafter, at the time of coming of the punishment. From it we learn that Allah Almighty has made many helpers for the believers, or having no helpers is a punishment for the infidels.

30. Therefore, set right your face [62] for the obedience [63] of Allah, being one devoted to Him only. That is the established pattern of Allah, upon which He has created [64] mankind. There is no change [65] in the created things of Allah. This is the only right religion [66]. But most of the people do not know.

فَاَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِیْ فَطَرَ النَّاسَ عَلَیْهَا ؕ لَا تَبْدِیْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّیْنُ الْقَیِّمُ ۙۗ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۳۰﴾

62 O My beloved! صلی اللہ علیہ وآلہ وسلم by seeing you people should straighten themselves. Or, O believers! At all times be on the straight path. Or, O infidels! straighten yourselves.

63 In that there should be no mixture of any irreligiousness in you, and you should not be inclined towards any irreligious person. Pure gold is valuable, and pure faith is worthy of honour.

64 Thus every child is born on this Oneness of Allah Almighty and on Islam of which he had promised on the Day of Covenant.

65 In that for any child to be born on infidelity is impossible. However, after he reaches the age of reason some remain believers and others become infidels.

66 Which is the Straight Path to reach Allah Almighty. It should be remembered that this verse is not contrary to that Hadith in which it is stated that that child who was killed by Hazrat Khizr (On whom be peace) had been born an infidel because, here, being born an infidel means that his nature at birth was inclined towards infidelity.

31. Turn to him [67] in repentance, and fear Him and establish [68] prayer, and be not of the polytheists [69].

مُنِیْبِیْنَ اِلَیْهِ وَ اتَّقُوْهُ وَ اَقِیْمُوا الصَّلٰوةَ وَ لَا تَكُوْنُوْا مِنَ الْمُشْرِكِیْنَ ﴿۳۱﴾

67 It means do not be satisfied with the natural religion, but under all circumstances keep yourself turned towards Allah Almighty because there is no credence given to inherent faith. That faith is not dependant on forgiveness. That is why there is no Salaatul Janazah for the deceased child of the infidel nor burial, etc. The Sufi sages say that after sinning the servant should turn to Allah Almighty, and after doing good deeds should place his hope in Him. He should not place his trust in his good deeds. If He accepts them

then the way is clear for you.

68. In that perform your Salaah regularly, correctly, with full presence of mind, cheerfully. Do not regard it as a burden. All these aspects are part of establishing Salaah as an institution. May Allah give us the guidance to establish Salaah as an institution.

69. This tells us that not performing Salaah is polytheism in a practical form. Some scholars have stated that omission of Salaah is infidelity. Their proof of this opinion is based on this verse and the following Hadith: "*He who omits one Salaah intentionally has committed infidelity*". But the truth of the matter is that sin cannot be infidelity. Says Allah Almighty: "*And if two groups of Muslims fight each other, then make peace between them*"(S49:V9). To fight among ourselves is from the major sins, yet these people in the verse are called believers. The meaning of the verse and the Hadith is to show that to omit Salaah is the practice of the polytheists. Therefore do not make yourselves like them.

32.They are those who have split up [70] their religion and have become many sects. Every sect is happy [71]with what they have with them.

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۳۲﴾

70. By their religion is meant their polytheism and cutting it to shreds is meant all of them are not firm on one belief. Some believe in two gods, and some believe in three, and others believe in more than three. In the same way every sect has fabricated different religious laws, yet they themselves are not agreeable on one law.

71. It means all of them are false, yet from them every sect is expressing joy by regarding his own falsehood as truth and truth itself as falsehood. This verse has no connection with differences of opinions of the Islamic jurists. Being a Shafa'ee, Maliki, Hanafi or Hambali, is not creating division in religion. There are differences in subsidiary issues but this difference is based on research and investigation and not on the basis of selfish motives. Likewise, it has no connection with the difference in opinions of the Companions of the Holy Prophet صلی اللہ علیه وآله وسلم. It should be remembered that the original religion of all the Prophets was one, but there were differences in practices. Thus, this verse cannot be applied to the Prophets. However, it does include those Islamic sects, which have reached the boundaries of infidelity, like the Qadyanis, Chakraldwis, etc., because they have cut religion to shreds. The Holy Prophet صلی اللہ علیه وآله وسلم had said: "My Ummah will be divided into seventy-three sects. Besides one, all the others will be inmates of Hell".

33.And when any hurt [72] touches mankind, they call their Lord turning [73] towards Him. Then when He lets them taste [74] mercy, then a group of them start to be polytheists [75], associating partners with their Lord.

وَ اِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَاۤ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿۳۳﴾

72. Here, people denotes the infidels and polytheists and by difficulties is meant hardships e.g. sickness, famine, etc. as is evident from the subject matter that follows.

73. Many times during their time of difficulties the infidels of Makkah would present themselves before the Holy Prophet صلی اللہ علیه وآله وسلم and request him to pray to Allah Almighty on their behalf. Even the Pharaoh would ask Hazrat Musa (On whom be peace) to pray for

him whenever he was in difficulty. Even today, very obdurate polytheists in their severe illnesses request pious Muslims to pray for them. All this is part of their turning to Allah Almighty.

74 From this we learn that even the infidels obtain some bounties of Allah Almighty in this world, whether in the form of acceptance of their prayers (duas) and in some other ways. Or, the dua they ask a Muslim to make for them, which gains acceptance in the court of Allah Almighty.

75 It means that some infidels repent when in difficulty and then become believers, while others revert back to infidelity and polytheism. Says Allah Almighty: "*And when He brings them to safety, then some of them keep to the middle course....*"(S31:V32). For this reason the word "*group*" is being used here.

34.Thus, they become ungrateful for what We have given them. So enjoy (awhile) then soon you are to know [76] (its result).

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ٙ فَسَوْفَ تَعْلَمُوْنَ ۝

76 From it we understand that to forget Allah Almighty during your days of comfort and to remember Him in your difficult times is the practice of the infidels. A true believer is he who remembers his Lord under all conditions.

35.Have We revealed to them any authority that speaks in favour of that they become Our associates? [77].

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ۝

77 It means O Polytheists! If you have any proof for this infidelity and polytheism then present it. From it, one understands that it is permissible to seek proof from the liars, infidels, etc. in order to disgrace them. In fact, this is a meritorious act. However, to seek proof thinking that perhaps he may be on the path of truth is an act of infidelity. Thus, the verdict of the jurists is not contrary to this verse.

36.And when We cause mankind to taste mercy, they rejoice [78] in it. And if any evil befalls them as a result of what their hands have sent forth, they become despaired [79].

وَ اِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ؕ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ۝

78 It means expressing joy out of pride is evil, not the joy out of gratitude which is an act of worship. Allah Almighty has commanded us to express joy on receiving bounties. He says: "*Say: on only Allah's grace and only His mercy, on it therefore let them rejoice. That is better than all your wealth*"(S10:V58). Allah Almighty further says: "*And publicize well the favours of your Lord*"(S93:V11). Thus, there is no inconsistency in the verses.

79 From this we learn that the mercy of Allah Almighty is obtained through His grace and favour, while hardships come as a result of our sins. We further learn that to become despondent in difficulties is the practice of the infidels. Muslims should never lose hope. Says Allah Almighty: "*Despair not of the mercy of Allah....*"(S39:V53). Also, that just as good deeds bring about the blessings of Allah Almighty, evil deeds bring about calamities.

37.Have they not seen that Allah expands the provision for whom He

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ

يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یُّؤْمِنُوْنَ ﴿۳۷﴾

pleases, and shortens for whom He pleases? Surely in it are signs for the people who believe [80].

80. That in spite of having education and profession, some people remain poor while others are wealthy, although they have no education or profession. This tells us that sustenance is in the hands of Allah Almighty.

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِیْنَ وَ ابْنَ السَّبِیْلِ ؕ ذٰلِكَ خَیْرٌ لِّلَّذِیْنَ یُرِیْدُوْنَ وَجْهَ اللّٰهِ ۫ وَ اُولٰٓىٕكَ هُمُ الْمُفْلِحُوْنَ ﴿۳۸﴾

38. Therefore give the kinsman his right [81], and to the needy and the wayfarer [82]. This is better for those who seek the pleasure of Allah, and it is they who become prosperous [83].

81. This blessed verse is giving a command to fulfill the rights of all the kith and kin. From it we learn that there is a right for every relative. Who is entitled to how much can be ascertained from jurisprudence. This includes the in-laws as well as the family relations.82. This includes extending hospitality as well as showing kindness to the needy.

83. This tells us that good treatment and giving charity and donations to the relatives should not be for the sake of name and out of customary obligation but it should be to gain the sole pleasure of Allah Almighty. If you do it out of this intention then only will you be entitled for reward.

وَ مَاۤ اٰتَیْتُمْ مِّنْ رِّبًا لِّیَرْبُوَاۡ فِیْۤ اَمْوَالِ النَّاسِ فَلَا یَرْبُوْا عِنْدَ اللّٰهِ ۚ وَ مَاۤ اٰتَیْتُمْ مِّنْ زَكٰوةٍ تُرِیْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓىٕكَ هُمُ الْمُضْعِفُوْنَ ﴿۳۹﴾

39.And whatever you pay as usury (interest) that it may increase the wealth of the givers, and then it will not increase [84] with Allah. And whatever you give as charity (Zakaat) desiring Allah's pleasure [85], and then it will increase manifold [86].

84. Here, the word riba (interest) does not denote religious meaning, that is, usury, but is used literally. This verse was revealed regarding those people who would give a present and gift with the intention that they would receive greater compensation in return for it. Although this type of thinking is permissible, it is not good because this has not been declared forbidden here, but instead, it has been said that such a person will not receive any reward for it. This tells us that gifts and presents given on the occasion of weddings are permissible, but not commendable. This command is for us, because for the Holy Prophet صلی اللہ علیہ وآلہ وسلم to give such gifts was forbidden. Says Allah Almighty: "*And bestow not favour to anyone seeking increase*"(S74:V6). Gifts and presents should be given for obtaining the sole pleasure of Allah Almighty. It should be remembered that the sole purpose of giving a gift purely for obtaining Allah's pleasure is charity, while that in which the object is the pleasure of a person and is given to make the person happy is a present or a gift.

85. Charity is that which is given to the needy on the basis of his poverty, for the sole purpose of gaining the pleasure of Allah Almighty. Charity given to the needy is a gift, just as giving charity to the wealthy is a present. The continuous charity can be used by both the wealthy and the needy, but the obligatory charity should be consumed by the poor only. The optional charity is appropriate for the poor only.

86. By two-fold increase is meant it is greater

those verses in which mention is made of abundant increase that what you have given by either one fold or two fold. Thus, this blessed verse is not against

اَللّٰهُ الَّذِیْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْؕ هَلْ مِنْ شُرَكَآىٕكُمْ مَّنْ یَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَیْءٍؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ۠

40.Allah is He Who has created you, and then provides [87] for you. Then He will cause you to die, and then He will give you life [88]. Then is there any of your associates who may do [89] any of these things? Glorified and Exalted is He, free from what they associate.

87 For your continued existence for the physical existence He has provided outward nourishment and for your spiritual continuance He has provided the inner nourishment of faith and piety. He has provided physical nourishment from world fields and gardens while the nourishment of faith has been conveyed from the sacred ground of Madina.

88 At the time of the blowing of the Second Trumpet. This life is for accumulating deeds while that life would be for the purpose of compensation and retribution. This life is transitory, but that life is permanent. This life is physical, but that life is spiritual. That is why mention of death is not made after that life.

89 Even in your belief no idol of yours does this work because the infidels of Makkah had accepted Allah Almighty alone as the creator, sustainer and provider of life and death.

SECTION 5

ظَهَرَ الْفَسَادُ فِی الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ اَیْدِی النَّاسِ لِیُذِیْقَهُمْ بَعْضَ الَّذِیْ عَمِلُوْا لَعَلَّهُمْ یَرْجِعُوْنَ۝

41.The mischief has appeared on the land and in the sea because of the evils earned by the hands [90] of man, so that He may make them taste [91] some of their doings, that they may turn back [92].

90 Thus, due to infidelity and sin, famine, disease, calamities, sicknesses, floods and infernos, decrease in sustenance, become rife, and due to no rain the aquatic animals become blind, no pearls form on the oysters. In short, due to sins, the earth becomes parched and hardships befall the aquatic creatures. Nowadays the forests and jungles become dry as well as oceans experience calamities. Nevertheless, the verse is absolutely correct, no objection can be levelled against it.

91 From this it can be understood that some of the calamities of the world are due to sins of man and some are punishments. The actual punishment would be meted out in the Hereafter. Or, it could mean that Allah Almighty forgives most sins, but in some there is punishment.

92 This tells us that due to the transgressions of man, sometimes calamities are inflicted on animals. The chaff is ground with the wheat, just as at times we receive rain due to the animals. Widespread adultery causes death and destruction. Non-payment of *Zakaat* causes drought. Less in weighing causes the appointment of oppressive rulers, eating interest causes earthquakes, etc. *(Tafseer Roohul Mu'ani)*

قُلْ سِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ

42.Please declare, travel through the land and see [93] what was the end of

كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿۴۲﴾

those before you. Most of them died polytheists [94].

93. By "*earth*" is meant the grounds of people inflicted with Divine punishment which were frequented by the Makkans during their travels, while, by "*seeing*" is meant seeing with the sight deriving lesson, and not by mere movement of the eye.
94. Here, by "*majority*" is meant all. From it we learn that by undertaking a journey to see the ruined buildings of the infidels with the intention of instilling fear of Allah Almighty in one's heart is an act of worship. Likewise, travelling to the mazaars of the saints in order to inculcate in oneself hope and taste for worship, too, is an act of worship. From this there is a proof for undertaking a journey for visiting Holy shrines and Urs gatherings.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ ﴿۴۳﴾

43.Therefore set your face [95] straight to the right religion, before there comes a day from Allah, which cannot be, averted [96]. On that day they shall be divided [97].

95. O Muslims! After declaring faith engross yourself in the worship of Allah Almighty. No believer is exempt from worship of Allah Almighty. Or, O My beloved! Keep your blessed face fixed on Religion so that due to you, all their faces will be turned towards it, because where you are gazing Allah Almighty's gaze too falls there, as well as on the entire creation.
96. That is the time of death, or the Day of Judgement.
97. In that after death, all your relatives would leave you. Or, during the Day of Judgement the believers, the infidels and the pious people would be sifted from one another.

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَ مَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ﴿۴۴﴾ۙ

44. Whoso commits infidelity [98], the burden of his infidelity is on him, and those who do good they are preparing it for themselves [99].

98. It means that due to his infidelity others would not be held guilty. Only, he himself would be caught. From this we learn that the minor children of the infidels would not be sent into Hell due to the infidelity of their parents.
99. This tells us that the pious believer will certainly be rewarded for his piety. Even if he conveys its rewards to others he will not be deprived of it.

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿۴۵﴾

45.In order that He may reward those who have believed, out of his grace [100]. Undoubtedly He does not love [101] the infidels.

100. This tells us that the reward of a pious deed is totally dependent on the grace and blessings of Allah Almighty. Deeds are the cause of the reward and not their end result. Thus, nobody should be proud of their good deeds. We further learn that faith precedes good deeds, because faith has been mentioned before deeds.
101. In fact He is displeased with the infidels on account of which He will severely punish them. The absence of love for Allah Almighty is incumbent for hatred (*Tafseer Roohul*

Mu'ami. Here, negative is out of necessity for the opposite.

وَ مِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيٰحَ مُبَشِّرٰتٍ وَّ لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَ لِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ۝۴۶

46.And one of His signs is that He sends the winds as bearers of glad tidings, and in order that He may cause you to taste [102] His mercy. And that the ship may sail with His command [103]. And that you may seek His grace. So that you may be grateful.

102. Since the blessings and bounties of the world in comparison to those of the Hereafter are insignificant, Allah Almighty has described the world bounties as things to taste of what is to come in the Hereafter.

103. In those days ships were propelled by the winds. For this reason the Holy Qur'aan often mentions that. Even today, ships are busted by severe unfavourable winds. When heavy storms are experienced at sea they cause the ships to sink. In short, it is very important to have favourable winds for a successful journey at sea.

104. That by undertaking a journey at sea you can engage in trade to earn your sustenance. From this we learn that although sustenance should be earned through our effort, but its success is out of the bounty of Allah Almighty. Expressing gratitude to Him for this is obligatory.

وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ۝۴۷

47.And certainly We sent [105] so many Messengers before you, towards their people, and they brought them open signs [106]. Then We took vengeance from the culprits. And it is Our right to help [107] the believers.

105. Here, the word *"people"* denotes people of one nationality, of one country, of one religion. It is common to all. For this reason some Messengers were from those people and families for whom they were made Messengers e.g. Hazrat Saleh and Hazrat Hud (On them be peace). Some are those who came from another place to become the Messenger of those people, like Hazrat Ebrahim and Hazrat Lut (On them be peace). In addition, those people who had obeyed these Messengers, they are Messengers of them as well as those from the people who opposed them. Those who obeyed are called compliant followers, while the hostile followers are followers of invitation. The entire creation is the followers of our Holy Prophet صلی اللہ علیہ وآلہ وسلم

106. It means the miracles through which their Prophethood can be proven. From this we learn that no Prophet had come without a miracle. Every Prophet has most certainly shown a miracle.

107. Even if there is a delay but the end result is a Muslim victory, if there is sincerity in the intention. Says Allah Almighty: *"And the end is in the hand of the God-fearing"*(S7:V128). It should be remembered that there are a few ways of help for the believers: victory over the infidels in Jihad (Holy War); to obtain victory in a debate over their opponents; when the believers find themselves in difficulties Allah Almighty calls them towards Him, not leaving them to fall into the hands of their enemies. Thus, Hazrat Imam Husain (May Allah be pleased with him) is victorious and triumphant and the wretched Yazid is vanquished and at a loss. Therefore, there is no objection against the verse.

اَللّٰهُ الَّذِیْ یُرْسِلُ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَیَبْسُطُهٗ فِی السَّمَآءِ كَیْفَ یَشَآءُ وَ یَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ یَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ یَسْتَبْشِرُوْنَ ﴿۴۸﴾

48. Allah is He who sends the wind that lifts the clouds in the sky as He pleases, and breaks them into fragments [109]. Then you see the rain [110] is pouring from its midst. Then when He causes to reach on whomever He pleases of His devotees. Behold! They rejoice [111].

108. Brought it from the oceans through the command of Allah Almighty.

109. It means Allah Almighty sends so many clouds, which covers everything. Sometimes they appear like pieces. Air is one, but its functions are different.

110. In that the clouds pour down the water like from a strainer. After a torrential rain the cloud remains the same, then disappears.

111. Because through it there is a hope of removal of scarcity and prevalence of abundance in provisions. Therefore, it is important to express joy at the blessed advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every bounty of this world and the Hereafter is connected with the Holy Prophet صلی اللہ علیہ وآلہ وسلم . He is the merciful rain of the world.

وَ اِنْ كَانُوْا مِنْ قَبْلِ اَنْ یُّنَزَّلَ عَلَیْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِیْنَ ﴿۴۹﴾

49.Before it (rain) is sent down upon them, they remain in despair [112].

112. Because quickness of fear, quickness of despair is human nature. Thus, this verse is not only for the infidels, but is generally for all.

فَانْظُرْ اِلٰۤى اٰثٰرِ رَحْمَتِ اللّٰهِ كَیْفَ یُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْیِ الْمَوْتٰى ۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۵۰﴾

50.Look on the effects of the Mercy of Allah, how He gives life to the earth after its death [113]. No doubt He will give [114] life to the dead. And He has power over everything.

113. Here, death of the earth signifies its total parchedness, while life denotes its verdant state. Description of all its qualities is in accordance with the object it qualifies.

114. From this we understand that analogy is an accepted principle of jurisprudence. Furthermore, through assumption of the life in the Hereafter, one should straighten one's faith.

وَ لَىٕنْ اَرْسَلْنَا رِیْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ یَكْفُرُوْنَ ﴿۵۱﴾

51.And if We send any wind [115] by which they see the harvest yellow, even after that they would certainly be ungrateful [116].

115. This tells us that in Quranic terminology, the wind of mercy is called *REEYAH* and that of punishment is called *REEH*. Observe, at first *REEYAH* was used where mention was made of rain, and here, in the situation of punishment the word *REEH* is used.

116. It means that the infidels are not grateful during prosperity and patient during adversity. In fact, they are arrogant and boastful on receiving any bounty and when afflicted with calamity they become impatient.

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِيْنَ ﴿۵۲﴾

52.Surely neither can you make the dead hear [117], nor can you make the deaf to hear the call when they turn away showing their backs.

117. He who does not fulfill the object of life is dead, even if he is alive, and the one who has fulfilled the object of life is alive, even if outwardly he is lifeless. Thus, the living infidel is dead and the martyr, who has experienced physical death, is alive. Just as medicine will not benefit the one who is dead, likewise no counselling will benefit these infidels. Thus, this verse does not prove in any way that the corpse does not hear, because here the dead signifies the infidels and by not listening means they are unable to derive any benefit.

وَمَآ أَنْتَ بِهٰدِ الْعُمْىِ عَنْ ضَلٰلَتِهِمْ ۚ إِنْ تُسْمِعُ إِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿۵۳﴾

53.And nor can you guide [118] the blind from their error. You make only those to hear who believed Our signs, and they have already surrendered [119] (to faith).

118. It means those unfortunate wretches who are inwardly blind and faith is not in their lot, they will not obtain guidance from you. From this we learn that anyone who is not a wretch from the beginning, the Holy Prophet صلی اللہ علیہ وآلہ وسلم will provide guidance for him. The one who says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم can not provide guidance, is acknowledging that he is an eternal wretch.

119. From this last portion we learn that, here, dead denotes infidels and not the deceased, otherwise they would not have been compared with the believers, because the believer is opposite of an infidel and not of the deceased. That the dead can hear is proven in the Holy Qur'aan. Says Allah Almighty: "*And ask those about Our Messengers who we sent before you*"(S43:V45). Also, Hazrat Shuaib and Hazrat Saleh (On them be peace) had addressed the dead people. If the meaning of this verse is taken at the literal level then it would become incumbent to believe that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was unable to provide guidance to the blind, although in reality there are millions of blind Muslims. Thus, just as "*blind*" here denotes the infidels, likewise the dead too denote the infidels. The commentary of this is found in the following verses: "*They are dead, not alive and they know not*"(S16:V21). At another place, Allah Almighty says: "*The condition of both parties is like the one is the blind and deaf and the other seeing and hearing*"(S11:V24). Believe in the Qur'aan as Qur'aan. The Holy Prophet صلی اللہ علیہ وآلہ وسلم, addressing the slain infidels of Badr, asked: "*Tell me, whatever I had said is true or not?*" Today too, there is an order that when you enter the cemetery extend greetings to the inmates of the grave. Everyone offering Salaah extends greetings to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in it. In short, regarding hearing of the dead, the Islamic law has compiled many regulations. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "*After the burial, the deceased can hear the footsteps of those who had attended the burial.*"

SECTION 6

اَللّٰهُ الَّذِىْ خَلَقَكُمْ مِّنْ ضُعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضُعْفًا وَّ شَيْبَةً ۚ يَخْلُقُ

54.Allah is He who made you weak [120] in the beginning. Then He gave you strength [121] after such weakness. Then after strength causes

مَا يَشَآءُ ۚ وَ هُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿۵۴﴾

weakness of old age [122]. He creates what He pleases. He is the All-Knowing, the All-Powerful.

120. A human baby at birth is much weaker and less intelligent than the offspring of every animal. It is much later that it begins to gain strength.
121. In that after childhood He granted youthful years. Thereafter his physical strength and intelligence was of such quality that he is able to overpower lions, tigers and began to take control of the air and water. Allah be Praised!
122. In his old age man becomes physically and mentally weak. All his limbs weaken. Once physically well and educated the human being suddenly becomes senile and foolish. From this we learn that there is a superior being controlling us.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿۵۵﴾

55.And the day when the Hour shall be established, the culprits will swear, that they stayed only for an hour [123]. Thus they were turned away (from the right path).

123. Or, because the world in comparison to the Hereafter is a fleeting moment. Or, because every previous period seems so short, or, because the period of rest seems short and the period of hardship seems so unending. In short, those people on that day would be speaking out of rough estimate. The purpose of the verse is to show that do not be proud of worldly comforts, these lapse so quickly like the gust of wind. This tells us that the infidels on the Day of Judgement will be hopelessly out in their estimation of their worldly life.

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۫ فَهٰذَا يَوْمُ الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿۵۶﴾

56.And those who were given [124] knowledge and faith, said: "Surely you have stayed according to the Book of Allah till the Day of Resurrection". This then is the Day of Resurrection. But you did not care to know [125].

124. The blessed Prophets and the angels, or the Islamic scholars and the pious persons.
125. Here, to know is used to denote to accept, i.e. while in the world you were not accepting the Day of Judgement, and were believing in what the Prophets and Islamic scholars had been telling you. From this we learn that on the Day of Judgement the believers will have an accurate assumption of their life in the world and their stay in *Barzakh* (grave) and what transpired in these two places, because a believer will be removing the misunderstandings of the infidels.

فَيَوْمَئِذٍ لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿۵۷﴾

57.But on that day, their excuses [126] shall not benefit the oppressors, nor will anyone demand them to please [127] Allah.

126. It should be remembered that excuse is common from repentance. Although every

repentance is an excuse, every excuse is not repentance. The statements that I did not transgress, or did so out of helplessness because I had such a constraint, are mere excuses, not repentance. And to say, please forgive me, I will not do it again is both repentance and an excuse (*Tafseer Roohul Ma'ani*)

127. This tells us that both these things will be for the infidels. If Allah wills, the believer would be safeguarded from it. The accountability of the believers would be lenient i.e. the sins would be presented and then their forgiveness. There will not be any cross-examination, like which did you transgress. Even if there is going to be cross-examination, after seeking forgiveness it would be granted with no punishment or with light punishment

58.And certainly We have set in this Qur'aan every kind of examples [128] for mankind. If you bring them any sign [129], then the infidels would surely say; "You are not but on falsehood" [130].

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؕ وَلَئِنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْۤا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ۝۵۸

128. From this we learn that Quranic examples are there to make the people understand, not for the understanding of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he has a prior understanding of the Qur'aan. Similarly, the Holy Qur'aan is guidance for the people and not for the Holy Prophet صلی اللہ علیہ وآلہ وسلم because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم has been guided beforehand. It is "*guidance for mankind*". We further learn that to provide understanding through examples is the Divine Way.

129. The great Sufi sages say that there are three categories of sin. The lowest is when the sinner commits sin by acknowledging that he is a sinner and when spoken to about it, the least he does is feel ashamed about it. Such a sinner, if Allah wills, would be forgiven. In a category above this is when a person becomes totally callous about his sins. After committing a sin he is not sorry. Such a sinner never bothers to think what he is doing. Cure from this disease is very difficult. At the top level is he who thinks good about his sins and expresses indignation at the good of others and arrogance at his own sins. He also taunts about good deeds. This is a means of sealing the heart and is thus beyond treatment. Here, the third category is denoted.130. Miracle, or verse of the Holy Qur'aan

59.Then does Allah seal the hearts [131] of those who have no knowledge.

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ۝۵۹

131. It tells us that to believe the Prophets or their devotees to be liars and false is the sign of the heart being sealed. May Allah Almighty save us from this.

60.Therefore, have patience, undoubtedly the promise of Allah is true [132], and let not those who have no certainty [133], hold you in light estimation.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ۝۶۰

132. There is not the remotest possibility of Allah Almighty's lie. He who believes in the possibility that Allah Almighty can talk a lie is not a believer.

133. It means that the hardships and persecutions inflicted by the infidels should not

cause you to become angry that out of anger and passion you begin to curse them and cause the destruction of all the infidels. Taking this to be it's meaning, this verse is not abrogated, but firm. Today too, Muslims should exercise tolerance and forbearance.

اٰیاتها ٣٤ ٣١ سُوْرَةُ لُقْمٰنَ مَكِّيَّةٌ ٥٧ رکوعاتها ٤

SURAH LUQMAAN

(MAKKAN) Revealed Before Hijrah

Verses 34 and 4 Sections 548 Words , 2110 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

الٓمّٓ ①

1.Alif Laam Meem

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ②

2.These are the verses [2] of the Book of Wisdom

2. The Name of the Holy Qur'aan is The Book as well as Book of Wisdom. From this we learn that even those other than Allah can be given Allah Almighty's attributive names. Observe, *HAKEEM* (All Wise) is the name of Allah Almighty, as well as that of the Holy QUR'AAN.

هُدًى وَّ رَحْمَةً لِّلْمُحْسِنِيْنَ ③

3.They are guidance and mercy for the righteous [3].

3. It means the Holy Qur'aan is a guide for the actions of the believers, while for the pious it is

a guide to Paradise. From it we learn that worship is not obligatory upon the infidels. All the verses concerning acts of worship had been revealed for the believers.

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

4.They are those who establish [4] prayer and pay poor-due (Zakaat) and have firm [5] faith in the Hereafter.

4 This tells us that only he will derive full benefit from the Holy QUR'AAN, who is a believer as well as pious. Furthermore, the Holy QUR'AAN is not a guide for the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he is on guidance from before its revelation. Prior to the advent of Prophethood, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was already a perfect believer, an embodiment of piety and totally religious. When the first verse of the Holy QUR'AAN was revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he was engrossed in Salaah and I'tikaaf, for he was fully knowledgeable about both.

5. From it emerge a few issues:
1. Salaah is superior and precedes Zakaat because Salaah has been mentioned before Zakaat.
2. The condition for the correctness of Salaah and Zakaat is faith because the letter "*waw*" is conditional that you are in a state of faith.
3. Prior to the obligation of Zakaat, Allah Almighty had given information about it and had commanded that when Zakaat becomes obligatory you should pay it. This verse is Makkan but Zakaat became obligatory in Madina Shareef.

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

5.They are on (the path) of guidance from the Lord and they shall be successful [6].

6 From this, emerge two issues
1 In order to achieve success, good deeds are necessary for it. Being certain of success by remaining indifferent to good deeds is like being certain of reaping wheat after sowing barley.
2 Guidance is obtained merely through the bounty and grace of Allah Almighty. One's personal knowledge and intelligence are sufficient for it. Highly educated scholars become infidels while uneducated people become believers. May Allah Almighty shower His grace upon us. In order to obtain Paradise correct both your heart and your mouth.

وَ مِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّ يَتَّخِذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝

6.And there are some among the people who buy words for mere playing [7] that they may mislead others from the path of Allah, without knowledge [8] and to make fun of it. For them is a humiliating punishment [9].

7 This tells us that musical instruments, card games and alcohol are forbidden. In fact it is forbidden to sell all the instruments of play and frolic as well as to purchase them, because this verse was revealed about their evil. Similarly, buying and selling of forbidden novels, pornographic magazines, cinema tickets, costumes for plays etc. are forbidden, as all these are part of "*words for mere playing*".

REASON FOR ITS REVELATION
This verse was revealed concerning Nadar ibn Harith ibn Kaleedah who would travel outside Arabia for business. There he would purchase the novels and illustrated storybooks of the foreigners. Then he would come back and tell the people that Muhammad Mustapha صلى الله عليه وآله وسلم is telling you stories of Aad and Thamud, but I am telling you stories about Rustam, Isfandyaar and the foreign kings.

8. The Sufi sages say that anything that takes you away from the remembrance of Allah Almighty is included in "*words of mere playing*" and is thus forbidden. Observe, after the Jummah Azaan commerce and worldly activities which become an obstacle for the preparation of Salaah is mere amusement, so much so that is the children who become an obstacle in the remembrance of Allah Almighty, it will be included in fun and amusement. Get rid of this obstacle. The author of Tafseer Roohul Bayaan states a musical instrument is forbidden or sometimes not forbidden. If it is mere amusement then it is forbidden, otherwise it is not. Observe, the drums of the Islamic warriors are lawful because they are not mere objects of amusement. Likewise, if Qawwali is given the status of sheer entertainment it will be forbidden like the present day Qawwali in general.

9. This tells us that the punishment of the one who leads you astray is very severe. The vexation of every apostate will fall on him. Observe, Nadar ibn Harith ibn Kaleedah was made a butt of terrible Divine censure.

7.And when Our Verses are recited to him, he turns proudly away, as though he did not hear them, and as if there was heaviness [10] in his ears. Therefore give the news of a painful punishment.

وَ اِذَا تُتْلٰی عَلَیْهِ اٰیٰتُنَا وَلّٰی مُسْتَكْبِرًا كَاَنْ لَّمْ یَسْمَعْهَا كَاَنَّ فِیْۤ اُذُنَیْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِیْمٍ ⑦

10. Every Quranic issue should be heard with a great deal of fervour and enthusiasm. To engage oneself in worldly activities at the time of its recitation is showing indifference to it, which is the practice of the infidels. You should also remember that listening attentively to the recitation of the Holy QUR'AAN is FARD E KIFAYA. Where people are helpless to listen to its recitation, they are engaged in business activities, the QUR'AAN should not be recited aloud there. It should be remembered that the rules and regulations of the recitation of the QUR'AAN are different to those for the instruction of it.

8.Undoubtedly, those who believe and do good deeds, for them there are gardens [11] of bliss.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِیْمِ ⑧

11. According to the law Paradise should be granted to the pious, but bounty enables the sinners, too, to obtain Paradise through the medium of the pious. Here, mention is being made of law. Thus, this verse is not in contradiction to the others.

9.Wherein they will abide forever. The promise of Allah is true. And He is the Honourable, the Wise.

خٰلِدِیْنَ فِیْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ⑨

10.He has created heavens without pillars that you can see [12] and put in

خَلَقَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ تَرَوْنَهَا وَ

اَلْقٰى فِی الْاَرْضِ رَوَاسِیَ اَنْ تَمِیْدَ بِكُمْ وَ بَثَّ فِیْهَا مِنْ كُلِّ دَآبَّةٍؕ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِیْهَا مِنْ كُلِّ زَوْجٍ كَرِیْمٍ۝

it anchors, lest it shakes [13] with you, and He has scattered [14] therein all kinds of animals. And We sent down water from the sky [15], the We caused to grow in the earth every fine pairs [16] of plants.

12 It means the sky has no pillars that you might see. This does not mean that there are pillars, but you are unable to see them.

13 From this it is hinted that the earth is stationary and does not move, because the mountains are made for this purpose, to provide anchorage for it. The purpose of the anchors is to keep the ships motionless, thereby obviating any movement.

14 Some animals live in water, some on land, while some live in the air. But all of them are found on the ground, because water is land while the wind too is connected with land. By spread is meant that all the animals are created at different times.

15. From the sky or through heavenly means. Thus, there is no objection against the verse that the rain does not pour down from the sky but through vaporization of the water of the ocean, when this vapour reaches the sky it comes down as rain through the process of condensation. In fact, the atmospheric heat gives to the formation of vapour and clouds.

16. This tells us that in grass, trees, etc. there is a great deal of femininity. When it comes into contact with the male tree and when, through the wind, it touches the female tree then it brings about reproduction of fruit.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِیْ مَا ذَا خَلَقَ الَّذِیْنَ مِنْ دُوْنِهٖؕ بَلِ الظّٰلِمُوْنَ فِیْ ضَلٰلٍ مُّبِیْنٍ۠

11.This is the creation of Allah; show me what others [17] have created besides Him. Nay, the unjust are in clear [18] error.

17 It means O infidels! You too have this belief that Allah Almighty has created this entire creation. You further believe that your idols have not created anything. Then why do you still worship the idols?

18 That by deliberately believing in a non-creator to be equal to a Creator, then you worship it.

SECTION 2

وَ لَقَدْ اٰتَیْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِؕ وَ مَنْ یَّشْكُرْ فَاِنَّمَا یَشْكُرُ لِنَفْسِهٖۚ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِیٌّ حَمِیْدٌ۝

12.And undoubtedly We bestowed upon Luqman [19] wisdom [20] saying: "Be grateful [21] to Allah". And whoever is grateful is grateful to the good of his own self [22], and whoever is ungrateful, then surely Allah is Self-Sufficient [23], Praised.

19 There is a difference of opinion of the commentators of the Holy QUR'AAN regarding Hazrat Luqman (On whom be peace). Some have stated that he is Luqman ibn Bahoor, ibn Taarukh. This Taarukh is the father of Hazrat Ebrahim (On whom be peace). He had lived for one thousand years and was the compatriot of Hazrat Dawood (On whom be peace). But, others are of the opinion that he is Luqman ibn Anqa, ibn Siroon and he was from the people of Ileya. He was a black slave. Yet another group of scholars have stated that he was a judge and from the pious persons of the Israelites. There are some who have stated that

he is the nephew or maternal cousin of Hazrat Ayub (On whom be peace). But, the truth of the matter is, he was a man of wisdom, not a Prophet. Wisdom refers to the mystical knowledge or the inner light. Intelligence and understanding, too, is called wisdom. Here, wisdom could have two meanings.
20. The knowledge of Hazrat Luqman was Divinely inspired and God-given which Allah Almighty provided directly to him.
21. Expressing gratitude for all His bounties, especially for providing wisdom as this is the most superior of all his bounties. Or, be grateful to Him for being blessed with the companionship of a Prophet.
22. Because expression of gratitude results in the increase in the bounty. Says Allah Almighty: "*If you will be grateful, then I shall give you more*"(S14:V7). Thus, expressing gratitude is for the benefit of man.
23. Here the word KUFR is constructed from *KUFRAN*, meaning ungrateful i.e. the ingratitude of man will in no way be loss to Allah Almighty. Instead, it will cause harm to man himself.

13. And remember when Luqman said to his son, while he was advising him: "O my son, associate not anyone with Allah". Undoubtedly, the association with Allah is a tremendous [24] wrong.

وَ اِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَ هُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿۱۳﴾

24. The name of the son of Hazrat Luqman is Anam or Ashkam (*Tafseer Khazainul Irfaan*). From this, emerge a few issues:
1. A person should first counsel his household members, then the others.
2. Counsel, people by using gentle words. He addressed him by saying O son!
3. Before correcting the deeds, beliefs should be rectified because Hazrat Luqman first advised his son not to indulge in polytheism.
4. Here, polytheism denotes infidelity because he is trying to stop his son from infidelity. This does not mean that do not indulge in polytheism. But you can continue with other infidelities.
5. You can tell a believer not to indulge in infidelity i.e. remain firm on your faith.
6. To remind people about the teachings of the previous sages and to narrate their sayings is the way of Allah Almighty.

14.And We have stressed on man [25] concerning his parents. The mother bears the child, undergoing weakness upon weakness [26]. And his weaning takes two years [27]. So be grateful to Me and to your parents [28]. And lastly the return is to me.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّ فِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَ لِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ ﴿۱۴﴾

25. This is a faultfinding statement, which was spoken during the time when the teachings of Hazrat Luqman was being mentioned. It tells us that service of your parents is a lofty act of obedience. Furthermore, even if the parents are infidels, their parental rights are still obligatory upon the children.
26. Weakness of the action, weakness of labour pain followed by difficulty at childbirth. From this we learn that the rights of the mother are greater than that of the father in that the father brought up the child with his wealth, but the mother nourished the baby with her blood. The Islamic scholars say that the right of service of the mother is greater, but that of obedience or the economic right is greater of the father. For this reason the Holy Prophet صلی اللہ علیہ وآلہ وسلم said that Paradise lies

-under the feet of your mother and that you and your wealth belong to your father

27 The period of breast-feeding is two years. It should be stopped at the end of the second year. Where the period of it is mentioned to be thirty months, it includes six months of pregnancy

28 Because Allah Almighty is our Lord while our parents are our patrons. Hazrat Sufyaan ibn Uyaniyyah says perform your five daily Salaah as a means of expressing gratitude to Allah Almighty, while express gratitude to your parents by offering the dua of forgiveness for them in the Salaah: *"O my Lord! Forgive me and my parents"*.

15. And if they both strive to make you associate with Me a thing which you have no knowledge of [29], then do not [30] obey them, but keep company [31] with them in all the worldly affairs. And follow him who turns [32] to Me. Then to Me is your return, and I shall tell you what you used to do.

وَاِنْ جَاهَدٰكَ عَلٰۤى اَنْ تُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَ صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا ۫ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَيَّ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

29 It means do not associate any partner with Allah because no one has any knowledge of this association. He is our Lord, the One, without any partner

30 This tells us that in disobeying Allah there is no obedience to parents, i.e. you should not commit infidelity by listening to them. Do not abandon the obligatory acts of worship

31 In this one statement is included the service and obedience to parents. To spend your wealth on their welfare, to service them through your physical limbs, to endure their severity, being kind and gentle to them i.e. maintaining cordial treatment with your polytheist parents. However, follow the path of the pious

32 From this, emerge a few issues:

1. You must serve and obey your parents, but always adopt the path of the pious. If your parents are apostates and transgressors, then try to guide them, gently.

2. Only that religion is true in which there are saints of Allah Almighty, because up to today besides the Ahle Sunnat wal Jamaat, saints have not been found among Wahabi, Deobandi, Mirzai, Shia or Chakraldwi sects. Thus, you should follow the Ahle Sunnat.

3. Taqleed of a person is a very lofty thing, because all the saints have always been conformists (*Muqallid*). None of them were non-conformists

16. "O my son! Even if it (the evil) were the weight [33] of a grain of mustard seed, and even though it may be in a rock, or in the heaven, Allah will bring [34] it forth. Certainly, Allah is the Knower of every subtlety, All Aware [35]".

يٰبُنَيَّ اِنَّهَاۤ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝

33 Once again mention has been made of the teachings of Hazrat Luqman

34 Hazrat Luqman's son had asked that: "Dear father if sins are committed in secluded spots, then how will Allah Almighty come to know about it?" In reply to it he said these words. Its purpose is no matter how insignificant a good or evil deed may be, and

no matter at what secluded places they might be committed they will be revealed to the people on the Day of Judgement. There will be accountability on them, whether there will be reward or punishment for them, but they will have to be accounted for. This is law, and its commentary is the following verse: "*Then whosoever has done good of an atom's weight, shall see it*"(S99:V7). And the bounty of Allah Almighty is that sins of some people would be changed into good deeds and then presented. Says Allah Almighty: "*Then Allah will change the vices of such persons with virtues*" (S25:V70). Thus, there is no inconsistency in the two verses. Law is one thing, but bounty is another.

35. Thus, He is fully aware of all your doings, wherever you may be. The appointment of angels to record the deeds is to silence the transgressor and not because of the lack of knowledge of Allah Almighty.

17."O my dear son! Establish [36] prayer and bid the doing of good and forbid [37] evil and be patient [38] over whatever befalls upon you. Surely, those are affairs which require determination [39]".

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِۚ﴿۱۷﴾

36. This tells us that Salaah was obligatory upon those previous Ummahs as well, although the method of performance of these Salaah by them was different from our method. Salaah is the most ancient act of worship.

37. In this there is a narrational order. The Islamic scholar and the preacher should first do good deeds themselves, and then ask others to do them. The discourse of a person who does not practice what he preaches fails to exercise any influence on the listeners. Also, every believer should become a propagator of Islam. Whatever issue he knows he should convey it to others. Propagation is not the duty of the Ulama alone.

38. Everything of hardship, sorrow, grief, illness and helplessness should be met with patience, especially in matters of propagation, that which is inflicted upon you by the ignorant. Do not abandon it out of dejection.

39. There is a great reward on acting upon these. This tells us that propagation, too, is an ancient act of worship. All the Prophets and scholars of their Ummah and every follower who knew any religious issues had been involved in propagation work.

18. And neither turn your cheek crooked [40] while talking to anyone nor walk [41] in the earth haughtily. Surely, Allah does not love any arrogant boaster [42].

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًاؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍۚ﴿۱۸﴾

40. Speak sweetly with all the poor and the rich. Do not turn your faces away from the poor. Do not show arrogance towards them by regarding them to be contemptuous.

41. This tells us that to adopt the appearance of the pious and to emulate their way of life is in itself an act of piety, while imitating the evildoers physically and emulating their mode of life is an evil act. The present day Muslims should pay heed to this, especially those who are emulating the ways of the arrogant Christians. Imitation of the arrogant, too, is evil. Emulate and imitate the modest, which will benefit you. Nowadays, blowing one's own trumpet and walking pompously is a sure way of the arrogant. Every Muslim should safeguard himself from such behaviour. To walk briskly without any valid reason, too, is

included in this as it smacks of arrogance.
42 Self-praise and aggrandizement, too, is a form of arrogance i.e. pride of knowledge, beauty, sweetness of voice, family lineage, oratory, etc. and to be proud of external achievements, too, is extreme arrogance, like having wealth, property, army, many servants, etc. This means neither be proud of your personal deeds nor external bounties because all these things are not your own but they belong to Allah Almighty, Who can take these away from you whenever He wishes.

وَاقْصِدْ فِیْ مَشْیِكَ وَاغْضُضْ مِنْ صَوْتِكَ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِیْرِ ﴿۱۹﴾

19.And walk moderately [43] and lower your voice. Surely in all voices the most hateful voice is the braying voice of the ass [44].

43 Neither walk too briskly, nor too lethargically, because the first quality reflects childishness while the second quality smacks of pride and arrogance.
44 If speaking loudly was a virtuous act, then the donkey would have been the embodiment of virtuosity because no one brays louder. But, the fact of the matter is that donkey is a contemptuous beast. In it there is a hint that if a high-pitched voice is used for recitation of Zikrullah it is good, but if it emanates out of some hardship it will be intolerable. Observe, the donkey screams out of lust. That is why the moment the braying of the donkey is heard *LA HAWL* is recited, while the rooster recites Zikrullah aloud. Therefore that sounds pleasant. At that time one is ordered to offer dua.

SECTION 3

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَاَسْبَغَ عَلَیْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ النَّاسِ مَنْ یُّجَادِلُ فِی اللّٰهِ بِغَیْرِ عِلْمٍ وَّ لَا هُدًی وَّ لَا كِتٰبٍ مُّنِیْرٍ ﴿۲۰﴾

20.Have you not seen that Allah has made subservient for you whatever is in the heavens and the earth and had bestowed upon you, in full, His Bounty [45], open and hidden? And among people are some who dispute about Allah without knowledge and with no wisdom and without a Luminous [46] Book.

45 There is much discussion evolved around outer and inner bounties. Either, beautiful appearance is an outer bounty or the beautiful character is an inner bounty. Or, correctness of limbs is an outer bounty or the correctness of beliefs is inner bounty. Or, Islam and the Holy QUR'AAN is a visible bounty and mystical knowledge of the Divine inner bounty. Or, Shariah is visible bounty and Tareeqat is inner bounty. Or, the propagation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is outer bounty and the love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the inner bounty, etc. (*Khazainul Irfaan*). From this we learn that with Shariah, Tareeqat, too, is very important. Shariah is outer bounty while Tareeqat is inner bounty. For the continued existence of Shariah we have the Ulama, while for that of Tareeqat, Allah Almighty has created the Sufi sages and the Saints. Shariah is the name given to the Holy Prophet's physical details of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم life, while Tareeqat is the appellation given to the spiritual state of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

46. Circumstances Of Its Revelation This verse was revealed regarding Nadar ibn Harith and Umayyah bin Khalaf who were extremely ignorant. They would quibble with the Holy Prophet صلی اللہ علیہ وآلہ وسلم regarding the Personality and Attributes of Allah Almighty. From this we learn that ask an ignorant scholar about an issue but don't enter into a debate with him because this is the way of the infidels.

21.And when it is said to them: "Follow [47] what Allah has revealed". Then they say: "We shall follow that on which we found [48] our fathers". What? Even though the Shaitaan may be inviting them towards the punishment of the burning fire [49].

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ الشَّيْطٰنُ يَدْعُوْهُمْ اِلٰى عَذَابِ السَّعِيْرِ ﴿۲۱﴾

47. The Holy QUR'AAN and Hadith, because both of these are revealed by Allah Almighty. The words of the Holy QUR'AAN and their meanings are all revealed by Allah Almighty, while Allah Almighty has revealed the subjects of the Hadith in the blessed mind of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , which he had described in his words. Thus, the Chakraldwi sect cannot use this verse to establish any proof.

48. This tells us that to adopt the customs of the ignorant forefathers in opposition to Shariah is the way of the infidels, while to adopt the ways of the pious forefathers is an act of piety. Says Allah Almighty: "*And be with the truthful*"(S9:V119). Thus, this verse has no connection with the concept of Taqleed of Islamic law.

49. It means the devil was misleading your ignorant forefathers due to which they had been moving towards Hells. The resplendent light of Prophethood has come to you, so why are you still obeying the devil? This tells us that following the evil people is equal to following the devil.

22.Therefore whoso submits his face towards Allah and is kind [50] to others, and then undoubtedly, he has caught hold of a strong handle [51]. And towards Allah is the end [52] of all affairs.

وَ مَنْ يُّسْلِمْ وَجْهَهٗۤ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ؕ وَ اِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۲۲﴾

50. Here, the word Islam denotes worship, while Ihsaan signifies faith i.e. doing good deeds after accepting faith. Or, Islam means worship and ihsaan means presence of the heart by Islam is meant believing in Allah Almighty and Ihsaan denotes believing in the Holy Prophetصلی اللہ علیہ وآلہ وسلم i.e. whoever believes in Allah Almighty should do so by believing in the Holy Prophetصلی اللہ علیہ وآلہ وسلم because believing in Allah Almighty by rejecting the Holy Prophet صلی اللہ علیہ وآلہ وسلم is futile.

51. The Sufi sages say that all of us are in a state of lowliness. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the strong rope of Allah Almighty. Whoever has firmly held unto him has reached the state of loftiness, while whoever has cut himself off from him will remain in a state of lowliness. A bucket or human being who has fallen in the well is drawn up by means of the rope.

52. It means eventually it is what Allah Almighty desires will take place. Or, that everyone's end is to reach the court of Allah Almighty for the purpose of accountability.

وَ مَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۲۳﴾

23. And whoso disbelieves, let not his infidelity grieve[53] you. To Us is their return. Then We shall tell them what they used to do. Surely, Allah knows what is inside the breasts.

53. Because you will not be questioned regarding his infidelity as to why he has remained an infidel. That is his own loss. Says Allah Almighty: "*And you shall not be questioned about the inmates of Hell*".(S2 :V119) Also, like in the case of the other Ummahs no one would lodge a complaint that you did not propagate the message of Allah Almighty .

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿۲۴﴾

24. We shall allow them to enjoy a little[54], then making them helpless We shall drive them towards severe punishment[55].

54. From this we learn that no matter how opulent the world may be, it's opulence is insignificant. Says Allah Almighty: "*Say you, the enjoyment of the world is little*"(S4:V77) But, when the world becomes connected with the Hereafter it becomes abundant.

55. This tells us that although the sinful believer would be punished, it would not be severe torment, as this is for the infidels only. By severe torment is meant either everlasting punishment, or punishment of disgrace or the punishment of the severe regions of Hell. If Allah wills, even if a sinful believer would be placed into Hell it will be for a little while and that, too, in the upper most region of Hell where the punishment is light.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۵﴾

25. And if you ask[56] them who has created the heavens and the earth, they will surely say[57]: "Allah". Please declare: "All praise belongs to Allah". But most of them do not know[58].

56. From those infidels who do believe in the existence of Allah Almighty because some infidels of Makkah were atheists, who did not believe in the existence of Allah Almighty at all. Says Allah Almighty: "*We die and we live and none destroys us but time*"(S45:V24) Thus, this verse is not in contradiction with the other verses.

57. From this we learn that to believe in Allah Almighty as the Creator, the Master, the Controller of the Universe, etc. with all His Attributes is not sufficient for faith, as even the devil believed in all this. True faith is based on the faith in the Prophet. The polytheists of Arabia had believed in the Personality and Attributes of Allah Almighty, but they were polytheists because they had rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

58. It means that among them there were people who in spite of believing in these things about Allah Almighty, they had been committing polytheism, while others were accepting faith, or that before the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم they had not committed polytheism but had remained monotheists like his parents and forefathers and the other monotheists. For this reason the word "*most*" has been used here.

لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِیُّ الْحَمِیْدُ ﴿۲۶﴾

26.To Allah belongs whatever is in the heavens and the earth. Undoubtedly, He is Self- Sufficient, Praiseworthy [59].

59. From the reckoning nature of the verse it can be understood that besides Allah Almighty no one is self-sufficient and praiseworthy in the true and absolute sense of the word or worthy of absolute praise. He who had obtained any riches, it is provided by Him. Whoever is praised, it is out of His kindness. Says Allah Almighty: "*It is Allah and His Prophet who have enriched them*"(S9:V74).

وَ لَوْ اَنَّ مَا فِی الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ یَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ ﴿۲۷﴾

27.And if all the trees in the earth were made pens, and the seas were ink, with seven [60] more seas added after it, the Words of Allah would not be exhausted [61]. Undoubtedly, Allah is Honourable, Wise.

60. REASON FOR ITS REVELATION
The Jews of Madina had once told the Holy Prophet صلى الله عليه وآله وسلم that Allah Almighty says that He has provided you with little knowledge and the Holy QUR'AAN, too, says that he who has been given wisdom, has been provided with tremendous good. He further says that in the Tauraat there was knowledge given about everything. Thus, there are contradictions in these verses. In reply, the Holy Prophet صلى الله عليه وآله وسلم said that in comparison to the knowledge of Allah Almighty, all these aspects of knowledge are very little, although in number they are more. In which it is being said that if the entire trees on the earth were to become pens, and the seven oceans were to turn to ink and all the human beings, jinns and angels were to become writers, everything else would be completed but the branches of knowledge of Allah Almighty will not be exhausted. It should be remembered that this question and answer had taken place after Hijrah because this verse is Madinite.

61. In it are included both the Praise (*HAMD*) of Allah Almighty and the Praise (*NA'AT*) of the Holy Prophet صلى الله عليه وآله وسلم . The praise of the Holy Prophet صلى الله عليه وآله وسلم are words about Allah Almighty, even though they emanate from the tongues of men. In fact, those words, which are accepted by Allah Almighty, are really His words.

مَا خَلْقُكُمْ وَ لَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ﴿۲۸﴾

28.Neither your creation, nor your raising on the Day of Resurrection is only like a single [62] soul. Undoubtedly, Allah is All-Seeing, All-Hearing.

62. REASON FOR ITS REVELATION
This verse was revealed in a reply to that question of the infidels that Allah Almighty had made us in different ways in the world, sometimes through sperm, sometimes from congealed blood, sometimes this and sometimes that. If this is the case, then how will He resurrect all of us at once on the Day of Judgement? (*Tafseer Roohul Mu'ani*) In this verse it is stated that the slow process of creation, here, is due to different wisdoms and not due to any helplessness of Allah Almighty, while raising everyone at one time is a tiny show of His power. Thus, do not assume the past over the present.

29.O listener! Did you not see that Allah turns night into the day [63] and returns the day in the night [64] and He makes the sun and the moon serve you? Each one pursues the course till an appointed term [65], and Allah is aware of your deeds.

اَلَمْ تَرَ اَنَّ اللّٰهَ یُوْلِجُ الَّیْلَ فِی النَّهَارِ وَ یُوْلِجُ النَّهَارَ فِی الَّیْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ٘ كُلٌّ یَّجْرِیْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّ اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ﴿۲۹﴾

63 This tells us that the study of Mathematics, Astronomy, etc. is beneficial in order to ascertain power of the Divine and come to know the knowledge of the Power of Allah Almighty. The increase and decrease in day and night and the causes thereof is understood through mathematical calculations. Through this branch of knowledge we are able to determine times of Salaah, Fasting, etc.

64 In that during winter the day is short and the night is long, while in summer the day is long and the night is short, i.e. directly opposite to it. This is because part of the day sometimes becomes added to the day and sometimes is included with the night.

65 From this we learn that neither the earth is in motion nor the sky. Both are stationary. It is the moon, the stars and the sun, which are moving in the orbit. Says Allah Almighty: *"And each one is floating in the orbit"* (S36:V40). Thus, modern philosophy, i.e. Science and the ancient philosophy are both false. These people regard the earth or the sky stationary solely because according to them the rendering of the sky asunder is impossible while the modern philosophy totally denies the existence of the sky. They maintain that the sky is non-existential. Both of them are false in their claim. Only Allah and His Beloved Rasul are true in this regard

30.This is because Allah is the only Truth and that which they worship besides Him are all falsehood [66]. This is because only Allah is the Highest, incomparably the Greatest.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّ مَا یَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَ اَنَّ اللّٰهَ هُوَ الْعَلِیُّ الْكَبِیْرُ ﴿۳۰﴾

66 Here, the word truth denotes eternity and falsehood signifies transitory. Or, truth means one who is true and falsehood denotes one who is false. It therefore means Allah Almighty is eternal and these idols are temporary. Or, that Allah Almighty is absolute Truth and the idol deities are false. The proof of this is following i.e. the true deity should be one who is the possessor of every loftiness and greatness. The idols are neither lofty or possess any greatness. Therefore, how did they become objects of worship? One should also remember that some people worship the Prophets, yet the QUR'AAN has not declared them to be false because these Prophets are the embodiment of Truth. For this reason Allah Almighty in this verse has used the pronoun *"that which"* which is used on inanimate objects i.e. your stones, trees, etc are false deities. The pronoun *"that"* is used subjectively to state that your worship of all these deities besides Allah Almighty is false.

SECTION 4

31.Have you not seen the boats

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِیْ فِی الْبَحْرِ

بِنِعۡمَتِ اللّٰهِ لِیُرِیَكُمۡ مِّنۡ اٰیٰتِهٖ ؕ اِنَّ فِیۡ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوۡرٍ ﴿۳۱﴾

move in the river by the Grace [67] of Allah, that He may show some of His Signs [68]? Undoubtedly, in it are signs for everyone who is patient and grateful [69].

67. It could have two meanings:
1. The ship in the sea sails solely through the bounty and blessings of Allah Almighty, otherwise there are thousands of perils to be found there for it, which can be an obstacle for its smooth sailing and which can cause it to sink.
2. The ships sail at sea loaded with your merchandise, although water is a thin fluid, which is hardly capable of bearing their weight. Or, that through the blessings of Allah Almighty the ship of Shariah sails in the sea of Tareeqat and safely reaches the shore under Divine guidance.

68. The true pleasing and charming scenery of the sea and the huge sign of Divine power is that the ship reaches the shores safely and all the travellers alight on the land unharmed.

69. It means for every intelligent believer, because only a believer is patient and grateful, and only a believer ponders over the signs of the powers of Allah Almighty.

وَ اِذَا غَشِیَهُمۡ مَّوۡجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخۡلِصِیۡنَ لَهُ الدِّیۡنَ ۬ۚ فَلَمَّا نَجّٰىهُمۡ اِلَی الۡبَرِّ فَمِنۡهُمۡ مُّقۡتَصِدٌ ؕ وَ مَا یَجۡحَدُ بِاٰیٰتِنَاۤ اِلَّا كُلُّ خَتَّارٍ كَفُوۡرٍ ﴿۳۲﴾

32. But when any wave befalls them like mountains, then they call upon Allah having pure faith [70] in Him. But when He brings them safe towards land, then some of them keep to the middle course [71]. And none shall deny Our Signs except a deceiving and ungrateful person.

70. From this we understand that to remember Allah Almighty during one's difficulties and to forget Him during prosperous times is the practice of the infidels. A believer remembers Allah Almighty during all conditions.

71. Some Islamic scholars have stated that this verse is regarding Hazrat Ikramah bin Abu Jahl because on the day of the Conquest of Makkah the Holy Prophet صلی اللہ علیہ وآلہ وسلم granted amnesty to all the infidels of Makkah besides these four persons: Ikramah bin Abu Jahl, Abdullah bin Hantal, Qais bin Sababa and Abdullah ibn Sa'd ibn Sarh. Regarding them it was proclaimed that wherever they are found they should be put to the sword. On hearing this proclamation, Hazrat Ikramah escaped by boarding a ship, which was surrounded by unfavourable winds. There was a severe storm at sea at which the passengers began to say to him that, now, besides Allah Almighty no idols of yours would be able to save you. Therefore, beseech Allah Almighty to protect you. Hazrat Ikramah said that if nobody can save you besides Allah Almighty at sea, then it is He alone Who can save you on land. O Allah! If You spare my life out of this difficulty I will somehow go to Your Beloved Prophet صلی اللہ علیہ وآلہ وسلم and accept Islam. Allah Almighty showered His blessings upon him and the ship reached the shore safely. Hazrat Ikramah accepted Islam, but the other passengers did not fulfill this promise of theirs (*Tafseer Roohul Mu'ani & Khazainul Irfaan*). Under this circumstance this would be a Madinite verse although Surah Luqman is Makkan.

یٰۤاَیُّهَا النَّاسُ اتَّقُوۡا رَبَّكُمۡ وَاخۡشَوۡا

33. O people! Fear Allah [72], your

يَوۡمًا لَّا يَجۡزِىۡ وَالِدٌ عَنۡ وَّلَدِهٖ ۫ وَ لَا مَوۡلُوۡدٌ هُوَ جَازٍ عَنۡ وَّالِدِهٖ شَيۡـًٔـا ؕ اِنَّ وَعۡدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الۡحَيٰوةُ الدُّنۡيَا ٝ وَلَا يَغُرَّنَّكُمۡ بِاللّٰهِ الۡغَرُوۡرُ ﴿۳۳﴾

Lord and have apprehension of the day when neither a father will be of any benefit to his son, nor any affectionate son will be able to provide and benefit [73] to his father. Undoubtedly, the promise of Allah is true [74]. Therefore, let not the life of this world deceive [75] you concerning Allah.

72. O believers and infidels! Fear your Lord in such a manner that the infidels should accept Islam and the believers should remain steadfast on the faith and persevere to do good deeds.

73. The order in this verse is for the infidels because if Allah wills the believing children of the believers will be of benefit to them. Says Allah Almighty *"Fast friends shall be foes to one another on that day but the God-fearing"* (S43 V67). Allah Almighty further states *"We joined them with their offspring and diminished not anything from their deeds"* (S52 V21). Therefore, Paradise would be granted to the minor children of the believers due to the faith and good deeds of the father. In fact, the wealth of the believer and his household members, too, will be beneficial to him because their Zakaat and charity will be extremely beneficial in the Hereafter. Prophets, Saints, the Ulama and the Peer-o-Murshid would intercede for the believers. Minor children would have their parents pardoned. In short, laws pertaining to the believers are different to that of the infidels.

74. The Day of Judgement will most certainly take place. It should be remembered that the Day of Judgement for the believer is a day of promise, but for the infidels it is a day of rebuke. Thus, the meaning of the verse is crystal clear.

75. To become unmindful of Allah Almighty by regarding the worldly life to be eternal is the height of negligence. This life is as empty as a bubble of water, totally bereft of any importance. It should be remembered that the worldly life of the Prophets and Saints, in reality, is not a worldly life but is designed for the life of the Hereafter because these pious sages spend it to accumulate deeds for their salvation of the Hereafter. Thus, this verse is to awaken negligent people, like us, who are trapped in the slumber of materialism.

اِنَّ اللّٰهَ عِنۡدَهٗ عِلۡمُ السَّاعَةِ ۚ وَ يُنَزِّلُ الۡغَيۡثَ ۚ وَ يَعۡلَمُ مَا فِى الۡاَرۡحَامِ ؕ وَ مَا تَدۡرِىۡ نَفۡسٌ مَّاذَا تَكۡسِبُ غَدًا ؕ وَ مَا تَدۡرِىۡ نَفۡسٌ بِاَىِّ اَرۡضٍ تَمُوۡتُ ؕ اِنَّ اللّٰهَ عَلِيۡمٌ خَبِيۡرٌ ﴿۳۴﴾

34. Surely, with Allah is the knowledge of the Hour (of Doomsday) and He sends down rain [76] and knows what is in the wombs of mothers, and no soul knows what [77] it will earn tomorrow, and no soul knows in what land [78] it will die. Undoubtedly, Allah is the All-Knowing, All Aware.

76. Reason For Its Revelation
Harith bin Amro came to the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم and began to prattle that if you are a true Prophet then inform me when the Day of Judgement will be taking place. I have sowed seeds in my land so tell me when the

rain will come down. My wife has fallen pregnant; inform me whether she will give birth to a boy or girl? Tell me what I will be doing tomorrow and inform me of my place of death? As a reply to these questions this verse was revealed.

77. The word *TADRI* is derived from *DARAYET* and darayet denotes to understand something through mental estimate and calculation i.e. these five are those branches of knowledge of the unseen which cannot be understood through one's intellect, assumptions and calculations. They can only be understood through Divine revelation. And since permission is not granted to disclose such revelations, their knowledge cannot be revealed to common people. Thus, this verse is totally in accordance with its reason for revelation. There is no contradiction in it.

78. This cannot be understood by means of human intelligence and assumption. The angels of death are fully aware of the place of death of each person. Sayeddah Sara and Sayeddah Mariam were given the glad tidings of the birth of a son by Hazrat Jibraeel (On who be peace). Hazrat Zakariya was given the glad tidings of the birth of Hazrat Yahya. All this was through the knowledge provided by Allah Almighty, and not through any assumption and conjecture. In short, from this you cannot necessarily assume that Allah Almighty has not granted these branches of knowledge to any of His servants. Says Allah Almighty: "*The Knower of Unseen reveals not His secrets to anyone, except to His Chosen Messengers*" (S72: Vs 26-27).

79. The information of the place of death of each infidel was given by the Holy Prophet صلی اللہ علیہ وآلہ وسلم a day prior to the Battle of Badr, or the proclamation by the Hoori of Paradise that do not fight with your husband because he would be returning to us, or the angels recording fate of everyone i.e. what is in the womb of the mother is due to the knowledge given by Allah Almighty. Thus, this verse is in no way contradictory to the concept of the knowledge of the unseen.

اٰیاتها ۳۰ ۳۲ سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ ۷۵ رکوعاتها ۳

SURAH AS-SAJDAH (THE PROSTRATION)
(MAKKAN) Revealed before Hijrah
3 Section 30 Verses 380 Words . 1518 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

الٓمّٓ ۟

1.Alif Laam Meem

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۟

2. The revelation of the Book is undoubtedly [2] from [3] the Lord of the worlds.

1 Surah As-Sajdah is Makkan, besides verses 18-20. This Surah consists of three Rukus (sections), thirty verses, three hundred and eighty words and one thousand five hundred and eighteen letters.

2 From this we learn that Hazrat Jibraeel (On whom be peace), the Holy Prophet صلی اللہ علیہ وآلہ وسلم and all the Noble Companions are the embodiment of trust and truthfulness, because the Holy QUR'AAN has reached us, passing through these three stages. If anyone from these three is not worthy of trust, it will make the Holy QUR'AAN doubtful. Different verses of the QUR'AAN have reached us through different Companions. Hence, the Noble Companions are trustworthy. Hazrat Amir Muawiyah was a scribe of Revelation.

3. In it, there is a hint towards the Holy QUR'AAN being sent for the entire universe because it is from the Lord of the worlds. At another place it has been stated: "A guidance for the worlds". Likewise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Messenger for all the worlds. Says Allah Almighty. *"That he may be a warner to the entire world"*(S25:V1).

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّاۤ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ۟

3. What! Do they say it has been fabricated 4 by him? Nay, it is the truth from your Lord, [5] that you may warn such people to whom no warner came before [6] you that perhaps they may get the way [7].

4 The infidels had no consistency on any word of theirs. Hence, they would sometimes call the Holy QUR'AAN as magic, sometimes as poetry, sometimes as a fable and sometimes as fabricated words of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This was the clear proof of their refutation. Says Allah Almighty: *"Now it has no stability"*(S14:V26).

5 It means that the words of this QUR'AAN are from Allah Almighty, is a reality. It should be remembered that although Hadith Shareef, too, is from Allah Almighty but its words are of the Holy Prophet صلی اللہ علیہ وآلہ وسلم while its subject matter is from Allah Almighty.

6. Because from the time of Hazrat Ismail (On whom be peace) upto the Holy Prophet صلی اللہ علیہ وآلہ وسلم no new Prophet had come to Hijaaz or Arabia. And those Prophets of the

Israelites who had come elsewhere were not the Prophets of the people of Hijaaz but of the Israelites, while the people of Hijaaz were the children of Hazrat Ismail (On whom be peace). Hazrat Isa (On whom be peace) himself says: *"And he shall be a Messenger to the children to Israel"*(S3:V49). Or, it could mean that after Hazrat Isa (On whom be peace) no Prophet had come, as a result of which infidelity and obscurity had spread a great deal. This period in between i.e. between Hazrat Ismail (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم is called *FATRAT* and those people are called people of Fatrat. Although the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire mankind, he was a warner first to his kith and kin, then to the people of Arabia and then to the entire mankind. Thus, this verse is not against his Prophethood for the entire mankind.

7. This hope is due to outward credence and in accordance with the people, otherwise Allah Almighty is fully aware as to who will accept faith and who will remain as infidels. Likewise, due to the bestowal of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم, too, has full knowledge about who is a believer and who an infidel. The Holy Prophet صلى الله عليه وآله وسلم has even given the status of the believers. He said: "Faatimah is the leader of the ladies of Paradise" *and* "Hassan and Husain are the leaders of the youth of Paradise". Says Allah Almighty: *"And this Messenger is your guard and witness over you"*(S2:V143).

4. It is Allah who has created the heavens and the earth and whatever is between them in six days [8], then He established [9] Himself on the Throne. You have neither supporter nor intercessor [10] besides Him. Will you not then reflect?

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِؕ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ وَّ لَا شَفِیْعٍؕ اَفَلَا تَتَذَكَّرُوْنَ(۴)

8. So that the creation can be provided with education that they should become hasty in their deeds. By six days is meant that there is that much time, otherwise at that point in time there was no sun, nor moon nor day and night.

9. It means Allah Almighty gazed at the Great Throne, otherwise its literal meaning of sitting up straight on the Throne is against Godly status.

10. In it address is made to the infidels because without faith on the Day of Judgement, people will not have helpers and intercessors. But Allah Almighty would appoint many helpers and intercessors for the believers. That intercession would be through the permission of Allah Almighty.

5. He regulates the affairs from the heavens and the earth [11]. Then it will return [12] to Him in a day, whose measure is a thousand years in your counting [13].

یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ ثُمَّ یَعْرُجُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ(۵)

11. In that He handed over the management of the heavens and the earth to the angels and assigned different duties to them. Thus, the actual administrator is Allah Almighty while the metaphorical and visible management is in the hands of His angels. Thus, the verse is not in contradiction to: *"Then they manage the affairs"*.(S79:V5) Likewise, the visible affairs of the world are assigned to kings and governors and the inner affairs are connected to the creational Saints. Among them some are Ghauth, some are Qutub, and their duties, too, are different.

All these are managements of Allah Almighty.
12 Every management and every arrangement, i.e. on the Day of Judgement the management would be that of Allah Almighty, but the angels would be carrying these out under Divine instructions.
13 Some of the infidels would feel the duration of the Day of Judgement equal to fifty thousand years, to some it would be like a thousand years, but to the believer it would be less than the time of one Fard Salaah. Thus, there is no inconsistency between the Quranic verses and Ahadith.

ذٰلِكَ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۙ۝۶

6.He is the Knower of every unseen and seen [14], the Honourable, the Merciful.

14 The Creator and the provider of all the arrangements is that very Lord who is the Knower of every hidden and apparent arrangement.

الَّذِيْۤ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَ بَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۚ۝۷

7.Who made everything best [15] that He has created, and (it is) He who initiated the creation of man from clay [16].

15 Thus, whoever has been given the shape and appearance has been correctly provided and every limb of the body appropriately joined. Allah be praised!
16 Although the animals, too, are created from sand, but man's creation from sand is the reflection of the unique power of Allah Almighty. Hence, his creation has been mentioned specifically. Our being from sand could mean that our ancestral father, Hazrat Adam (On whom be peace) is created from sand. Or, that we are created from sperm, the sperm is from nourishment and the nourishment is from sand.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۚ۝۸

8. Then He made his progeny from the extract of insignificant water [17].

17 It means a single drop of sperm and the semen is worthless as well as impure because its ejection renders the human being impure and unfit to enter the mosque or touch the Holy QUR'AAN.

ثُمَّ سَوّٰىهُ وَ نَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝۹

9.Then He completed him and breathed [18] into him of His spirit, and gave to you ears and eyes and hearts [19]. What a little gratitude you acknowledge?

18 It means Allah Almighty blew the soul in him in the mother's womb after his correct bodily formation. From this we learn that the works of the beloved servants of Allah Almighty are His works because formation of the child in the mother's womb and breathing the soul in it is the work of the angels, but Allah Almighty refers to these as His works.
19 Although eyes, ears, heart have been provided for the animals as well, these limbs of the human being are most distinguished, because with the eyes and ears man sees and listens to Divine signs and verses and his heart is the seat of the Friend's refulgence. Due to this, he is the noblest in the creation of Allah.

Almighty. It is for this reason that these limbs of man have been mentioned specifically.

10.And they say; " What, when shall we be merged in the earth, shall we become new creation again?" Nay, they even deny [20] the presence (meeting) before their Lord.

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ۬ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ۝۱۰

20. It means that this enquiry of the infidels from the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not for the purpose of belief, but for obstinately rejecting it.

11.Please declare: "The angel [21] of death who has been appointed [22] over you causes you to die, then you shall be returned [23] to your Lord.

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝۱۱ ع

21. Hazrat Izraeel (On whom be peace) who has been assigned with the duty of taking the souls out of everybody. He is aware of everybody's time and place of death. Hence, he does not cause anybody to die before his time and at a wrong place. These things are connected with the five branches of unseen knowledge. If this is the condition of the knowledge of Hazrat Izraeel than how much greater will the nature of the knowledge of our Holy Prophet صلی اللہ علیہ وآلہ وسلم not be?

22. This tells us that Hazrat Izraeel is present at one given time at various parts of the world and at one time is able to be actively engaged in hundreds of thousands of places and keeps under his gaze the entire world, because without this he cannot function correctly. Furthermore, the soul of every human being is taken out by Hazrat Izraeel (On whom be peace), while the souls of the rest of creation is taken out by his companions, who assist him in it. Thus, this verse is not against that verse: "*Our angels take his soul and they do not fail*"(S6:V61), and another verse: "*Allah takes away the souls at the time of their death*"(S39:V42) because Allah Almighty is the true causer of death.

23. You will be presented on the Day of Judgement on the Field of Accountability i.e. the Syrian ground for the purpose of accountability. Some, however, will present themselves happily, while some will come compulsively as prisoners. Some will be riding and others will be on foot. In short, their conditions will be different.

SECTION 2

12.And if you could see when the culprits [24] will be hanging by their heads [25] before their Lord saying: "O our Lord! Now we have seen and have heard [26], so send us back again that we may do good, now that we are convinced.

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ۝۱۲

24. It means, the polytheists and the infidels, because use of the absolute denotes the complete list and the complete criminals are the infidels whose heart and soul is guilty of crime,

infidelity and rejection.

25 It should be remembered that on the Day of Judgement everyone would be standing in the Court of Allah Almighty with lowered heads, but the infidels would do this out of shame and regret, while the pious believer would do so out of respect of the Court. Here, standing with bowed heads denotes shame.

26 It means after the resurrection seeing the things of the Lord of the Unseen with our eyes and hearing the speech of the angels with our ears, we are now convinced that whatever the Prophets had said was true. But this belief would not bear any credence, and neither would believing in them be regarded as faith, because faith is that which places trust in the Prophet and accepting all unseen things through him.

13.And had We desired, We would have given every soul its guidance [27]. But My word has been already established that I shall necessarily fill the Hell with jinns and people, altogether [28].

وَ لَوْ شِئْنَا لَاٰتَیْنَا كُلَّ نَفْسٍ هُدٰىهَا وَ لٰكِنْ حَقَّ الْقَوْلُ مِنِّیْ لَاَمْلَـٴَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِیْنَ۝

27 In that they would provide help and guidance, which they happily adopt, which are beneficial for them. Thus, there can be no objection raised against the verse.

28 In that some human beings and some jinns would commit infidelity and polytheism out of their own free will and go into Hell. From this we understand that even the infidel jinns would go into Hell to receive punishment. Also, that Hell would be filled with infidels only. The sinful believers would not go into Hell to fill it. The sinful believer's going there will be of a temporary nature.

14.Now you taste (Hell) for you forgot the meeting [29] of this day. We too, have forgotten you. Now taste the everlasting punishment as a penalty of your deeds [30].

فَذُوْقُوْا بِمَا نَسِیْتُمْ لِقَآءَ یَوْمِكُمْ هٰذَاۚ اِنَّا نَسِیْنٰكُمْ وَ ذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ۝

29 Because you had been opposing your Prophets. This tells us that forgetting the Hereafter is the root of all sins.

30 From this, emerge two issues.

1 Eternal punishment in Hell is specifically for the infidels.

2 The minor children of the infidels, who had died in this state, will not be sent into Hell because Hell is the punishment for infidelity and transgression, which these children did not commit.

15.Only they believe [31] in Our Signs who, when they are reminded of them they fall down prostrate [32], praising their Lord, expressing His Glory in full humility [33] (Sajdah Tilawat becomes obligatory upon one reciting it or hearing its recitation).

اِنَّمَا یُؤْمِنُ بِاٰیٰتِنَا الَّذِیْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّ سَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَ هُمْ لَا یَسْتَكْبِرُوْنَ۝

31 It means, O infidels! Even if you are sent in the world for the second time you will not become believers, nor achieve piety. Only they can become believers in whom these qualities

are found.
32. To offer prostration for being blessed with faith or prostration for expressing the glory and greatness of Allah Almighty. In any case, the prostration here is not meant Salaah, thus here, Sajdah-e-Tilawat becomes obligatory, otherwise here by Sajdah would mean Sajdah of Salaah where Sajdah-e-Tilawat does not become obligatory.
33. By obeying and submitting to the Prophet, and by following the instructions of the Islamic scholars.

16.They keep their sides away from the beds (they do not rest) [34] and they call upon [35] their Lord in fear and hope, and spend [36] in charity out of what We have provided them.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۡ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۱۶﴾

34. In that, during the latter part of the night when everyone is asleep, they get up in Salaah and weep to their Lord. At that time their beds are empty because they are on the Musalla.
From this, two issues are hinted:
1. Tahajjud Salaah should be performed after getting up from sleep.
2. Salaah should not be performed on the bed, but in the place of Salaah at home or on the Musalla. Allah and His Rasool know best!
35. From this, emerge four issues:
1. Tahajjud Salaah is an excellent act of worship.
2. Your duas get accepted at that time; therefore your duas should be made at that time.
3. At the time of making dua you should have the hope of its acceptance and fear of its rejection, but hope should be predominant. If these things are found at the time of dua, then if Allah wills, it will most certainly be accepted.
4. There should be no show and hypocrisy in worship. It should be offered for the sole pleasure of Allah Almighty. There should be hope of its acceptance or fear of its rejection. The pleasure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the pleasure of Allah Almighty. Says Allah Almighty: "*Allah and His Messenger has greater right, but they should please him, if they had faith*"(S9:V62).
36. From this, emerge a few issues:
1. Charity should be given from lawful wealth.
2. The entire wealth should not be spent in charity. Some should be kept for one's own use.
3. Charity should be given at all times, just once is not sufficient.
These issues have been understood from the preposition "*From*" the pronoun "*what*" and the verb "*spend*" being used in the present tense and the sustenance being linked with Allah Almighty. The great Sufi sages say that give charity from one's wealth, condition and skills. The pronoun "*what*" is common to all.

17.And no soul knows [37] what joy for the eyes has been kept hidden for them as a reward for their (good) deeds [38].

فَلَا تَعْلَمُ نَفْسٌ مَّاۤ اُخْفِیَ لَهُمْ مِّنْ قُرَّةِ اَعْیُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۱۷﴾

37. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not included in this, because on the Night of Me'raaj he had seen the entire Paradise. In this is included people like us. By knowledge is denoted entire knowledge and its details, because through the blessing of the Holy Prophet صلی اللہ علیہ وآلہ وسلم we have some knowledge of the bounties of Paradise, though in an abridged form, which we believe. In short, neither does this verse negate the knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, nor rejection of our faith, i.e. no believer has full knowledge of these bounties in their entirety.

38 Here, mention is being made of Paradise earned through one's own efforts, which Allah Almighty will be granting through one's good deeds. The bestowed and granted Paradise is mentioned in other verses. Thus, from this it does not necessarily mean that the minor children of the believers, or those who did not get an opportunity of doing good deeds will not go to Paradise, or that the sinful believers will not enter Paradise. In short, there is no inconsistency in the verses.

18. Will then he who is a believer be like him who is disobedient? They are not at all equal [39].

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿١٨﴾

39 Reason For Its Revelation
Both these verses had been revealed in verification of Hazrat Ali (May Allah be pleased with him). Waheed ibn Aqbah ibn Mueet had once said to him that he had greater strength, wealth and was elder in age than him. You are just a child and a destitute. In reply, Hazrat Ali said those things on which you are expressing pride, none is worthy of any pride. You are an infidel and a transgressor, while the excellence of man lies in his faith and piety and not due to wealth and strength. The believer and an infidel and the pious and the transgressor are not equal. On that occasion, these verses were revealed (*Khazainul Irfaan*).
From this we learn that any person who believes that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a common person, is an infidel. Says Allah Almighty: *"The inhabitants of the Fire and the inhabitants of Paradise are not equal"*(S59 V20). Here, mention is being made of a transgressor. At another place a sinful believer has been called a transgressor. Says Allah Almighty: *"O believers! If any disobedient person comes to you with any news, make a strict enquiry lest you may hurt any people"*(S49 V6). This tells us that the above word, i.e. *FAASIQ* has been used to convey both meanings.

19. As to those who believe and do good deeds, for them are gardens (Paradise) to live, and best entertainment for their days.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَأْوٰى ۫ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

20. And as for those who are disobedient [40], their destination is the Fire. Whenever they will wish to come out of there, they will be thrown [41] back into the same, and it will be said to them; "Taste the punishment of this Fire which you used to belie".

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوٰىهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٠﴾

40 By *"FISQ"* is meant to go beyond the limits: the sinful believer going beyond the limits of piety, the infidel exceeding the limits of faith. In fact, one who insults the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is out of the limits of humanity. Here, the word *FISQ* is used to reflect the second meaning, i.e. infidelity.
41 In that the inmates of Hell would be jumping in the blazing flames so high that they would be coming to the mouth of Hell, very near to coming out of pain. The angels would immediately strike their bodies with a mace, with which they will fall back into Hell. This

does not mean that they try to come running out of Hell, because there is no possibility of running out of it.

42. It means enjoy the taste of your infidelity forever. From this we learn that this specific punishment, mentioned here, will not be for the sinful believers, if Allah wills. Nor will the believer be in such a Hell eternally, because he was not a rejecter of it.

21. And certainly We shall make them to taste the nearer [43] punishment, before the greater punishment, so that the one who sees it, may hope that just now may turn [44] back repenting.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنٰى دُوْنَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢١﴾

43. From it there is a hint to prove the punishment of the grave. It is lighter and before the punishment of the Day of Judgement. It should be remembered that in the grave will be the punishment of Hell but being away from it, in that the smoke and heat will come from it, while after the Day of Judgement the punishment will be meted out by going into Hell. Thus, the punishment of the grave, in comparison, will be much lighter than the punishment that will be meted out after entry into Hell. It should be remembered that the infidel would be punished in the grave until the Day of Judgement, while the punishment of the grave for the believer will be temporary, which is removed from the prayer, etc. of the living believer. Some scholars have stated that, here, punishment denotes worldly punishment and the infidels of Makkah because they were inflicted with severe famine, murder, etc. in the world.

44. So that the infidels on hearing about these two types of punishment can turn away from their infidelity, so that those infidels, seeing these punishments of the world, could accept faith.

22. And who is more unjust than he who has been reminded by the signs of his Lord, and then such a one turns [45] away his back from them? Undoubtedly We shall punish the culprits.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ﴿٢٢﴾ ع

45. In that they neither pondered over the Quranic verses, nor did they accept faith.

SECTION 3

23. And certainly We bestowed [46] the Book upon Musa. You therefore, do not doubt [47] seeing Him. And We made it a guidance [48] for the Children of Israel.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٢٣﴾ ج

46. In that the Tauraat Shareef was the very first revealed book to come in the world and was given to Hazrat Musa (On whom be peace). Prior to him, the Prophets were granted the SAHEEFAS or scrolls. The first Prophet with a Book is Hazrat Musa (On whom be peace).

47. It means that do not have any doubt that He

had met Musa (On whom be peace) and had spoken to him, because that meeting was not in a dream. From this we understand that the pious people after death meet the living pious persons, they speak to them, they reply to their questions and they listen to their speech. Furthermore, that the Holy Prophet met Hazrat Musa and on the Night of Me'raj spoke to him, in fact, due to his help the fifty Salaahs were reduced to five for us. This tells us that even after their demise, the pious servants of Allah Almighty provide help.

48. To Musa (On whom be peace), or to the Book of Tauraat. From this we understand that Hazrat Musa (On whom be peace) is the Prophet for the Children of Israel only, and that, too, during a specific period.

24.And We appointed from amongst them some leaders [49] (Imams) that they guide by Our Command, while they themselves endured patiently and firmly [50] believed in Our Signs.

وَ جَعَلْنَا مِنْهُمْ اَىِٕمَّةً یَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا۫ؕ وَ كَانُوْا بِاٰیٰتِنَا یُوْقِنُوْنَ۝۲۴

49. In the presence of Hazrat Musa (On whom be peace) and after his demise, He created Ulama and pious sages in the Children of Israel, who could help keep them on the path of guidance.

50. From this verse, emerge a few issues.

1. Religious scholars and Saints are the leaders of the Ulama.

2. Just as there is a need for Prophets to achieve piety, likewise, there is a need of the Imam to reach the Prophet.

3. One can achieve religious leadership through faith, piety and patience.

4. There is no definite number for the Imams, i.e. they could be twelve, six or three. In fact, anyone who is an embodiment of faith, piety and patience, is a religious leader.

25.Undoubtedly your Lord shall decide between them on the Day of Resurrection concerning that in which they used to differ [51].

اِنَّ رَبَّكَ هُوَ یَفْصِلُ بَیْنَهُمْ یَوْمَ الْقِیٰمَةِ فِیْمَا كَانُوْا فِیْهِ یَخْتَلِفُوْنَ۝۲۵

51. Practical judgement will take place on the Day of Judgement i.e. the believers will be sent to Paradise and the infidels to Hell. But verbal judgement is made in the world as well. But, here, the judgement will not be of punishment and reward. It could also mean that Allah Almighty will maintain a distance between the believer and the infidel and will make different destinations for them.

26.And they have not been guided right by this that We have already destroyed many generations before them in whose dwellings they are today walking about. Certainly, in it are signs. Will they not then hear?

اَوَ لَمْ یَهْدِ لَهُمْ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُوْنِ یَمْشُوْنَ فِیْ مَسٰكِنِهِمْؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍؕ اَفَلَا یَسْمَعُوْنَ۝۲۶

52. The infidels of Makkah, during their journeys, would go past the desolate settlements of the previously ruined nations and they had gained information from educated people and those having knowledge of History that at this place a certain nation had settled.

another nation had settled at another place. They also knew that these people had always disobeyed Allah Almighty and opposed their Prophets for which they were destroyed. Here, mention is being made of this. From this we understand to look at the desolate settlements of the destroyed nations for the purpose of obtaining a lesson is excellent. Likewise, visiting the Mazaars of the pious servants of Allah Almighty and reflecting on their pure lives, too, is a source of faith. This is the very purpose of Urs Shareef.

27. And do they not see that We send water towards dry land, and produce thereby crops [53], of which their cattle and they themselves eat [54]? Do they not then see?

اَوَلَمۡ یَرَوۡا اَنَّا نَسُوۡقُ الۡمَآءَ اِلَی الۡاَرۡضِ الۡجُرُزِ فَنُخۡرِجُ بِہٖ زَرۡعًا تَاۡکُلُ مِنۡہُ اَنۡعَامُہُمۡ وَ اَنۡفُسُہُمۡ ؕ اَفَلَا یُبۡصِرُوۡنَ ﴿۲۷﴾

53. In that, after their demise, We will bring them back to life. They should freshen their faith by reflecting over these things.

54. In that, the fruit of some are eaten by man, while the roots are devoured by the animals. In short, His status is lofty and amazing.

28.And they say; "When will this victory take place, if you are truthful?"[55].

وَ یَقُوۡلُوۡنَ مَتٰی ہٰذَا الۡفَتۡحُ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۲۸﴾

55. The infidels were asking, will Allah Almighty decide between the believers and the polytheists? Would the believers be given victory over them? So when would this victory be granted? This question was being asked by the polytheists for the sake of jest and amusement. The above matter is mentioned in this verse.

29.Please declare; "On the Day of Victory the faithfulness of the infidels shall not benefit [56] them, and nor will they get time [57].

قُلۡ یَوۡمَ الۡفَتۡحِ لَا یَنۡفَعُ الَّذِیۡنَ کَفَرُوۡۤا اِیۡمَانُہُمۡ وَ لَا ہُمۡ یُنۡظَرُوۡنَ ﴿۲۹﴾

56. If by "*victory*" is taken to be the Conquest of Makkah, then from this issue we understand that if the infidels at the specific time of slaying, declare faith to protect their lives; then this faith of theirs will not be accepted. Instead, such a person would be put to the sword, just as faith after seeing Divine punishment is not reliable. Thus, on the day of the Conquest of Makkah when the people of Kanana tried to escape, Hazrat Khalid bin Waleed surrounded them. They began to express faith in Islam but, Hazrat Khalid bin Waleed did not accept their declaration of faith in this condition and put them to death (*Tafseer Jamal and Khazain*) But, if by "day of victory" is meant the Day of Judgement, then the meaning of the verse is apparent, that on this day all the infidels will bring faith, but it would not be accepted.

57. From this verse we understand that if any infidel in the state of war and in captivity declares faith to deceive the believers, then this faith of his is pure deception and will not be accepted. In fact, to slay such people is permissible, e.g. during war an infidel tries to escape, but when he is arrested, he recites the Kalimah to save his life. In spite of this recitation, he is slain. Muslims at the time of the creation of Pakistan suffered greatly from the deceptive show of faith of the Hindus. Similarly, any person who continues to change his faith, or after reciting the Kalimah escapes to meet with the infidels, then after he is arrested he quickly recites the Kalimah again, it becomes the incumbent duty of the Muslim to slay such a person.

فَاَعْرِضْ عَنْهُمْ وَانْتَظِرْ اِنَّهُمْ مُّنْتَظِرُوْنَ ﴿٣٠﴾

30. Therefore turn [58] away from them and wait. Undoubtedly they are also waiting.

58 Do not wage Holy War on them. Thus, this order is abrogated from the verses of Jihad. Or, if its meaning is taken to be "do not turn to them with friendship", then this verse is accepted as firm. Even today, it becomes the duty of the believers not to reply to the absurdity of the infidels with absurdity.

آیاتها ٧٣ ﴿٣٣﴾ سُوْرَةُ الْأَحْزَابِ مَدَنِيَّةٌ ٩٠ رکوعاتها ٩

SURAH AL-AHZAB (THE CONFEDERATES)

(MADANI) Revealed After Hijrah

9 Sections 73 Verses and 1280 Words, 5790 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾

1. O Prophet [1] (Communicator of the hidden news)! Continue fearing [2] Allah, and do not listen to the infidels and the hypocrites. Undoubtedly Allah is All-Knowing, the Wise.

1. From this address three issues emerge:
1. To address the Holy Prophet صلى الله عليه وآله وسلم merely with his personal name is against the practice of Allah Almighty as He has addressed His beloved Prophet with excellent attributes.
2. The personal names of the Holy Prophet are Muhammad and Ahmed صلى الله عليه وآله وسلم. His titles and illuminating attributes are numerous. Nabi, too, is one of the attributive names of the Holy Prophet صلى الله عليه وآله وسلم.
3. In the court of Allah Almighty, the respect of our Beloved Prophet صلى الله عليه وآله وسلم is greater than all the Prophets, because Allah Almighty addressed other Prophets by their blessed names, while our Beloved Prophet صلى الله عليه وآله وسلم was addressed with his blessed titles.

2. The highest quality of fear of Allah Almighty was already in the heart of the Holy Prophet صلى الله عليه وآله وسلم. In this verse the command is to remain firm on this fear. It is impossible to acquire a thing, which is already acquired.

وَّاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾

2. And follow what is revealed to you from your [3] Lord. Surely Allah is aware of your deeds.

3. Even if it is apparent revelation, i.e. even if the Qur'aan or a concealed revelation (Hadith), because the Holy Qur'aan, Hadith and every inspirational revelation of the Holy Prophet صلى الله عليه وآله وسلم are all Divine revelations. Every deed of the Holy Prophet صلى الله عليه وآله وسلم is the obedience of Divine revelation.

Reason for its Revelation

Once Abu Sufyaan, Ikramah, Abul Aiwar Aslami etc. came to Madina secretly and put up at the house of the hypocrite, Abdullah bin Ubay. They sought amnesty from the Holy Prophet صلى الله عليه وآله وسلم and then came to his court and entered into a dialogue in which they said that the Holy Prophet صلى الله عليه وآله وسلم should not deride their idols, but say that these idols would intercede for their worshippers. In such an event, we will not say any word against your Lord. The hypocrites supported and pleaded on behalf of the polytheists. The Holy Prophet صلى الله عليه وآله وسلم was greatly displeased by this talk and Hazrat Umar (May Allah be pleased with him) showed the intent of slaying them, but the Messenger of Allah

out of Madina Munawwarah. This verse was revealed on this occasion (*Tafseer Roohul Bayaan, Khazainul Irfaan, etc.*).

صلى الله عليه وآله وسلم stopped him, saying that these people have come to seek sanctuary. Hazrat Umar Farooq then expelled these people

وَّتَوَكَّلْ عَلَى اللّٰهِ ۗ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ۝

3. And (O Beloved Prophet) rely on Allah. And Allah is Sufficient as Protector.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَ مَا جَعَلَ اَزْوَاجَكُمُ الّٰٓئِ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَ مَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَ اللّٰهُ يَقُوْلُ الْحَقَّ وَ هُوَ يَهْدِى السَّبِيْلَ ۝

4. Allah has not placed two hearts [4] inside a man, nor has He made those wives of yours whom you pronounce as equal to your mothers, your real mothers [5], and nor has He made your adopted sons your real sons. This is only the [6] saying of your mouth. And Allah speaks the truth. And only He guides [7] you to the (right) way.

4 The Reason for its Revelation

Abul Umar Humam Fehri had an excellent memory. For this reason, the Arabs would say that he is a possessor of two hearts. But in the Battle of Badr he ran from the battlefield in such a manner that he had one shoe in one hand and one on his foot. When Abu Sufyaan asked him why he was so nervous and confused, he replied that he was not aware that he had worn the other shoe. He was under the impression that he had worn both shoes. At this, the people realized that their impression of him was wrong. Also, the hypocrites had been saying that the Holy Prophet صلى الله عليه وآله وسلم possessed two hearts, one is with them and the other is with the blessed Companions. This verse was revealed in refutation of them. This hints towards the fact that a human being can only be a believer or an infidel because his heart is only one. Thus, the hypocrites should refrain from practising double standards.

5 Reason for its Revelation:

The Arabs would regard the adopted son as their own son and the ZIHAARI wife as a mother and would give them the inheritance of that of a son and a mother. They would regard the wife of an adopted son as unlawful. In refutation of this view of theirs, this verse was revealed. The meaning of Zihaar is to refer to one's wife as a mother or a sister.

6 It has no real importance. Just by calling someone as father, brother or son, he does not really become a father, brother or a son. Neither should their wives become unlawful, nor should their mothers become lawful nor should they be given inheritance.

7 Reason for its Revelation:

Hazrat Zaid bin Harith was a purchased slave of the Mother of the Faithful Hazrat Khadijatul Kubra, whom she gave to the Holy Prophet. The Holy Prophet صلى الله عليه وآله وسلم freed him. Even after gaining his freedom he refused to go to his father but stayed with the Holy Prophet صلى الله عليه وآله وسلم. Out of love, the Messenger of Allah صلى الله عليه وآله وسلم would call him as his own son. The people, too, would call him as Zaid, son of Muhammad. Hazrat Zainab bint Jahash was the wife of Hazrat Zaid. When Hazrat Zaid divorced her, the Holy Prophet صلى الله عليه وآله وسلم took her

in marriage. At this, the hypocrites and polytheists began to taunt that the Holy Prophet صلى الله عليه وآله وسلم had taken his daughter-in-law in marriage. This blessed verse was revealed in response to it.

5. Call [8] them after their fathers. This is more justified in the sight of Allah. But if you do not know their fathers, then they are brothers in faith, and your friends [9]. And there is no sin on you regarding which you made a mistake unintentionally [10]. But that is a sin which you may commit with the intention [11] of your heart. And Allah is Forgiving, Merciful.

اُدْعُوْهُمْ لِاٰبَآىِٕهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْۤا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِی الدِّیْنِ وَمَوَالِیْكُمْ ؕ وَ لَیْسَ عَلَیْكُمْ جُنَاحٌ فِیْمَاۤ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا ۝۵

8. From this we understand that Hazrat Isa (On whom be peace) did not have a father. Otherwise, he would not have been called as Isa, son of Mariam. Mariam is his mother. Says Allah Almighty: "*Call them after their fathers*" (S33:V5).

9. This means that if you don't know the fathers of the children, then, too, you should not call them as son of the patron, but rather as a brother, and if he is free, as *MAULA* (free slave) or "*Oh our friend*" or Maula of so and so. Maula is used for a friend as well as for a freed slave and for a master.

10. This means prior to the command of prohibition your calling him Zaid ibn Muhammad, or if you utter such a thing erroneously, or if you call by error someone's son as your son, it should not be regarded as an act of sin.

11. This means that after its prohibition has been declared, if you intentionally continue to call unadopted children as the sons of their patrons, then you will be a sinner.

6. The Prophet (Muhammad) is more worthy of the believers even more than their own selves [13], and his wives are their mothers. And blood relations are nearer [14] to one another in the Book of Allah, then the rest of the believers, as well as emigrants [15], except those with whom you do any usual favour [16] as your friends. This is inscribed [17] in the Book.

اَلنَّبِیُّ اَوْلٰی بِالْمُؤْمِنِیْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗۤ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰی بِبَعْضٍ فِیْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِیْنَ وَ الْمُهٰجِرِیْنَ اِلَّاۤ اَنْ تَفْعَلُوْۤا اِلٰۤی اَوْلِیٰٓىِٕكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِی الْكِتٰبِ مَسْطُوْرًا ۝۶

12. The word *AWLA* means more dear, more near, more deserving. Here, all three meanings are correct. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is present in the heart of every believer (*Haazir-Naazir*); as he is nearer than the believer's own soul. Says Allah Almighty: "*Assuredly there has come to you a Messenger from among yourselves*" (S9:V128).

We also know that the command of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is more enforcing upon a believer than that of a king or parents, because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم has the greatest right over us. Or it could mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the provider of the greatest comfort to the believers than their own selves in this world and the Hereafter.

13. From this we understand that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not our brother because the wife of your brother is your sister-in-law and not your mother. In fact, the Holy Prophet is our spiritual father, while the believers are brothers unto one another. And these wives are the mothers of the believers who had become blessed by gaining nearness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, whether they are his wives or his maidservants. But their status is not given to those who came into marriage but were then separated, like Umaimah Jonah. It should be remembered that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم wives becoming the mothers of the believers is based on two orders. The first order is for the sake of extreme respect, prohibition of marriage, inheritance and with them. The second is prohibition of children. In these ordinances they are not regarded as mothers. Thus, this verse does not contradict the following verse. "*Their mothers are only those who gave birth to them*"(S58:V2); because their true relationship is taken into account. Thus, their daughters are not the sisters of the believers and their brothers are not the maternal uncles of the believers.

14. This means family inheritance will be given to the relatives.

15. This means inheritance now will not be given to them due to the connection of faith and migration. Prior to this, inheritance was received through adopted brotherhood. This verse nullifies this existing order.

16. In that you should instruct a non-heir to prepare a will for one third of the wealth. In short, the wealth of the deceased should be distributed among the principal heirs, then among the distant relatives. If there are no distant relatives, then it should be distributed among the principal heirs again. Thereafter, it should be given to uterine relatives and then to the freed slaves (*Tafseer Ahmedi and Khazainul Irfaan*).

17. This means this ordinance regarding inheritance is recorded on the Divine Tablet.

7.And O Beloved! Remember when We took covenant [18] from the Prophets, and from you, and from Nuh and Ebrahim and Musa and Isa son of Mary. And We took from [19] them a firm covenant.

وَ اِذْ اَخَذْنَا مِنَ النَّبِیّٖنَ مِیْثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُّوْحٍ وَّ اِبْرٰهِیْمَ وَ مُوْسٰى وَ عِیْسَى ابْنِ مَرْیَمَ ۪ وَ اَخَذْنَا مِنْهُمْ مِّیْثَاقًا غَلِیْظًاۙ

18. No covenant was taken from our Holy Prophet صلی اللہ علیہ وآلہ وسلم regarding obedience to any Prophet. In fact, such a covenant to obey our Prophet صلی اللہ علیہ وآلہ وسلم was taken from the other Prophets. Says Allah Almighty "*And remember when Allah took from the Prophets their covenant whenever I should give you the Book of Wisdom then comes to you the Messenger confirming your Books*..."(S3:V81). Only, he can confirm about Almighty Allah who will be the last to come. That personality is the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Here, promise denotes promise of propagation i.e. this promise of Tableegh was generally taken from all the Prophets and specifically from you. Oh my Beloved Prophet, to convey Our commandments to the people. Do not conceal any of Our laws. Give the invitation of Tauheed (Oneness of Allah) to the entire creation.

19. By this covenant is either meant the first

covenant i.e. the covenant regarding propagation or repeated for the purpose of emphasis. Thus, even the Holy Prophet صلى الله عليه وآله وسلم is included in this. Or, by it is meant the covenant regarding obedience to the Holy Prophet صلى الله عليه وآله وسلم, which was taken from the other Prophets. In that case, by Prophets is meant all the other Prophets, and not only our Holy Prophet صلى الله عليه وآله وسلم

8.That He may question [20] the truthful regarding their truth, and He has already prepared a painful punishment for the infidels.

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝۸

20. This question is asked from the Prophets or from those who have declared faith in them regarding this propagation or ask a question from the prophets regarding the infidels as to what reply they had given, concerning the Message conveyed to them.

SECTION 2

9. O Believers! Remember [21] Allah's favours upon you when some armies pounced on you. Then We sent on them a strong wind and an army [22] (of angels) which you did not see. And Allah observes your deeds.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ۚ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝۹

21. Which he had asked on the day of the Battle of Ahzaab, also known as the Battle of the Trench. This battle took place one year after the Battle of Uhud.

22. All the polytheists and People of the Book, e.g. the Quraish, Banu Ghatfaan, the Jews, Banu Quraizah, Banu Nazeer, etc.

10.When they (infidels) came upon you from above you, and from below [23] you, and when your eyes dazzled in amazement, and hearts rose up to your throats [24], and you began to think diverse thoughts [25] about Allah (of hope and despair).

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۝۱۰

23. This means Banu Ghatfaan, the infidels of Najd and Asad. Banu Ghatfaan were situated on the upper side of the valley of Madina i.e. they had come from the eastern side. Their leaders were Ainiyyah ibn Hisseen and Amir ibn Tufail. They were accompanied by Jews as well. The infidels of Quraish with Banu Kinanah came from the lower part of the valley of Madina i.e. from the easterly direction. Their leader was Abu Sufyaan.

24. The Battle of the Trench took place in Shawwaal 4 Hijri when the Holy Prophet صلى الله عليه وآله وسلم had banished Banu Nazeer from Madina Munawwarah because of their breach of promise.These Jews went to Makkah and urged the Quraish to wage war on the believers.

Then these very Jews went to the tribes of Ghatfaan, Qais, Ghatlan, etc and made them ready for war. When all the tribes were ready to declare war on the Muslims, then some people from the tribe of Banu Khiza came to give information of all these preparations. On receiving this information, the Holy Prophet صلی اللہ علیہ وآلہ وسلم, on the advice of Hazrat Salman Farsi, arranged for trenches to be dug around Madina Munawwarah, in which he himself took part. After they had just completed the digging of the trenches, an army of twelve thousand pounced on the believers. However, at the sight of the trenches, they were taken aback. Prior to this, the Arabs were not aware of such trenches. In short, they had laid siege to Madina Munawwarah for twenty-four days, which had caused a great deal of hardship for the believers. At that point in time, the monetary condition of the believers was very tight. But, Allah Almighty helped the believers by sending upon the enemy cyclonic winds, severe colds and frightening darkness of the night, which uprooted the tents of the infidels, broke their tent ropes and uprooted their pegs. Their animals ran in all directions and people fell down on the ground. The appearance of angels created terror in the hearts of the infidels to such an extent that all of them took to their heels. But, this wind was only in the camp of the infidels. Beyond them, there was nothing. In this defeat the infidels were unable to take their possessions with them, leaving behind a great deal of wealth, which came into Muslim hands (*Tafseer Khazainul Irfaan, Jameel, etc.*).

25 You were under the impression that the Muslims would be totally obliterated from the world because the infidels had attacked you with all their might. This despondency and hopelessness was a natural reaction of theirs, and not because of the possibility of false promise of Allah Almighty. It is due to this, that Allah Almighty did not censure them, and in declaring these pious personages, praised their patience and forbearance. Thus, the Rafzis cannot deduce any proof to substantiate their false claims.

11. That was the place where the believers were tested, and they were with a severe [26] shaking.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِيْدًا ⑪

26 This means during the Battle of the Trench, the believers were faced with innumerable hardships, helplessness, the danger posed by the Jews of Madina and the attack of the external enemy. In addition, their own lack of preparation was such an obstacle, which was enough to dishearten the strongest person. But, the devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم remained firm under such adverse conditions.

12. And when the hypocrites and those in whose hearts was a disease [27] said; "Allah and His Messenger promised us no victory, but a delusion" [28].

وَ اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗٓ اِلَّا غُرُوْرًا ⑫

27 It should be remembered that the hypocrites were inwardly staunch infidels, but Muslims by word. They were always living under inner doubts and misconception, i.e. sometimes they would say Islam is a true religion and sometimes they would say that Islam is a false religion.

28 Mu'tab ibn Qasheer, seeing the huge gathering of the infidels said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم gives us glad tidings about the conquest of Rome and Persia but our present condition is such, that due to fear of the enemy, we cannot leave Madina. Many others agreed with him.

وَ اِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰۤاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ۛؕ وَمَا هِيَ بِعَوْرَةٍ ۚۛ اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا ﴿۱۳﴾

13. And when a party of them said; "O people [29] of Madina you cannot stand [30] for much longer, therefore go back to your homes". And a party of them asked permission [31] of the Prophet saying; "Our homes are unsafe", but they were not unsafe. They wished not but to flee [32] away.

29. This tells us that it is inauspicious, now, to call Madina Shareef as Yathrib. This is the practice of the hypocrites. To make haste with the promises of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is beyond the status of the believer. Their promises are true, even if some are fulfilled with a delay. Now, Madina Munawwarah should be referred to with endearing words like Tayyibah, Batha, and Madina etc. The reason being, the word Yathrib means a place of hardship. Here, it is stated that the hypocrites, as well as those of weak beliefs refer to the people of Madina as people of Yathrib. Wherever the pious people have used Yathrib for Madina, there the readers must take the word to mean Madina. Either these people did not receive the Hadith prohibiting this habit, or they refer to the surrounding areas of Madina as Yathrib, but not to the city of Madina. The writer of Roohul Bayaan has stated that the people of Amaliqa had settled in this area. Their leader was Yathrib bin Abeel bin Mohla Beel bin Aus bin Amlaaq bin Laado bin Eram. Therefore this area was called Yathrib. Or, this word has been formed from THARB - meaning hardship.

30. The hypocrites had told their friends that power of the infidels had increased; therefore, they should not stop there any longer, but instead return to their homes. In response, all the hypocrites left the field. Those who remained behind became identified as the sincere believers, while those who ran from there were the hypocrites.

31. The tribes of Bani Salmah and Bani Haritha made flimsy excuses to seek permission to return from the battlefield. The first group had departed without permission to leave, while the second group was seeking permission.

32. Allah Almighty had included both these groups among those who had ran from the battle field and declared them as equal culprits.

وَ لَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَ مَا تَلَبَّثُوْا بِهَاۤ اِلَّا يَسِيْرًا ﴿۱۴﴾

14. And if the armies were entered upon them from the sides of Madina, and they would have asked [33] to wage a war on them, they would not have occupied it (battlefield) except for a little time.

33. This means that if our homes become so insecure that anybody can get into them as they please and the enemy can get into them and force the inmates to give up their faith. Then these people immediately became apostates because there is no faith in their hearts.

وَ لَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا

15.And certainly they had already pledged with Allah before

يُوَلُّوْنَ الْاَدْبَارَ ؕ وَ كَانَ عَهْدُ اللّٰهِ مَسْـُٔوْلًا ۝

that, that they would not turn their backs [34]. And the pledge with Allah shall be questioned [35].

34. From this we learn that to enter into any covenant with the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to entering into a covenant with Allah Almighty, because the Prophet of Allah Almighty is the supreme deputy and an absolute authority. Likewise, the covenant with your Sheikh (Peer) is a covenant with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this, proof for taking allegiance on the hand of the Murshid is hinted. Says Allah Almighty: *"Those who swear allegiance to you, swear allegiance to Allah. The hand of Allah is over their hands"* (S48 V10). This is the very essence and reality of Bai'at, that you make a firm promise, through any pious person, to remain faithful to Allah Almighty, and thereafter fulfill these promises. Fulfilling them is just as important as fulfilling the covenant with Allah Almighty. The Bani Haritha and Bani Salmah had, after the battle, taken a pledge with the Holy Prophet صلی اللہ علیہ وآلہ وسلم that although they had run away from the Battle of Uhud, in future they would never run away from any confrontation with the enemy. But, today they had broken their pledge.

35. This means that just as there will be reckoning and questioning regarding things done by you, in the like manner, there will be reckoning about your promises and pledges.

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ۝

16.Please declare: "Your flight will never profit you if you flee from death or slaying, and even then you shall not be allowed to enjoy (in the world) but a little" [36].

36. This means that through this running away, you will be held guilty of absconding from Jihad, yet you will not gain any worldly benefits. If you are destined to be slain today, it will certainly take place, but if your death is not destined to take place, you will certainly die after a little while. Then why are you taking upon yourself such a great burden of sin for such a brief imaginary life?

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَ لَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ۝

17.Please declare: "Who is he that can save you against the Command of Allah, if it be His wish to do you harm, or show His Mercy"[37]. And they shall neither find for themselves any supporter nor any helper [38] besides Allah.

37. Here, evil denotes their death or their killing, which is unpalatable to them, while mercy signifies life and peace; which they feel, is mercy to them. Otherwise, a believer regards death on martyrdom as a mercy to him, and life after running away from the battlefield as a means of punishment.

38. From this, emerge a few issues:
1. Death is certain to come and you cannot run away from it.
2. To run away from adverse causes and from the battlefield, will not put off death.
3. A person who abandons the Creator and befriends the creation is very foolish, while he

who abandons the creation for the love of the Creator, is a successful person. Always remember, to obtain your goal with success and that the help of the pious devotees of Allah Almighty, is indeed the Help of Allah Almighty. The meaning of this is that if Allah Almighty decides evil for you, then you will have no helper who would be able to save you from His punishment.

18.Undoubtedly, Allah knows those of you who hinder others (from Holy War) and say to their brothers, come [39] to our side. And they come not to the battle but a little [40].

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَالْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ﴿۱۸﴾

39. The Jews had sent a secret message to the hypocrites that we are your sincere supporters. If you stay with the Holy Prophet صلی اللہ علیہ وآلہ وسلم , then Abu Sufyaan will destroy you completely. But, if you come to us you will not be harmed. The hypocrites secretly warned the believers of the frightening consequences of a confrontation with the Quraish. But the more the hypocrites tried to instill fear in the believers, the more resolute became their faith and their fortitude would increase. They would say that since we all have to die, than what better way to die than at the feet of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

40. Even that was for show or an endeavour to deceive or dampen the spirit of the believers. Thus, their participation in holy war is not an act of worship, but an act of infidelity.

19.They are reluctant in helping you. But when the time of fear comes to them, you will see them looking at you. Their eyes are rolling [41] as if death [42] has approached them. Then when the time of fear has passed [43] away, they began to taunt you with a sharp tongue, being greedy of the booty [44]. These people have never believed [45], therefore Allah has nullified [46] their works, and this is an easy [47] thing for Allah.

اَشِحَّةً عَلَيْكُمْ ۖ فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِیْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ؕ اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۱۹﴾

41. Like at the time of drowning or death, the eyes turn as if they are swimming in water.

42. The colour of their faces reveal the fear in their hearts, while in a similar situation, signs of contentment are seen on the faces of the believers.

43. In that the believers should be victorious and the spoils of war should come into their hands.

44. And they say that they should be given a greater portion of the spoils of war, because we had fought boldly, and that you were victorious because of us.

45. This tells us that not giving support on time and making verbal claims of love, is the practice of the hypocrites. The dignified

manner of the believer is that they speak little, but act more. Therefore, Allah Almighty has given us one tongue to speak, but two limbs to do other work.
46. He would destroy the pious deeds of the hypocrites. This tells us that no good deed is accepted with faith, while all the good deeds and charities of the hypocrites and infidels are in vain, just like the house is ruined with the foundation. It should be remembered that, here, by causing to destroy is meant to reveal the destruction. Otherwise, from the beginning their good deeds were correct.
47. Therefore, Allah Almighty has the power to reject the good deeds in a split of a second, and forgive the evil deeds of a lifetime within a second.

20. They are thinking that the allies [48] (of infidels) have not yet gone, and if the allies come again, they would wish to be in the desert with the Arabs (Bedouins) enquiring [49] about your news. If they would have been among you, even then they would not have thought [50] but a little.

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَ اِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِی الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآىِٕكُمْ ؕ وَ لَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْۤا اِلَّا قَلِيْلًا۠

48. This means the condition of cowardice of these hypocrites is such that after the infidels had run away from the battlefield due to the severe winds and the help of the angels, yet, their hearts still do not accept it. They are under the impression that the enemy has not yet run away from the battlefield, but are waiting to come.
49. This means the discouraging and cowardly nature of the hypocrites is such that, though impossible, if the army of the infidels were to attack Madina Munawwarah again, then on this occasion they would leave Madina and run into the villages and would ask the people about the outcome of the battle. By themselves, they will never have the courage to come to Madina Shareef. It should be remembered that this statement is by way of an obligation, because our Holy Prophet صلی اللہ علیہ وآلہ وسلم had given the information after the Battle of the Trench that, in future, if Allah wills, we were to attack them, they would not be able to attack us. With the bounty of Allah Almighty, the same had taken place.
50. This means had there been another Battle of the Trench, and they had gone to participate in it, it would have been only for a show. This statement is based on fate and obligation.

SECTION 3

21. Certainly you have an excellent model in the following [51] of the Messenger of Allah, for him who hopes in Allah and the Last Day, and (who) remembers [52] Allah in abundance.

لَقَدْ كَانَ لَكُمْ فِیْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللّٰهَ كَثِيْرًا۠

51. This tells us that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم entire life is an example for the entire creation from which no aspect would be excluded. It could also mean that Allah Almighty had made the entire life of the Holy Prophet صلی اللہ علیہ وآلہ وسلم an example

of His power. This tells us that a truly successful life is that which is designed on his footsteps. If our living, dying, sleeping, staying awake are all designed on the footsteps of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, then all these activities would be an act of worship. There are five things found in a model: it is completed in every respect; it is kept clean from foreign impurities; it is not kept hidden; its inventor becomes happy on its praise; the inventor becomes displeased with the one who tries to find fault in it. All these five points are found in the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

52. The Islamic scholars say that if these three qualities are found in any believer: obedience to the Holy Prophet, places hope in Allah Almighty and abundance of remembrance of Allah Almighty, he would be able to stay in comfort in this world and the Hereafter. Such a person will always obtain patience in adversity and gratitude in prosperity.

22.And when the believers saw the allies (of the infidels) they said: "This is what Allah and His Messenger promised [53] us." And Allah and His Messenger spoke the truth, and it only increased them in faith and submission (to the pleasure [54] of Allah).

وَ لَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَ رَسُوْلُهٗ ۚ وَ مَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا ؕ﴿۲۲﴾

53. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had already informed them that the army of the enemy would be attacking you within nine or ten nights. When the believers saw these armies, their faith had gained greater strength because they had seen the Prophet before their eyes.

54. From this we learn that even the hardship for the believer is the Mercy of Allah Almighty because when he bears this with patience, then he gains the status of those who are Patient. Furthermore, his faith in Allah and His Rasool صلی اللہ علیہ وآلہ وسلم gains greater strength.

23.Among believers are men who have made true [55] the pledge they had made with Allah. There are some [56] of them, who have fulfilled their vows, and some are still waiting [57], and they do not change in the least [58].

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَ مَا بَدَّلُوْا تَبْدِيْلًا ۙ﴿۲۳﴾

55. Like Hazrat Uthman- e-Ghani, Talha, Saeed ibn Hamzah, Hazrat Mus'ab ibn Umar (May Allah be pleased with them) as these persons had made a promise to all that if they got the opportunity of participating in Holy War, they would remain firm. When the time came, they did exactly as they had promised. From this we learn that the good deeds of the Noble Companions have been successful because Allah Almighty has verified their success.

56. In that they gained martyrdom in the state of being firm on the battlefield, like Hazrat Hamzah and Hazrat Mus'ab bin Umar (May Allah be pleased with them).

57. It means that up to now they have not yet gained martyrdom, but they are longing so much for it, like the groom who looks forward

to his wedding day.

58. This tells us that if any wretched person says that the Noble Companions turned away from their faith and had changed their religion after the worldly demise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are denying the veracity of this verse. Regarding them, Allah Almighty has declared that these noble persons have not abandoned their faith. When Hazrat Anas ibn Nadar heard, in the Battle of Uhud that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had been martyred, he said now there is no taste left in life, I will also follow the same path. Saying this, he attacked the enemy. When his body was found after the battle, it had eighty-three wounds.

24. That Allah may reward [59] the truthful for their truth, and punish the hypocrites if He so wills, or may turn towards them with mercy. Undoubtedly Allah is Forgiving, Merciful [60].

لِيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۚ

59. Thus, the reward, which Allah Almighty had given to them in this world, is before our eyes in the manner that their devotees annually remember them. Time destroys everything, but their remembrance has not been erased.

60. In this it has been hinted that some hypocrites would obtain guidance to seek repentance while some would remain firm on their hypocrisy and become entitled to the disgrace of the world and the punishment of the Hereafter.

25. And Allah turned back the infidels in their hearts burning. They did not obtain [61] any advantage. And Allah sufficed [62] the believers in the fight, and Allah is Powerful, Honourable.

وَ رَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ۭ وَ كَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ۭ وَ كَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۚ

61. This means that the infidels of the Battle of the Trench who had come with the hope, did not find the fulfillment of these. Instead, they had to leave the battlefield in total disarray and shame.

62. In that the believers were not required to wage war. All the infidels ran in utter disgrace through the severity of the wind and the Takbeers of the angels. From this we learn that if Allah Almighty so wishes, He can save the believers from the infidels through strong winds and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم through the weak web of the spider. If He so wishes, He can remove the Pharaoh from a strong fort and cause him to drown and destroy the elephants through the swallow-like birds.

26. And brought down those of the people of the Book [63], who had helped them from their fortresses, and He cast terror [64] in their hearts. You slew a group of them, and you made captive [65] the others.

وَ اَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَ قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَ تَاْسِرُوْنَ فَرِيْقًا ۚ

63. In this verse there is a discussion on the Battle of Quraizah which had taken place in Zil-Qadah 5th Hijri. The full incident is as follows. The Holy Prophet صلی اللہ علیہ وآلہ وسلم

had entered into a treaty with Banu Quraizah that they would not help the enemy opposing the believers. In the Battle of the Trench they broke this agreement. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم returned successfully from the battle, he was washing his blessed head in the afternoon at the house of Hazrat Zainab (May Allah be pleased with her). At that time Hazrat Jibraeel (On whom be peace) came and said "*Oh Messenger of Allah* صلی اللہ علیہ وآلہ وسلم *you have already disarmed yourself, yet the angels are still armed. It is the command of Allah Almighty that you should wage war on the Bani Quraizah*". In response, the Holy Prophet صلی اللہ علیہ وآلہ وسلم declared in Madina Munawwarah that all the believers should march to Banu Quraizah and perform Salatul Asr there. On learning this, all got ready. After Asr, some departed and some reached there after Esha, but performed their Asr on reaching there; at which no one objected. This tells us that on error of jurisprudence, there is no punishment. The Holy Prophet صلی اللہ علیہ وآلہ وسلم appointed Hazrat Abdullah ibn Umme Maktoom his deputy in Madina Munawwarah, gave Hazrat Alli the flag of Islam and besieged all the buildings of Banu Quraizah. This siege lasted for twenty-five days. Eventually, after their patience became exhausted, they came out of the fort at the suggestion of Hazrat Sa'd bin Muaz who ordered that their women and children should be captured and their youth should be put to the sword. Thus, trenches were dug in Madina Munawwarah and all their youths who had reached the age of puberty were slain. These numbered six hundred. The women and children captured were seven hundred. The believers seized their property and wealth as spoils of war. Rehana bint Shamool was presented to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in captivity. She was freed and married to him. In this battle, fifteen hundred swords, three hundred armours, two thousand spears, five hundred shields and an abundance of wealth, livestock and land came into Muslim hands (*Tafseer Roohul Bayaan and Khazainul Irfaan)*

64. This tells us that there is a natural awe in the hearts of the infidels for the believers. The greater the faith, the greater would be the awe. In fact, the awe of the believers was in the hearts of the animals as well. A lion came in the presence of Hazrat Safeenah, wagging its tail like a dog.

65. Their youth should be slain and their women and minor children should be captured.

27.And He made you to inherit their land, and their houses [66] and their wealth, and a land on which you have not set foot yet [67]. And Allah has power over everything.

وَاَوْرَثَكُمْ اَرْضَهُمْ وَ دِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَـُٔوْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرًا ۟

66. This tells us that the abandoned lands of the infidels is the property of the Islamic state and Muslims can bring them into use by the permission of the state.

67. It has been intended by Allah Almighty to grant the believers much more land than that belonging to Banu Quraizah, where their feet had not yet reached. By this land is meant either the land of Khaibar which came into Muslim control immediately after the Battle of Banu Quraizah, or it refers to the general Muslim conquests which took place during the period of the rule of the Companions, or due to the Muslim conquests until the Day of Judgement. Allah Almighty has fulfilled His promise.

SECTION 4

28.O Prophet (Communicator of the hidden news) say to your wives [68]:

يٰۤاَيُّهَا النَّبِیُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ

تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝

"If they wish the life of this world and its adornments [69] then come, I provide you wealth [70] and leave you in a handsome manner [71]".

68 Reason for its Revelation

The wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had once requested him for worldly goods and an increase in their house allowance, which seemed unbearable to him, as his homes were an embodiment of piety and contentment. In response to it, this verse was revealed in which the blessed wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were given authority, which is mentioned hereafter. It should be remembered that at that point in time, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had nine wives, five were from the Quraish families: Hazrat Aisha, Hazrat Hafsa, Umme Habiba bint Abu Sufyaan, Umme Salmah bint Abi Umayyah, Sauda bint Zam'ah, and four were non-Quraish: Zainab bint Jahash, Maim-oona bint Harith, Safeenah bint Hay and Juwa-iriah bint Harith Mutalqiyah (May Allah be pleased with them) (*Tafseer Khazainul Irfaan*)

69 This means that if your desire is for worldly comforts then take divorce from me, but if you desire the nearness of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم, then you should bear the hardship and poverty of our homes. Learn to exercise patience and contentment.

70 From this emerge two issues

1 To give the wife the power of divorce is no divorce until she does not choose the divorce.

2. If any woman has been divorced after sexual intercourse, it is desirable to give her clothes, while the woman whose dowry is not fixed and the divorce is given prior to sexual contact, then it is obligatory to give her a pair of clothes. Here, the first condition is signified.

71 It should be remembered that if any woman whom the Holy Prophet صلی اللہ علیہ وآلہ وسلم divorces without spending the first night with her, she can enter into marriage elsewhere; like Umaimah Juwainiyyah who got married to someone else. Those who had the great fortune to obtain personal contact with the Messenger of Allah صلی اللہ علیہ وآلہ وسلم could not marry anyone else. But, investigation reveals that those wives who had survived the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not marry anyone else. They can, however, seek divorce (although in reality it had not taken place). Says Allah Almighty, *"And nor should you marry his wives after him"* (S33:V53). Even if you call them divorced, but if you cannot marry them, then the question of divorce is meaningless. The wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are our mothers by virtue of respect, not in respect of laws.

وَ اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝

29. And if you desire company of Allah and His Messenger and the home of the Hereafter [72], then undoubtedly Allah has kept prepared the doers of good among you a great reward [73].

72 This tells us that to choose the Holy Prophet صلی اللہ علیہ وآلہ وسلم is in reality choosing Allah Almighty and the Day of Judgement. He who has obtained the Holy Prophet صلی اللہ علیہ وآلہ وسلم has in reality obtained Allah Almighty and His entire creation. He who distances himself from the Holy Prophet صلی اللہ علیہ وآلہ وسلم has indeed distanced himself from Allah Almighty.

73 The *MIN* in the pronominal suffix *'from you'* is for the narrative and not for subordination, because all the pure wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are the leaders of piety. From this we learn that the

reward of the pious deeds of the pure wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is greater than the rewards of the pious deeds of the entire world. Its commentary is the Hadith: *"The charity of a few kilograms barley of my Companions is superior to your mountain full of gold"*.

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

30. O wives of the Prophet! Whoso of you dares [74] to do open indecency (against modesty) shall have double [75] punishment in comparison to others. And this is easy [76] for Allah.

74. Here, the words *"against manifest modesty"* denote the disobedience of the husband because by *"the modesty"* is meant adultery or sodomy while immodesty is meant common sin. Allah Almighty on the Day of the Covenant has said to the Prophets: *"Now, any who turn away from this, then they are the disobedient"* (S3:V82). Thus, the Rafzis cannot declare any proof for their wrong beliefs from this verse.

75. From this we learn that the pious wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are superior to all the ladies of the world because the punishment of the sin is there because the bounties of Allah Almighty upon them are greater. This censure is like when

76. This tells us that the punishment for sins of a person of higher status is more severe, because Allah Almighty showers His Mercy and Kindness more upon them. Thus, we should make every effort to abstain from evil deeds.

وَ مَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَ رَسُوْلِهٖ وَ تَعْمَلْ صَالِحًا نُّؤْتِهَاۤ اَجْرَهَا مَرَّتَيْنِ ۙ وَ اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿۳۱﴾

31. And whoso of you remain obedient [77] to Allah and His Messenger, and do good deeds, We shall double [78] your reward, in comparison to (wives of) others, and We have kept prepared ready for you an honourable provision [79].

77. This means you should continue to obey Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم and remain firm on it. Here, too, the preposition *'from'* is for narration purposes and not brevity, because all the pure wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are totally obedient to Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم. This tells us that the obedience of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is in reality obedience of Allah Almighty.

78. In that while those who receive the reward of fifty thousand in Madina for one good deed, you will receive the reward of one hundred thousand. This is because one part of the reward would be obedience and piety and the second portion would be for obtaining the pleasure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which is available to you, but not to others. From this we learn that in the matter of this command, the pure wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are superior to his children, because their reward for a good deed is double.

79. This means that besides this double reward, there is a special sustenance for them in Paradise, specified for them only. From this we learn that the pure wives are superior to the pious children, because they would enjoy the company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Paradise and would be entitled to special sustenance, about which no one has any knowledge.

يٰنِسَآءَ النَّبِیِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَیْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَیَطْمَعَ الَّذِیْ فِیْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا ۚ

32.O wives of the Prophet! You are not like [80] other women. If you fear Allah be not so polite in your speech [81], lest some in whose heart is a disease should feel tempted. And yet, speak good [82] words.

80 In fact, you are superior to all the women of the world, before you and after you. From the time of Hazrat Adam (On whom be peace) until the Day of Judgement, no woman will equal your status. We further understand that the pure wives of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم are superior to his blessed children because of their connection with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Here the word '*women*' refers exclusively to the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We also learn that since there is no woman who can be compared with the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in status, then in the same token, no one in the entire creation can be compared to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Those people who claim to be like the Holy Prophet صلی اللہ علیہ وآلہ وسلم, should reflect on this verse.

81 Here the word '*if*' is not used for doubt, but for expressing the importance of the subject e.g. if a father tells his obedient son, if you are my son, remain obedient to me.

82 From this emerge two issues:

1 In times of need these pure wives were allowed to speak to wretched infidels.

2 Although they are the mothers of all the believers, yet they had been commanded to speak from behind the curtain. The manner of speech should not be supple and sweet and the tone must not be delicate and coquettish.

وَ قَرْنَ فِیْ بُیُوْتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِیَّةِ الْاُوْلٰى وَ اَقِمْنَ الصَّلٰوةَ وَ اٰتِیْنَ الزَّكٰوةَ وَ اَطِعْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اِنَّمَا یُرِیْدُ اللّٰهُ لِیُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَیْتِ وَ یُطَهِّرَكُمْ تَطْهِیْرًا ۚ

33.And stay [83] in your houses and be not unveiled [84] like that of the unveiling of the days of ignorance (Period of Jahiliyyah). And establish prayer and pay Zakaat and obey [85] the Commands of Allah and His Messenger. Allah only desires to keep you away from all uncleanliness [86] O people of the house [87] (of the Prophet) and keep you well purified [88] after cleaning you thoroughly.

83 From this we learn that covering up or '*hijaab*' is obligatory upon the women and it is forbidden upon them to leave their homes without any valid reason. Also, the blessed wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are his household members - AHLE BAIT- because the homes of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم are linked to him. It should be remembered that here the homes linked to them are in terms of residence, but not as worship, because the property of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, after his worldly demise, is waqaf (trust) or public property, free of any law of inheritance.

84 This means like the women before Islam would leave their homes and in full make up. How nice it would be if the women of today could take a lesson from this, because they are certainly not greater than these mothers of the believers. The author of Roohul *Bayaan* has stated that the former period of Jahiliyyah is between the time of Hazrat

Adam and the floods of Hazrat Nuh (On them be peace), which is twelve hundred and seventy two years. While the latter period is between Hazrat Isa (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم, which is six hundred years. Allah Almighty and His Beloved Rasool know best.

85. Here, Salaah and Zakaat denote acts of worship and accepting obedience signifies accepting servitude of the Holy Prophet صلى الله عليه وآله وسلم. This tells us that service to the Holy Prophet صلى الله عليه وآله وسلم is just as important as Salaah and Zakaat.

86. Because the word AHLE BAIT is masculine, therefore the personal pronoun used is masculine, although the address is made to the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم. It is like Hazrat Musa (On whom be peace) had said to his wife: "*Stay you here*" (S28:V29) "*That you may warm yourself*" (S27:V7). Just as the angels had said to Hazrat Sarah: "*The Mercy of Allah and His Blessings be upon you, O people of the house*" (S11:V73). Allah Almighty further said: "*And their messengers said to them*" (S14 : V11). It is further stated: "*And certain women in the city said: "The wife of the Aziz allures the heart of her young boy*" (S12:V30). In short, the personal pronoun disregards the object. Thus, Hazrat Bibi Faatimah (May Allah be pleased with her) as well as all the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم is included in this pronoun.

87. The truth of the matter is that the wives and children of the Holy Prophet صلى الله عليه وآله وسلم are all his household members. The inclusion of the children in the household members is deduced from the following Hadith: "*Oh Allah, they are my household members*". The inclusion of the pure wives, especially Hazrat Aisha (May Allah be pleased with them) is understood from the following verse: "*And remember, O Beloved, when you came out from the house in the morning, assigning to the believers...*" (S3:V121). The Holy Prophet صلى الله عليه وآله وسلم left for the Battle of Uhud from the house of Hazrat Aisha Siddiqah whom Allah Almighty has called "*your household*".

88. In that He did not allow you to be polluted with the impurities of sin and immoral habits. It does not mean - May Allah forbid! That up to now you had sinned, but now He has purified you. From this verse emerge two issues:

1. The blessed wives and children of the Holy Prophet صلى الله عليه وآله وسلم are pure from all sins. The participation of Hazrat Aisha (May Allah be pleased with her) in a battle against Hazrat Alli (May Allah be pleased with him) was not a sin, but an error of interpretation, because all the wives of the Messenger of Allah صلى الله عليه وآله وسلم have been purified from all sins.
2. The wives of the Holy Prophet صلى الله عليه وآله وسلم are indeed his household members, because all these verses are addressed to them.

34. And remember what is recited in your homes from the revelations of Allah and His Wisdom [89]. Surely Allah knows every subtlety and is All-Aware.

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَ الْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿۳۴﴾ ع

89. This means Oh you blessed wives, your homes are mines of information of the Holy Qur'aan and the Hadith Shareef, from where the sun of Prophethood is shining brightly. It therefore, becomes your duty that you should excel every woman in piety.

SECTION 5

35. Undoubtedly Muslim men

اِنَّ الْمُسْلِمِيْنَ وَ الْمُسْلِمٰتِ وَ الْمُؤْمِنِيْنَ

وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآىِٕمِيْنَ وَالصّٰٓىِٕمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ﴿۳۵﴾

and women, all the believing men and women, and the obedient men and women, and the truthful men and women [90], and the steadfast men and women, and the humble men and women, and the alms-giving men and women, and the fasting men and women, who guard [91] their chastity, and men and women [92] who remember Allah much, for all of them Allah has kept prepared forgiveness and a great reward.

90 Reason for its Revelation
When the beautiful attributes of the blessed wives of the Holy Prophet were revealed in the above verses Hazrat Asma bint Amees and some other believing women said that "had there been any good qualities in us, then such verses would have been revealed regarding us, and we too would have been mentioned in the Holy QURAAN". In response to it, this verse was revealed (*Tafseer Roohul Bayaan*)

91 In these verses ten virtues of men have been mentioned with the women. Here, '*Islam*' denotes obedience to Allah and His Messenger صلی اللہ علیہ وآلہ وسلم by 'Faith' is meant correct beliefs. '*Obedience*' signifies inner obedience. '*Patience*' denotes being firm in the obedience of Allah Almighty and opposing inner desires and not to show fear at the time of hardship. The word 'humility' reflects being in Salaah with the entire presence of mind. The other attributes mentioned are self-explanatory.

92 Remember Allah Almighty with your heart and tongue, or to remember Allah Almighty in other ways besides Salaah, or to remember Allah Almighty at all times during the day and night, or establishing Tahajjud Salaah as part of the daily routine, or to be engaged in the acquisition of religious knowledge. All these activities are included in abundant remembrance of Allah Almighty. In short, there are many forms of abundant remembrance.

وَ مَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَ رَسُوْلُهٗۤ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۶﴾

36. And it is not befitting for a Muslim man [93] and a Muslim woman, when Allah and His Messenger have decreed [94] something that they should have any choice [95] in their matters, and whoever disobeys Allah and His Messenger he has strayed [96] away manifestly.

93 Reason for its Revelation
This verse was revealed regarding Hazrat Zainab bint Jahash, her brother Abdullah bin Jahash and, their mother, Umaimah bint Abdul Muttalib, the aunt of our Beloved Prophet صلی اللہ علیہ وآلہ وسلم. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had sent a proposal of marriage to Hazrat Zainab for Hazrat Zaid bin

Harith, his adopted son. Hazrat Zainab turned this down. Regarding it, this verse was revealed, after which Hazrat Zainab accepted the proposal and got married to Hazrat Zaid.

94. This tells us that there is a difference between the command and counselling of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Everyone has to submit to his command, but he has the right to accept or reject the counselling. It is for this reason that "*When Allah and His Messenger have decreed*" is used here. At another place it has been stated: "*And consult them in the affairs*" (S3:V159).

95. This tells us that before the Holy Prophet صلی اللہ علیہ وآلہ وسلم, the believer has no consideration over his own personal affairs. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم makes the lawfully wedded wife of Hazrat Ka'b unlawful, then she will be unlawful for him. In short, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the total master of our world and the Hereafter.

96. From this emerge many issues:

1. Command is for the purpose of obligation.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the owner of the believer's life and property.
3. The order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for the believer is more important than that of his parents.
4. The command of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to the command of Allah Almighty, as the slightest hesitation to respond to it, is apostasy. Observe, a woman has the right to get married or not to marry whomever she may desire. But she has no right over herself when commanded by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم.

37.And O Beloved! Remember when you did say to him upon whom Allah bestowed a favour [97], and you had bestowed [98] a favour, keep your wife with yourself [99] and fear Allah [100]. And you had in your heart what Allah willed to disclose [101], and you were afraid of the people's taunting [102] remarks. And Allah has the greater right that you should fear Him [103]. But when Zaid severed relations with her, and gave her in marriage [104] to you, so that there should be no difficulty upon the believers in respect of the wives of their adopted sons when they have accomplished their purpose with them. And Allah's order is bound to be fulfilled [105].

وَ اِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ وَ اَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ وَ اتَّقِ اللّٰهَ وَ تُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ مُبْدِیْهِ وَ تَخْشَى النَّاسَ ۚ وَ اللّٰهُ اَحَقُّ اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىٕهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

97. This means Hazrat Zaid bin Harith upon whom, even, Allah Almighty had bestowed His blessings by granting him faith, mystical knowledge and piety. My Beloved, you too have bestowed favours upon him by making him your pious Companion, bear with all his ways. Or, that faith, mystical knowledge and companionship are the favours of Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

98. From this we learn that it is permi-ssible to say that Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم granted

this favour upon me, or Allah Almighty and His Rasool made us wealthy. Says Allah Almighty *"That Allah and His Messenger have enriched them"* (S9 V74)

99. After the marriage of Hazrat Zaid and Hazrat Zainab had taken place, they could not maintain a cordial relationship with each other. Once Hazrat Zaid complained about Hazrat Zainab's harsh mood. Its reason was obvious. Hazrat Zainab was a very attractive woman. She was the cousin of the Holy Prophet صلى الله عليه واله وسلم and came from a noble family. Hazrat Zaid was dark looking and poor. It was well known that he was a freed slave. For that reason she could not maintain cordial relations with him. The Holy Prophet صلى الله عليه واله وسلم advised Hazrat Zaid to remain good to his wife and not to separate.

100. Do not accuse your wife, nor defame her.

101. Revelation had already come to the Holy Prophet صلى الله عليه واله وسلم that Hazrat Zainab will not be able to maintain cordial relations with Hazrat Zaid and it will eventually result in divorce. She will then marry the Holy Prophet صلى الله عليه واله وسلم, so that the custom of the Days of Ignorance, that the wife of the adopted son is unlawful, would be abolished through it. However, the Holy Prophet صلى الله عليه واله وسلم did not disclose this Divine order. From this we learn that, although the Holy Prophet صلى الله عليه واله وسلم is fully aware of everything, but due to wisdom, he does not disclose all of them that, although the Holy Prophet صلى الله عليه واله وسلم is fully aware of everything, but due to wisdom, he does not disclose all of them.

102. This means that the Holy Prophet صلى الله عليه واله وسلم feared that if he gets married to Hazrat Zainab, the people would taunt him that he had entered into marriage with his daughter-in-law. From this we learn that to safeguard oneself from the taunting of the people and to protect your honour is the practice of the Holy Prophet.

103. This tells us that worldly considerations should be sacrificed for religious considerations, because even if there was fear of taunting in this marriage, the important thing was to reveal one religious issue through it. Thus, no consideration was given to any such taunting, etc.

104. From this, an important issue emerges:
1. The deeds of the Holy Prophet صلى الله عليه واله وسلم are indeed deeds of Allah Almighty. Observe, marriage to Hazrat Zainab was entered into by the Holy Prophet صلى الله عليه واله وسلم, but Almighty Allah says it was He who made it happen. When the parents get their children married to evil women, then how did Allah Almighty get His Beloved Prophet صلى الله عليه واله وسلم married to evil women.

105. This means that through this marriage of the Holy Prophet صلى الله عليه واله وسلم an example will be established for all times until the Day of Judgement. After this, the believers will not hesitate to get married to the wives of their adopted sons because, neither are adopted sons our biological sons, nor are their wives our daughters-in law. Thus, after the period of Iddat, Hazrat Zaid himself was sent with the proposal by the Holy Prophet صلى الله عليه واله وسلم to seek the hand of Hazrat Zainab in marriage. Hazrat Zaid in total humility, respect and shame conveyed the proposal. To this, Hazrat Zainab replied, *"I do not have any view to express in this matter. What is acceptable to my Lord, I will be happy with it"*.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ

38. There is no hindrance for the Prophet regarding that which Allah

اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۙ ﴿۳۸﴾

has appointed [106] for him. Such has been the practice of Allah among those who have lived before [107]. And the Command of Allah is the ordained destiny [108].

106. This means Oh My Beloved! Do not worry about the taunting of the people. That which Allah Almighty has made lawful, no one has the right to question it.

107. In this verse there is a reply to the taunting of the Jews and Nasara that since the believers are only allowed to marry four wives, why is the Holy Prophet صلى الله عليه وآله وسلم keeping more wives? In reply, it has been declared that the blessed Prophets have specific laws. Before the Holy Prophet , the other Prophets صلى الله عليه وآله وسلم had many wives; e.g. Hazrat Dawood (On whom be peace) had one hundred wives and Hazrat Sulaiman (On whom be peace) had three hundred wives (*Tafseer Khazainul Irfaan*). Besides these wives, they had many handmaids even the deities of Aryan and the hindu's had many wives.

108. This means that the marriages of the Prophets take place at the command of Allah Almighty. In this there are a thousand wisdoms. Their marriages are a means of propagating Islam. It is for this reason that the subject that follows it is regarding propagation.

الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ﴿۳۹﴾

39.Those who preach the Message of Allah and fear Him, and fear [109]none except Allah. Then Allah is Sufficient as a Reckoner.

109. These great personalities are never afraid of anyone in matters of devotion and obedience.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۴۰﴾

40.Muhammad [110] is not the father [111] of any of your men. But He is the Messenger [112] of Allah, and the last of the Prophets. And Allah knows [113] of all things.

110. The Holy Prophet صلى الله عليه وآله وسلم possesses one thousand names from which Muhammad and Ahmad are personal names, while the others are attributive names. The word Muhammad in terms of the number of letters and none of the letters bears a dot, is most appropriate to the word Allah. The numerical value of the word Muhammad in Semitic language is 313. The same number of Rasools had come into the world. The number of Companions who participated in the Battle of Badr is also 313.

111. In this verse there is a reply to the objection of the infidels that the Holy Prophet صلى الله عليه وآله وسلم married the wife of his son Zaid, because in Arab custom the adopted son was regarded as one's own son, and marriage to his wife was regarded as unlawful.

112. From this we learn that a minor child cannot be called a man, because the Holy Prophet صلى الله عليه وآله وسلم had a few sons, but they died in their infancy. The Holy Prophet صلى الله عليه وآله وسلم is their father, but they are not men. Also, the Prophets are the fathers of their entire Ummah, but not their brothers. Hence, Prophethood has been mentioned with father; i.e. they are the spiritual fathers of their respective Ummahs. Thus the word

LAAKIN-but- is used to break the first negation, while the word *MA-not-* is used to prove the thing that appears afterwards. It, therefore, means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not the physical father of any of you, but he is the Messenger of Allah Almighty, i.e. your spiritual father, and such a father, as no other person would become, as he is the final Prophet.
113 Thus all His laws are based on knowledge and wisdom. The wife of an adopted son is forbidden in your custom, but her becoming lawful is according to Divine Law. Without doubt, the Law of Allah Almighty is absolutely correct. Also, making the Holy Prophet Muhammad the Final Prophet is based on Divine Knowledge and Wisdom. From this verse we learn that there can be no other prophet after our Holy Prophet صلی اللہ علیہ وآلہ وسلم. If anyone, now, believes in the coming of another prophet or gives the status of Prophethood to any other person, then such a person is an apostate - out of the fold of Islam. Just as LA-*ILAHA-ILLALLAH* means that none can be worthy of worship besides Allah Almighty, similarly *LA NABIYA BA'DI* signifies that no prophet can come after our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Both of these are impossibilities of one type. Likewise, there was no prophet during the time of our beloved Prophet صلی اللہ علیہ وآلہ وسلم; nor could there have been one, because the SEAL OF PROPHETS is one who comes at the end.

SECTION 6

41. O believers! Remember Allah with much frequency.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۝

42. And glorify [114] Him morning and evening.

وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ۝

114 This means he was engaged in glorifying Allah Almighty at all times or especially during the morning and the evening, because at these times the angels of the day and night meet.
115 From this emerge two issues.
1 All the noble Companions and especially Hazrat Abu Bakr Siddiq (May Allah be pleased with him), are people of great status because Allah Almighty is sending blessings upon them.
2 It is permissible to send Darood on the progeny and Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, using his blessed name.

43. It is He who sends blessings on you, and so do His angels that He may take out of darkness into light [116]. And He is Merciful to the believers.

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝

116 Reason for its Revelation
When the blessed verse *INNALLAHA WA MALAIKATAHU* was revealed, Hazrat Abu Bakr Siddiq asked "*has Allah Almighty bestowed special honour upon us humble servants, through your medium*"? In response, this blessed verse was revealed (*Khazainul Irfaan*). From this we learn that those who regarded the noble Companions as misguided are rejecting the veracity of this verse.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلٰمٌ ۚۖ وَ اَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿٤٤﴾

44.Their salutation on the day they meet Him is "Peace" [117], and He has kept prepared for them an honourable reward.

117. This means they would be greeted by the Angel of Death at the time of their death; or by the angels at the time of resurrection from their graves; or by Ridwaan at the time of entering Paradise, or Allah Almighty will at the time of meeting extend greetings to them. These people will stay with peace and security.

يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ۙ﴿٤٥﴾

45. O Prophet of Allah (the communicator of the hidden news). Surely, We have sent you as witness and a bearer [118] of glad tidings and a warner [119].

118. The word SHAHID-witness is from MUSHAHIDA-witnessing the Divinity, i.e. We have sent you as the witness of both the worlds. Or sent you as one present at all places where your knowledge and use would continue at all times, e.g. it gives light to the sun at all places. Or sent as a witness over all the believers and infidels so that on the Day of Judgement, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be an eyewitness over their deeds, or he gives information in the world of who would be an inmate of Paradise and who would be an inmate of Hell. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم has said: Abu Bakr Siddiq is an inmate of Paradise; Hazrat Hassan and Hazrat Husain are the leaders of the youth of Paradise. Or it could mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is present in everybody's heart. This means that he is sent as an eternal beloved of all creation. It is for this reason that wood, camels, etc. cried due to separation from him. And even today, millions of people are his devotees without seeing him.

119. It should be remembered that all the Prophets were witnesses of Allah Almighty, givers of glad tidings of His mercies and blessings and warners of His punishment. Because the Messenger of Allah had seen Paradise and Hell with his own eyes and bore testimony about them. In the testimony of the eyewitness everyone's testimony is verified and there is no need for any other witness. Therefore, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Seal of the Prophets, whose testimony is final. Says Allah Almighty: "*This day I have perfected your religion*" (S5:V2). In the presence of the sun, there is no need for a lamp. In the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, there is no need for Mirza Qadyani.

وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ﴿٤٦﴾

46.And an inviter towards Allah by His Command [120] and blazing [121] sun.

120. From this emerge two issues:
1. The creation is invited towards the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and not only towards his attributes.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the caller and the Prophet of the entire creation because, here, his Prophethood is mentioned without any introductory discussion.

121. The sun of the sky, the light of the heart and the light of the grave are unable to make the day. This true sun of Madina is able to provide light there as well as through his illumination, light is provided in the grave and brightness is created in the heart.

وَ بَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا۝

47.And give glad tidings to the believers, that for them is a great bounty [122] of Allah.

122 In that, from all the believers, the believers of the Holy Prophet have the highest status, because they have been blessed with the servitude of the Final Prophet. Their deeds have been made simple, but their rewards have been declared as the most.

وَ لَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا۝

48.And do not do anything for the pleasure of the infidels and the hypocrites, and overlook [123] their annoyance. And put your trust in Allah. And Allah suffices as the Accomplisher.

123 Until the revelation regarding Holy War is not sent. Thereafter wage holy war against the outward infidels, with the sword. Against the hypocrites wage a verbal war, e.g. put them to shame and embarrassment.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا۝

49.O believers! When you marry [124] Muslim women and then divorce them before touching [125] them. In that case you have no period of waiting, which you may count against them. So give some benefit [126] for them and leave [127] them in a noble manner.

124 From this we learn that it is better to marry a believing woman, although marriage is permissible with a woman belonging to the People of the Book *(Khazainul Irfaan)*

125 This tells us that even if the husband dies before sexual contact, there is a period of IDDAT - seclusion, but in such a divorce, there is no Iddat. We further learn that Iddat is due to the right of the husband. Thus, if the wife is not maintained conjugal rights for a long time, then, too, after the divorce she has to observe Iddat, even if there is no possibility of pregnancy.

126 In that if their dowry was determined, and divorce was given before sexual contact, it is compulsory to give them a suit of clothes, otherwise it is optional (Khazain)

127 In that you should fulfill all their rights, to the extent of paying maintenance during the period of Iddat. And if there is no Iddat upon them, then don't stop them. Let them get married elsewhere without any delay.

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْۤ اٰتَيْتَ اُجُوْرَهُنَّ وَ مَا مَلَكَتْ

50.O Prophet (Communicator of the hidden news)! We have made lawful for you those of your wives

يَمِيْنُكَ مِمَّآ اَفَآءَ اللّٰهُ عَلَيْكَ وَ بَنٰتِ عَمِّكَ وَ بَنٰتِ عَمّٰتِكَ وَ بَنٰتِ خَالِكَ وَ بَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۫ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۗ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْۤ اَزْوَاجِهِمْ وَ مَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝۵۰

when you pay dower [128], and those women whom your right hand possesses out of those whom Allah has given [129] to you as prisoners of war; and the daughters of your paternal uncles, and daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts [130] who migrated [131] with you; and the believing woman, if she presents [133] herself to the Prophet and the Prophet desires to marry her. This provision is especially for you [134], and not for the believing men [135]. We know what We have appointed [136] for them concerning their wives and the possession of their hands, the slave girls [137]; this specially is yours so that there may not be any hardship [138] on you. And Allah is Forgiving, Merciful [139].

128. From this we learn that it is better to determine the dowry for the marriage and to pay it as soon as possible. But even if none of these is done, Nikah will still be correct and the customary dowry will become obligatory.

129. Whether you marry them after freeing them; e.g. the case with Hazrat Safeenah and Hazrat Juwairiah or keep them like a maid; e.g. Hazrat Mariah Qibtiyah. All these were lawful for the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

130. It should be remembered that there are twelve uncles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and six aunts. The following are his uncles: Harith, Abu Talib, Zubair, Abdul Ka'bah, Hamzah, Maqoom (Mugheerah), Daraar, Abdul Uzza (Abu Lahab), Abbas, Qisam, Eezak and Hajal. From these only Hazrat Abbas and Hazrat Hamzah accepted Islam. The following are the names of his aunts: Umme Hakeem (Banda), Atika, Bar rah, Awry, Umaimah and Safeeyah. Of these, only Hazrat Safeeyah accepted Islam. There is a doubt about the faith of Atika. He had eight cousins (uncles' daughters): Sabaina, Umme Hakam, Umme Hani, Jamanah, Umme Habibah, Amina, Safeeyah and Arwa. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not marry any one of them (*Roohul Bayaan*).

131. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not have any blood maternal aunt or maternal uncle, hence here; Hazrat Amina (May Allah be pleased with her) is regarded from the family ladies, i.e. girls of Bani Zohra who are from the children of Abd e Manaf.

132. In that she migrated from Makkah Muazzamah to Madina Munawwarah because no one migrated with the Holy Prophet صلی اللہ علیہ وآلہ وسلم besides Hazrat Abu Bakr Siddiq (May Allah be pleased with him). Some scholars have mentioned that only those paternal cousins were lawful for marriage to the Holy Prophet صلی اللہ علیہ وآلہ وسلم who had migrated from Makkah. It is for this reason that he did not marry Umme Hani because she did not migrate to Madina. Proposal for her by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم

was prior to the revelation of this verse. This restriction is one of the distinctive features of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah and His Prophet know best (*Tafseer Roohul Bayaan*)

133. In that she should come into marriage with the Holy Prophet صلی اللہ علیہ وآلہ وسلم without any condition or dowry and he should have accepted her like Maimoona bint Harith, Khaulah bint Hakeem, Umme Shareek Zainab bint Khazeena (*Tafseer Ahmedi*). From this, emerge a few issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم was not duty bound to such marriages and dowries.
2. Marriage to any Jewess, Christian or lady from the People of the Book was lawful to the Holy Prophet صلی اللہ علیہ وآلہ وسلم because of the restriction of believing women (*Tafseer Roohul Ma'aani*). This is from the distinctive features of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

134. From this, emerge a few issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has been given permission to marry more than four wives.
2. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم marries any woman with dowry, then he is not duty-bound to pay it.
3. Even in the matter of laws of Shariah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not like us. In matters of Kalimah, Salaah, fasting, marriage, etc. the Holy Prophet صلی اللہ علیہ وآلہ وسلم enjoys special peculiarities, which are not for common believers.

135. If a believer marries a woman without determining her dowry, he would be duty bound to pay the customary dowry. Likewise, he would be duty-bound to the administration of justice.

136. From "*upon them*" is understood that these laws are for the believers, i.e. in terms of every behaviour and treatment, justice has to be obligatory, dowry to be obligatory with a certainty. From this, we further understand that a minimum amount is to be determined, i.e. ten dirham, there is no limit for its maximum. This is in accordance with the Hanafi school of thought.

137. Although the rights of the marriage are not obligatory on the master of the maid, he is duty-bound for her maintenance. Thus this verse does not contradict the Hanafi school of thought. Similarly, it is obligatory upon the master not to punish the maid slave and not to exact work from her, more than her physical capability.

138. This means these distinctive features with regards to marriage of the Holy Prophet صلی اللہ علیہ وآلہ وسلم: like marriage without dowry, without justice, permissibility without restriction of the number of wives, were there so as not to make things difficult for him.

139. The author of *Roohul Bayaan* has stated that there are thirty women who had given themselves to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, but he did not accept them. He married thirteen wives in the following order: Hazrat Khadijatul, Hazrat Sauda, Hazrat Aisha, Hazrat Hafsa, Hazrat Umm Salmah, Hazrat Umm Habibah, Hazrat Juwairiah, Hazrat Safeeyah, Hazrat Zainab, Hazrat Maimoona, Hazrat Zainab bint Khuzaimah, then a lady from Bani Hilal, then one from Bani Kilaab (May Allah be pleased with them)

51. You may put behind any of your wives you select and may give place near [140] you any of them you like. And if you desire to have any one of those whom you have put aside, there is no blame [141] on you. This is nearer than that their eyes may be cooled and that they may not

تُرْجِیْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِیْۤ اِلَیْكَ مَنْ تَشَآءُ ؕ وَ مَنِ ابْتَغَیْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَیْكَ ؕ ذٰلِكَ اَدْنٰۤی اَنْ تَقَرَّ اَعْیُنُهُنَّ وَلَا یَحْزَنَّ وَیَرْضَیْنَ

بِمَآ اٰتَیْتَهُنَّ كُلُّهُنَّ ؕ وَ اللّٰهُ یَعْلَمُ مَا فِیْ قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِیْمًا حَلِیْمًا ﴿۵۱﴾

grieve, and they may be pleased [142] with what you have given them. And Allah knows what is in the hearts [143] of you all. And Allah is Knowing, Forbearing.

140. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم was not duty-bound to equality in terms of the number of wives and turns due to them. This, too, is his distinctive feature. In spite of this, the Messenger of Allah صلى الله عليه وآله وسلم maintained the highest form of justice with his pure wives, so that people can learn a lesson from it.

141.This means that those wives to whom Huzoor gives revocable divorce or separates them from the right of divorce, or annuls their turn. Thereafter if the Messenger of Allah صلى الله عليه وآله وسلم desires to turn to them, he is given the permission to do so.

142. This means that when these wives come to know that the above-mentioned rights are not his responsibility. Those to whom he grants these rights, they would be regarded as imperial grants. When they understand this, their hearts would be content and thereby no wife will have any complaint against any other wife

143. Oh believers! We are aware that your hearts are more desirous towards some wives, yet you maintain every care to maintain justice in their treatment. Do not infringe any wife's rights.

لَا یَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَ لَاۤ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّ لَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ یَمِیْنُكَ ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ رَّقِیْبًا ﴿۵۲﴾

52.Thereafter other women are not allowed [144] for you, and nor take other wives in exchange [145] of them, though their beauty please you, but the slave girl, the possession [146] of your hand. And Allah is watchful over everything.

144. This means after these nine wives whom you had given the choice, they had chosen Allah Almighty and His beloved Rasool. The scholars of Islam say that just as the number of wives permissible for a believer is four, likewise the number for the Holy Prophet صلى الله عليه وآله وسلم was nine.

145. This means Oh Prophet صلى الله عليه وآله وسلم do not give divorce to any of these present wives, because at the time of choice all of them chose you. Hazrat Aisha Siddiqah says this restriction was abrogated from this verse: "*Oh Prophet! the Communicator of unseen news, We have made lawful for you those of your wives when you pay dower...*"(S33:V50). The Holy Prophet صلى الله عليه وآله وسلم was granted permission for further marriages, but the Holy Prophet صلى الله عليه وآله وسلم declined.

146. It means this restriction is for marriage. There is no restriction on keeping a maid. Thus, after this blessed verse Hazrat Maria Qibtiyah came into marriage with the Holy Prophet صلى الله عليه وآله وسلم . From her a son was born, whose name was Ebrahim, who died in infancy. Or it could mean that the marriage to a Christian or Jewess was not lawful for the Holy Prophet صلى الله عليه وآله وسلم so that they could not get the status of Mother of the Faithful. However, if anyone from them becomes his maid, then there is no harm in that.

SECTION 7

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّاۤ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَ لٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَ لَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۫ وَ اللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَ اِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَ قُلُوْبِهِنَّ ؕ وَ مَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَ لَاۤ اَنْ تَنْكِحُوْۤا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖۤ اَبَدًا ؕ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿۵۳﴾

53. O believers [147] do not enter [148] the houses of the Prophet unless you get permission [149] for a meal, not waiting [150] for its preparation. Yes, when you are invited then enter, and when you have taken your meal then disperse, not this that you may sit down and amuse [151] yourselves in talks. Surely this was causing inconvenience to the Prophet, and he had regard [152] for you. But Allah is not shy [154] of saying the truth. And when you ask them anything of use, ask it of them from behind [155] a curtain. This is for purity of your hearts and their hearts [156]. And it does not behove you that you should annoy [157] the Messenger of Allah, and nor should you ever marry his wives after [158] him. Undoubtedly this is a grievous [159] thing in the sight of Allah.

147 It is that order in which some angels, too, are included. In those homes, even, Jibraeel Ameen would not enter without permission. Even the Angel of Death sought permission to enter. The sanctity of these homes was next to the Divine Throne. Now, that part of the ground, which is connected with a sacred body, is more sanctified than even the Holy Ka'bah and the Lofty Throne.

148 The Holy Prophet صلی اللہ علیہ وآلہ وسلم had nine rooms, one for each wife, all of which are now part of Masjid-un-Nabawi. From this blessed verse we learn that the houses of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were his property, but not his wives'. But they had the right of living therein. For this reason these houses, in another place, have been linked to the wives in the following words: "*These are your houses*".

149 Reason for its Revelation: When the Holy Prophet صلی اللہ علیہ وآلہ وسلم married Hazrat Zainab, he extended a general invitation for the Waleema. The Companions would come in groups, eat and go. Eventually three people remained seated after completing their meal. Their conversation became lengthy. The blessed house was small and as a result, the household members and especially the Holy Prophet صلی اللہ علیہ وآلہ وسلم were inconvenienced. The Holy Prophet صلی اللہ علیہ وآلہ وسلم walked to the other rooms. When he came back, these people were still sitting there. They realized their error and moved away from there. Thereafter, the Prophet صلی اللہ علیہ وآلہ وسلم went into the house and pulled the curtain. In response to it, this verse was revealed.

150 This means after the invitation, do not be present until you have not been called. In short, come after the food is cooked. Come when you are called, after the food is prepared.

In some areas, the custom is to call the people after the food is ready; this custom is based on this blessed verse.

151. This means as soon as you had eaten your meal, go immediately. This tells us that the abode of the Holy Prophet صلى الله عليه وآله وسلم is that sacred abode that Allah Almighty Himself is teaching the ways of according respect for it, and the respect of this sanctified abode is carried out by the angels, jinns, humans and animals. In fact, by the entire creation.

152. From this we understand that if the Holy Prophet صلى الله عليه وآله وسلم is caused difficulty through any permissible work, then that work becomes unlawful. In fact, even if the Holy Prophet صلى الله عليه وآله وسلم is caused inconvenience by anyone's Salaah, then his Salaah becomes unlawful. It is for this reason that Hazrat Alli was forbidden another Nikah, in the lifetime of Bibi Fatimatuz Zahra (May Allah be pleased with her). This Nikah was a means of causing displeasure to the Holy Prophet صلى الله عليه وآله وسلم . Observe, it was not forbidden to talk after eating the meal, but it became forbidden as it caused inconvenience to the Holy Prophet صلى الله عليه وآله وسلم .

153. Because this great personality is the embodiment of high conduct. Due to this high sense of gracious conduct, he accepts hardships upon his blessed self. He does not tell his guests to go. From this we learn that the guest should realize that they should not stay so long at the place of the host, so as not to become a burden to him.

154. This means at that point in time, it was a correct thing to take you out of the Holy Prophet's صلى الله عليه وآله وسلم house, and there is no shame for doing something that is right. Thus, the verse does not mean that the Holy Prophet صلى الله عليه وآله وسلم concealed the truth. In fact, it was the excellent conduct of the Messenger of Allah صلى الله عليه وآله وسلم that he did not ask these men to go away, but to remove these men from there was the right of Allah Almighty.

155. This tells us that although the pure wives of the Holy Prophet are the mothers of the believers, the Purdah was obligatory upon them. Thus the wife of the religious and the teacher should maintain purdah with the mureed (disciple) and the student. When those pure and pious ladies were asked to maintain privacy from such pious people as the Noble Companions, then Muslims today should be very cautious in this matter.

156. In maintaining this, there is no chance for the devil to cause any mischief or any person to cause any doubt.

157. This is a general rule that any act that may cause any displeasure to the Holy Prophet صلى الله عليه وآله وسلم is forbidden.

158. This means after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم .

159. This major sin is absolutely forbidden and to doubt it is infidelity.

54. Whether you disclose anything or conceal it, surely Allah knows [160] all the things.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

160. Thus if any person even thinks of marrying the pure wives after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم , he will be punished severely.

55.There is neither any harm for them in respect of their fathers, or their sons, or their brothers, or their

لَا جُنَاحَ عَلَيْهِنَّ فِيْ اٰبَآئِهِنَّ وَ لَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَ لَآ اَبْنَآءِ

اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِیْدًا ﴿۵۵﴾

brothers' sons, or their sisters' sons [161], or the women [162] of their own faith or their maids [163] (slave women.) And remain fearing Allah. Undoubtedly, everything is in the sight of Allah.

161 Women should be in the presence of these kith and kin and speak to them because they are their uterine relatives, as well as their close relations with whom they need not maintain privacy.

162 There is no privacy (*purdah*) between believing women. This means that there is privacy between the believing woman and an infidel woman. Similarly, it is incumbent to maintain privacy with the sinful and loose woman (*Books of Jurisprudence*). For this reason "*their women*" is used here.

163 Some scholars have stated that a mistress should not maintain privacy with her slave. Hazrat Aisha Siddiqah had said the same. It is for this reason that she had told her slave Zakwaan to lower her into the grave, and after he comes out of the grave he is free. But, the majority of scholars state that there is privacy with him as well. Thus, maidservants are denoted here.

اِنَّ اللّٰهَ وَ مَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِیِّ ؕ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾

56. Undoubtedly Allah and His Angels [164] send blessings [165] on the Prophet [166] of Allah (the Communicator of the hidden news). O you who believe [167] send blessings upon him and salute [168] him fully well in abundance.

164 From this, a few issues emerge.

1. Recitation of Darood Shareef is superior to all the orders, because in no other command has Allah Almighty included Himself and the angels, i.e. We are doing it and you, too, should do the same, other than Darood Shareef.

2. All the angels, without distinction of rank, are at all times reciting Darood on the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

3. The descending of Mercy of Allah Almighty upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not dependent on our prayers. When nothing was in existence, at that time, too, Allah Almighty was bestowing His Mercy and Bounty upon His Beloved Messenger صلی اللہ علیہ وآلہ وسلم. Our recitation of Darood Shareef is a means of begging from Allah Almighty. Through seeking favours of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, we are in reality, imploring Allah Almighty to shower His mercy upon us.

4. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is eternally the living Prophet and is therefore listening to everybody's Darood and Salaam (salutations) and giving reply thereto, because the one who does not hear it is forbidden to extend greetings to him, e.g. the one who is engaged in Salaah, or the one who is sleeping, etc.

5. Every believer, at all times and under all conditions, should recite Darood Shareef upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم, because Allah Almighty and His angels are reciting Darood Shareef at all times.

165 The angels have been assigned to different duties, after the creation of man. Prior to this they had only two functions for millions of years. To make Sajdah and to recite Darood Shareef.

166. It is stated in the Hadith Shareef that in order to complete the Darood Shareef, it is important to mention the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in it. Thus, in this verse, Darood denotes reciting Darood Shareef on the Holy Prophet صلی اللہ علیہ وآلہ وسلم and on his beloved progeny (*Sawaa-ique*).

167. It is obligatory to recite one Darood in one's lifetime. In every gathering in which the name of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is mentioned repeatedly, it is incumbent (Wajib) to recite Darood Shareef at least once. In Salaah, to recite Darood after Attahiyaat is Sunnat, while to recite Darood Shareef at all times is Mustahab.

168. From this, a few issues emerge:

1. The status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is greater than that of Hazrat Adam (On whom be peace), because the angels prostrated to him once only, but Allah Almighty and His entire creation send Darood Shareef on our Holy Prophet صلی اللہ علیہ وآلہ وسلم at all times.

2. In the Darood of Allah Almighty and His angels, Salaam is included. Therefore, only SALAAT is mentioned for them, while for us, SALAAT and SALAAM both are ordered.

3. Only that Darood Shareef is complete which consists of both Darood and Salaam In Salaah, Darood-e-Ebrahim does not include Salaam because Salaam has been extended in Tashahud already. SALLAH in its entirety is under one injunction. Outside of Salaah, recite those Daroods, which include both Salaat and Salaam. Where the Holy Prophet had taught Darood-e-Ebrahim, it was for the purpose of reciting it in SALLAH. In short, Darood-e-Ebrahim is complete for SALLAH, but incomplete outside it, because it does not contain Salaam.

57.Undoubtedly, those who annoy Allah and His Messenger, Allah's curse [169] is upon them in the world and the Hereafter. And Allah has kept prepared for them a degrading [170] punishment.

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴿٥٧﴾

169. From this we learn that any work which causes annoyance to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is forbidden, even though outwardly it may appear to be an act of worship. If anyone's Salaah causes annoyance to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , his Salaah would be unlawful. But if it causes the Messenger of Allah صلی اللہ علیہ وآلہ وسلم joy at another person's omission of Salaah, it is compulsory to omit that Salaah. It is for this reason that the sacrificing of Asr Salaah on the occasion of the Battle of Khaibar, for the sake of not causing any disturbance to the sleep of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , is the highest form of worship.

170. Causing annoyance to Allah Almighty would be by mentioning such attributes of His from which He is pure or to annoy His chosen servants. To cause annoyance to the Holy Prophet صلی اللہ علیہ وآلہ وسلم would mean to view any action of his as trivial or to taunt it or to stop the holding of programmes to honour him, or attribute any defect to him. Such types of people are worthy of cause in this world and the Hereafter.

58.And those who hurt [171] the believing men and believing women without any reason, they are guilty of false association and an open sin.

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

171 This verse was revealed regarding those hypocrites who were causing harm and pain to Hazrat Alli Murtaza (May Allah be pleased with him). The scholars state that it is forbidden to harm animals as well. Man, especially the believers, and more especially the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم possess a very lofty status (*Khazainul Irfaan*)

172 From this, emerge two issues:

1. Causing pain to the believers, at times, is right, but on other times, it is wrong. To give punishment for wrongdoings is permissible, but it is wrong if it is administered without any valid reason. However, causing pain to the Holy Prophet صلی اللہ علیہ وآلہ وسلم under all circumstances is wrong, because Allah Almighty has used here; "*Without doing anything*" as a restriction.

2. To cause harm to the believer without any reason is transgression, not infidelity. However, to cause harm to the Prophets is a severe form of infidelity. For this reason, it is referred to here as calumny, while in the previous verse, it has been declared as the means of curse and punishment.

SECTION 8

59.O Prophet! Tell your wives [173] and daughters [174] and Muslim women that they should keep a part of their headgear covered [175] over their faces. This will be more proper, that they may be recognized [176] and they should not be given any trouble [177]. And Allah is Forgiving, Merciful.

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَ بَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰۤى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۹﴾

173 From this we learn that there are more daughters of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If Fatimatuz Zahra (May Allah be pleased with her) were the only daughter, then the plural form of the noun would not have been used. We further understand that the Purdah was obligatory upon the wives and daughters of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, even though they are paragon of piety and purity. Purdah is one bounty from the bounties of Paradise. Says Allah Almighty, "*There are Hooris, confined in tent*" (S55 V72). Everybody in Paradise would be pious, yet even there, Purdah will be used. Being without Purdah is the punishment of Hell, because in it men and women will be naked in front of one another.

174 The Holy Prophet صلی اللہ علیہ وآلہ وسلم, in total, had eight daughters. Four were his own daughters born from Hazrat Khadijah (May Allah be pleased with her), namely Zainab, Ruqayyah, Umme Kulthum and Faatimah (May Allah be pleased with them). Hazrat Zainab was married to Abu Al-As, Hazrat Ruqayyah and Hazrat Umme Kulthum were married to Hazrat Uthman-e-Ghani, one after another and Hazrat Fatimatuz Zahra was married to Hazrat Alli Murtaza (May Allah be pleased with them). All the daughters, except Hazrat Faatimah, left this world during the lifetime of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hazrat Faatimah (May Allah be pleased with her) left this mundane world six months after her blessed father's demise. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had four stepdaughters, Burrah, Salmah, Umrah and Warrah, who are the daughters of Umme Salmah (May Allah be pleased with her) (*Tafseer Roohul Mu'ani*).

175 When there is a need to leave the house, they should, in addition to the long scarf, wear a sheet as well, one portion of which should be used to cover the face.

176 These ladies are free and not slave-maids

because these maids would leave their homes without covering their faces.

177. The hypocrites were in the habit of teasing and harassing these maids. Then, a command was given whereby the free ladies should distinguish themselves before leaving their homes. From this we learn that it is forbidden for men to adopt the mode and style of women and the same applies to women. Thus, when it is necessary for a free woman to distinguish herself from the maid slaves, then it is most important for her to distinguish herself from men. Hazrat Umar (May Allah be pleased with him) punished that maid who would leave her home wearing the Hijaab, like that of free women. We also understand that Purdah is not obligatory upon the maid.

60.If the hypocrites and those in whose hearts there is a disease [178], and those who circulate [179] lies in Madina do not desist, We shall surely give you authority [180] over them, then they will not remain with you in Madina but a little [181].

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ﴿۶۰﴾

178. A debauched transgressor is a person of evil thoughts and loose manners. It should be remembered that these types of people were indeed the infidels and the hypocrites. No Noble Companion is a transgressor.

179. Those who spread false information about the Islamic army in Madina Munawwarah; that the believers are defeated and the infidels are victorious; or that many believers have been killed, etc. were doing so in order to dishearten the children of the soldiers as well as those who had remained behind in the sacred city of Madina.

180. You would be granted permission to slay them and to banish the others.

181. They would be expelled from Madina Munawwarah. Then they would be able to stay in Madina as long as it takes to empty the city.

61.Cursed they are wherever they are found they shall be seized and be slain [182] one by one.

مَّلْعُوْنِيْنَ ۚۛ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَ قُتِّلُوْا تَقْتِيْلًا ﴿۶۱﴾

182. Then their condition would be such that the existing peace would be over. It should be remembered that there was no permission to kill and banish the hypocrites, even though the believers were fully aware that they were hypocrites.

62.This has been the practice of Allah regarding those who have gone before [183]. And you shall never find a change in the practice [184] of Allah.

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿۶۲﴾

183. The hypocrites of the previous Ummahs would do those types of deeds for which they would be punished.

184. This means the deeds of the Almighty are always full of wisdom. It is not possible that His deeds are bereft of wisdom.

63.The people ask you concerning the Hour. Please declare: "Its knowledge is with Allah alone,

يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَ مَا يُدْرِيْكَ لَعَلَّ

السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٣﴾

and what you comprehend about it". Perhaps the Hour may be near [186].

185 Reason for its Revelation
The polytheists were asking, as a jest, and the Jews were testing the Holy Prophet صلى الله عليه وآله وسلم to find out on which day, date and year, the Day of Judgement would be taking place. This verse was revealed to refute their nonsense. The object of the Jews was that if the Holy Prophet صلى الله عليه وآله وسلم gave them information about the Day of Judgement, they would be able to say that he is not the true Prophet because this day has been kept a secret in the Taurah. One of the signs of the Final Prophet is that he will not disclose to the people information about the soul, the Day of Judgement and the exact number of the People of the Cave. But if he did not inform them, then they would be able to say that what type of Prophet is he who has no knowledge about the Day of Judgement.

186 This means that the Day of Judgement is very near. Don't ask about it, but rather prepare for it. The truth of the matter is that Allah Almighty has informed our Holy Prophet صلى الله عليه وآله وسلم about the Day of Judgement, but had stopped him from declaring it (*Tafseer Saawi*). For a detailed discussion of this subject, consult the book Jaa-al-Haq. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم had prophesized the many signs of Qiyamah and gave information about its day, i.e. it would take place on a Friday, the Day of Ashurah.

إِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَ اَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾

64. Surely Allah has cursed the infidels and has kept prepared for them a blazing [187] fire.

187 Because instead of preparing for the Day of Judgement they are wasting the time in play and amusement and waiting to make fun of Islam. This is a sign of being a cursed nation.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًا ﴿٦٥﴾

65. Wherein they shall abide forever. They shall not find therein any supporter nor any helper [188].

188 This tells us that being permanently in Hell and being without helpers on the Day of Judgement would be for the infidels and the hypocrites. Allah Almighty will save the believers from both these calamities.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾

66. The day that their faces shall be turned in the fire, they will say: "O would that we had obeyed Allah and obeyed the Messenger [189]".

189 Two issues emerge from this
1 All the infidels will be experiencing embarrassment and regret in the Hereafter
2 This regret of theirs will not be beneficial to them, because the place of repentance and regret is the world. Planting a seed out of season will not be of benefit, i.e. it will not bear fruit

وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٧﴾

67. And they will say: "O our Lord we obeyed our chiefs and our elders [190], and they led us astray from the way".

190. Therefore, do not punish us, but instead punish our leaders. Here, the leaders denote the leaders of the infidels who turned their heads in the world towards infidelity. To include the saints and pious sages in this is the height of deception and irreligiousness.

68."O our Lord, give them double punishment of the Fire and curse them with a great curse [191]".

رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿۶۸﴾

191. Because we have only gone astray, but our leaders have themselves gone astray and have led others astray.

SECTION 9

69.O believers! Be not like those who had annoyed Musa, then Allah exonerated [192] him of what they spoke [193] of him. And Musa is honourable [194] in the sight of Allah.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿۶۹﴾

192. From this we learn that any person, who looks upon any action of the Prophet with an eye of objection and causes harm to him, is against the dignity of the believers.

193. The Israelites would take a bath in the nude in front of everybody. When Hazrat Musa (On whom be peace) would bath separately in an enclosure, these Israelites would wag their tongues that Musa is suffering from inner diseases and to conceal it, he is taking a bath in privacy. Once, when Hazrat Musa (On whom be peace) was taking a bath, the stone on which his clothes were kept, ran away with the power of Allah Almighty. When he ran after the stone to grab his clothes, the Israelites then saw that Hazrat Musa had no inner disease. This incident is discussed in the above verse.

From this, a few issues emerge:

1. At all times, a bath must be taken alone in total privacy. This is the blessed practice of the Prophets.
2. To add defects to the Prophets is the ancient practice of the infidels.
3. Allah Almighty removes the objections of the people through His Prophet. To show the faultless physique of Hazrat Musa (On whom be peace), Allah Almighty had granted the stone the power of movement.
4. In times of need, it is permissible to reveal your body. Observe, even today, the doctor can see any part of the body for the purpose of examination. The mid-wife can see the nudity of the woman. The seeing of the exposed body of Hazrat Musa (On whom be peace) was for the purpose of saving their faith.

194. This tells us that the Prophets of Allah Almighty in His presence are people of great honour and beauty. Those who regard them as dishonourable in the Court of Allah, are dishonourable themselves. Regarding Hazrat Isa (On whom be peace), Allah Almighty says: "*He shall be dignified in this world and the Hereafter*" (S3:V45). In fact, Allah Almighty, through their blessings, grants honour and dignity to their devotees.

70.O believers! Fear Allah and speak [195] the right word.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ۙ﴿۷۰﴾

195. From this we learn that to keep the tongue under control and to safeguard it from lies,

backbiting, tale bearing, using abusive language, etc. is extremely important because Allah Almighty has mentioned the controlling of the tongue, specifically after piety (*Taqwa*). Otherwise, even this had been included in the concept of piety. Control of the tongue is the root of all virtues. Thus, for every type of deed there are two limbs, but for speech there is only one, and that is enclosed within the gates of the two lips and restricted within the boundary of the thirty-two teeth. Hence, do not keep the tongue unguarded.

71. He will set right [196] your deeds for you, and will forgive you your sins. And whoso obeys Allah and His Messenger has achieved great success [197].

يُصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝

196. He will grant you greater guidance for doing good deeds. Through upholding the obligatory deeds, guidance is provided for doing the sunnats. By holding firm on the sunnats, a person is guided to do the optional deeds and granted safety from committing sins. These conditions and rewards are not the same.

197. From this we learn that a truly successful life is that which is spent in the obedience and service of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

72. Undoubtedly We offered the Trust [198] to the heavens and the earth and the mountains, but they refused [199] to bear it, and were afraid [200] of it, and man bore it [201]. Surely he is the bearer of cruel hardship, the ignorant [202].

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَ الْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَ اَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ؕ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝

198. By trust, here, is meant all types of religious laws concerning acts of worship, affairs and dealings with the fellow human beings, etc. Or, it could mean the fire of Divine love. This is the blaze of that light which urges the entire creation to serve its Master. However, love of Allah Almighty has been bestowed in the heart of man. It should be remembered that, although, the entire creation obeys and sings the praises of Allah Almighty, His obedience is not religiously incumbent upon it that acting upon it is rewardable and omitting it will be punishable. Thus, their acts of worship are neither religious nor included in the trust.

199. This rejection was not due to rebelliousness, but for the purpose of apology because Allah Almighty did not make fulfilling the trust for them obligatory, but they were given the choice.

200. If they were unable to fulfill it, they would be punished. They began to say we do not desire reward and punishment.

201. In that it was asked of Adam (On whom be peace) that the heavens, the earth, the mountains, etc. had refused to accept this trust. So, is he prepared to accept it? Hazrat Adam (On whom be peace) replied in the affirmative.

202. Both these words are not used for expressing displeasure, but for expressing love and affection like the Arabic word barran, heavy voiced, etc. because upon obedience descends mercy, not anger. It is as if Allah Almighty is saying happily about them that this man is really cruel and ignorant in accepting the trust, which the heavens, the earth and the mountains refused to bear, especially when he is so weak in comparison to these. It is quite

apparent that by this trust is not meant '*Khilafat*' (*succession*), which was already assigned to Hazrat Adam (On whom be peace) from before. Some scholars have commented that the words unjust and ignorant are used for those who had breached this trust, like the infidels and the hypocrites. Therefore, they are mentioned in the next verse. In this case, the address is for censure.

73.So that Allah may torment the hypocrites, men and women and the polytheist men and women [203], and that Allah may accept the repentance of Muslim men and women [204]. Allah is forgiving, Merciful.

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَ يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۳﴾

203. In the word *LIYUAZZIBA*: So that He may torment, the letter *LAM* is of consequence and not of purpose, i.e. the consequence of bearing this trust was that those infidels and hypocrites who breached the trust became entitled for Divine punishment, while the believers became worthy of reward.

204. Those who did not breach this trust remained faithful to Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . The gist of it is that this trust became the means of sifting the believers from the infidels.

ایاتها ۵۴ ۳۴ سُورَةُ سَبَإٍ مَكِّيَّةٌ ۵۸ رکوعاتھا ۶

SURAH SABA

(MAKKAN) Revealed before Hijrah

Verses 54 and Sections 6 833 Words 1512 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful

SECTION 1.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ لَهُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ○

All praise [1] is to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth [2], and His is the praise in the Hereafter [3]. And He is the Wise, the Aware [4].

1 This means every type of praise and excellence is for Allah Almighty, whether indirect or direct, because the praise of the Prophets and Saints, too, in reality is the praise of Allah Almighty Who has bestowed these praiseworthy qualities upon them.

2 In that everything is His creation and, in reality, His property because ownership of others is of temporary and apparent nature, while permanent and real ownership is His. Thus there is no objection on this verse that even we are permanent owners of many things.

3 Two issues emerge from this:

1 On the Day of Judgement nobody will sing the praises of men of the world. Only Almighty Allah's praises will be sung.

2 The praise of those who are beloved to Allah is, indeed, His praise, because on the Day of Judgement the praise of the Holy Prophet صلى الله عليه وآله وسلم would be sung in abundance. Says Allah Almighty: *"It is near that your Lord make you stand at a place where all should praise you"*(S17:V79). But, because this praise is indirectly the praise of Allah Almighty, therefore the reckoning of the verse is correct. It should also be remembered that the praise of the infidels is infidelity or disobedience and impiety. Or forgiving the helpless, praise of those beloved to Allah Almighty is the essence of faith or an act of worship. In the Kalimah Tayyibah there is the praise of the Holy Prophet صلى الله عليه وآله وسلم which is the essence of faith. In Salaah, too, there is the praise of the Holy Prophet صلى الله عليه وآله وسلم, which is an act of worship.

4 Thus, your indulgence in praise will not go in vain. In fact, you will receive abundant reward for it.

یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَ مَا یَخْرُجُ مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَآءِ وَ مَا یَعْرُجُ فِیْهَا ؕ وَ هُوَ الرَّحِیْمُ الْغَفُوْرُ ○

2.He knows what goes [5] into the earth and what comes [6] from it, and what descends from the heaven and what ascends [8] into it. And He is the Merciful, the Forgiving [9].

5 Like the corpses, treasure troves and mines. Or, like the raindrops, grains, sperm, etc. In short, Allah Almighty has full knowledge of every hidden thing, whether big or small.

6 Like plants, trees, springs of water, differ[ent] mines and corpses on the Day of Judge[ment]

In short, everything from the earth comes forth through His Knowledge and Power.

7. Like water, hail, snowfalls and angels, the revealed Books of Allah Almighty, fate, sustenance, etc. all descend through His Knowledge and Intention.

8. Like vapours, mist, etc. or like angels, the prayers of those beloved to Allah Almighty, or their souls and pious deeds are all within His Knowledge. Almighty Allah is such an excellent Lord who has full knowledge of that which is most lofty and most trivial.

9. Thus, He is worthy of absolute praise. This verse is the proof of the previous verse.

3.And the infidels said: "The Hour [10] will not come to us". Please declare: "Why not, by my Lord, it will no doubt come to you". He knows the unseen [11]. Not an atom's weight in the heavens and in the earth can escape [12] from Him, nor anything less than that or greater, but everything is in the Clear Book [13].

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ قُلْ بَلٰى وَ رَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ وَ لَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَ لَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿۳﴾

10. This means in all His creation or on all the believers. Their purpose was to show that the Day of Judgement would not come to them; they will die before the Day of Judgement because they were rejecting the very concept of the Day of Judgement. Thus, there is no doubt about the discussion that is to follow.(P683) 1-15 = 11-25

11. Knower of the Unseen is the noun in apposition to Lord. This means that by the oath of the lord, the Knower of the Unseen, the Day of Judgement shall come. Thus, the meaning is quite clear.

12. The rejectors of Qiyamah had this objection regarding it that after the limbs of the human beings had disintegrated, in such a way that any limb or body of one person may reach that of another person. In this verse the reply to this objection is given in such an exquisite manner, i.e. you have looked at the disintegration of the creation but not at the power and knowledge of the Creator who is fully aware of every part of all the bodies.

13. Two issues emerge from this issue:

1. That every incident of everything in the world is recorded in the Divine Tablet;
2. The Divine Tablet is not concealed from the pious servants of Allah Almighty, but is fully revealed to them.

4. So that He may reward [14] those who believe and do good deeds. These are for whom there is forgiveness and a honourable provision [15].

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿۴﴾

14. This is the second proof of the Day of Judgement that when you can take an account from your servant for the goods that you have given to him; reward those subservient to you, punish the culprits; then why can't We reward our beloved servants with rewards? The day of distribution of this reward is called the Day of Judgement. Allah be praised!

15. This means the sustenance in Paradise will be given with respect and dignity by Allah Almighty to its inmates without them having to make an effort to obtain it. It should be remembered that the law is that he should obtain Paradise through his good deeds, but Allah's bounty is such that He grants Paradise to the sinners through the good deeds of the pious.

وَ الَّذِيْنَ سَعَوْ فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓىٕكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝

5.And those who try hard to defeat Our Signs, for them is the suffering of a painful [17] punishment.

16. They tried to stop the propagation of the Holy Qur'aan by calling it magic and poetry.

17. There are two types of efforts in respect of verses of Allah Almighty: one is beneficial, the other is destructive. To understand them, or to explain these, to deduce religious issues from them, to extract mystical issues etc. is an act of worship, but to disprove them, to show inconsistencies in them, to falsify them, etc. are efforts which lead to infidelity. Here, this second type of effort is indicated. Or the use of verses by stubborn people to defeat and make people helpless is totally forbidden as what takes place in the present day debates. This verse could mean this as well.

وَ يَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْۤ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَ يَهْدِيْۤ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۝

6.And those who have been given the knowledge [18] know [19] that what has been revealed [20] to you from your Lord, is the truth and guides to the path of the Honourable, the Laudable [21].

18. The Noble Companions, or those scholars of the Taurah who declared faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Islamic scholars coming up to the Day of Judgement.
From this two issues emerge:
1. The status of the Islamic scholars is very high.
2. Only that knowledge is beneficial which leads to the understanding of the Path of Allah Almighty.

19. *"Who have been given knowledge"* is the object of *'who know'* i.e. the Islamic scholars regard the Holy QUR'AAN as the Book of Truth. This tells us that any scholar who does not regard the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Holy Qur'aan to be true is, really, no scholar at all, but rather an ignorant person. To understand the Holy Prophet is the true meaning of knowledge.

20. This means Prophethood, the Holy Qur'aan, Hadith, inspired knowledge and true dreams (Tafseer Roohul Mu'ani). Thus, you cannot label this objection on the verse, that since the Holy Qur'aan was revealed gradually, why is the word 'revealed' being used?

21. This means that He shows the path of faith to the infidels; for believers He shows the path of piety, for the true lovers He shows the path of union with the beloved and for the devout mystic He shows the path towards the vision of Allah Almighty.

وَ قَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۝

7.The infidels said: "Shall we point you a person [22] who will inform you that when being torn into pieces [23] you become small particles, you are then to be recreated [24]?"

22. From this we understand that to call the Prophet with common words like *'Bashar'* or human being, is the practice of the infidels. It is obligatory upon the believers to remember this august personality with such dignified titles which are not even used to call kings, e.g. Prophet of Allah, Messenger of Allah, Intercessor of sinners, etc. Says Allah

Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" (S24:V63).

23. This tells us that a shapeless substance is false and meaningless; while parts which cannot be further disintegrated are true, because the meaning of becoming totally into particles is that these particles will not be disintegrated any further. And such a particle, in reality, is one that cannot be disintegrated any further (*Juzz La Yatajazza*). However, if it can break, then it will no longer be 'small particles'.

24. This resurrection will be on their original limbs, but the body will be different in form and shape, i.e. black believers will become white and white infidels will be black.

8. Has he forged a lie against Allah or is he afflicted with madness [25]? No, but those who do not believe in the Hereafter are in the punishment and gone too far in error [26].

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ؕ بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِى الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ﴿۸﴾

25. This tells us that a Prophet can never become insane. Prophets are protected from becoming deaf and dumb because they will not be able to fulfill the obligation of propagation if these parts are disabled. However, they can suffer from temporary unconsciousness. Says Allah Almighty: "*And Musa fell down unconscious*" (S7:V143).

26. This means if anyone calls the Holy Prophet صلى الله عليه وآله وسلم as a common person, or an insane or a liar, then he is gone so astray that he is beyond guidance. The worst form of heresy is the defamation of the Prophet of Allah.

9.Have they not seen what is before them and what is after them of the heavens and the earth [27]? If We will, We may cause them to sink [28] in the earth and cause a piece of the sky to fall upon them. Surely, in it is a sign for every repentant devotee.

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ﴿۹﴾ ع

27. This means that they are under the total control of Allah Almighty from all sides and are encompassed within the heavens and earth. They stay in My land, yet they oppose my Prophet.

28. Like how Qarun was caused to sink in the ground, with all his treasures.

29. From this we learn that it is possible for the sky to fall and burst. In fact, at the time of the Day of Judgement, this will take place. It should be remembered that it is wrong for the Wahabis to use this verse as a proof for the issue of possibility of a lie, because in terms of its apparent meaning this verse is against them, as well. Regarding a lie by Allah Almighty they, too, acknowledge the injunction by anyone other than Allah Almighty. What is apparent in this threatening censure is not for those who have been promised that no punishment would come to them.

SECTION 2

10.And undoubtedly, We gave to Dawood an excellent grace [30] from

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ

أَوِّبِيْ مَعَهٗ وَالطَّيْرَ ۚ وَاَلَنَّا لَهُ الْحَدِيْدَ ۝

Us. O mountains! Turn towards Allah with him. O birds [31]! Repeat Allah's Praise with him. And We made the iron soft [32] for him.

30 That he blessed them both with Prophethood and kingdom and bestowed special things upon them, which are mentioned later.

31 In that, when Hazrat Dawood (On whom be peace) engaged in Tasbeeh and Tahleel (glorifying Allah Almighty), then all the mountains and birds would do likewise, in a manner in which they could be heard. Otherwise every creation in their own way is glorifying Allah Almighty at all times.

32 That when it came into the hands of Hazrat Dawood (On whom be peace) it would become soft like candles or dough. Whatever he desired, he could mould without heating or melting it. This took place because once an angel told him that he was a very good person. How I wish he would not take your sustenance from the public treasury. To this, Hazrat Dawood (On whom be peace) prayed: "Oh Allah! Provide things for my sustenance from an unknown source, so that I need not take anything from the public treasury for my personal use". In response to this, he was given this miracle. Thereafter, he made armour and made a living from its sale.

اَنِ اعْمَلْ سٰبِغٰتٍ وَّ قَدِّرْ فِی السَّرْدِ وَاعْمَلُوْا صَالِحًا ؕ اِنِّیْ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ۝

11.To make wide coats of mail, and keep regard of the measurement [33] in making, and you all do righteousness. Surely, I see all that you do.

33 This means that We had taught him to make armour, without the help of a teacher, whose circles would all be equal. He made these armours in accordance with every size and of different kinds.

وَلِسُلَیْمٰنَ الرِّیْحَ غُدُوُّهَا شَهْرٌ وَّ رَوَاحُهَا شَهْرٌ ۚ وَاَسَلْنَا لَهٗ عَیْنَ الْقِطْرِ ؕ وَمِنَ الْجِنِّ مَنْ یَّعْمَلُ بَیْنَ یَدَیْهِ بِاِذْنِ رَبِّهٖ ؕ وَ مَنْ یَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِیْرِ ۝

12.And We made the wind subservient to Sulaiman. Its morning course was of a month's journey, and its evening stage was of a month's journey [34]. And We made a stream to flow of molten brass for him. And the jinns [36] worked before [37] him by the Command of His Lord [38]. And those of them who did not obey [39] Our Command, We shall make them taste the punishment of the burning fire.

34 In the morning he would fly on his throne from his capital city, Damascus and take his afternoon rest in the Persian city of Istakhar and rest in the evening in Kabul (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). He became the king of the entire world (*Roohul Mu'ani*).

35 This means just as an iron would get soft in the hands of Dawood (On whom be peace), copper was made soft in the hands of Hazrat Sulaiman (On whom be peace). This means that at his wish, copper would come out of the mine and flow like water (*Tafseer Roohul Mu'ani*).

36. Although the jinns were under the control of Hazrat Sulaiman, only a few of them were really artisans. Therefore, the adverb 'few' is used after the preposition 'from'. Thus, there can be no objection raised from this that only a few jinns were under his control and not all the jinns.
37. That those jinns would sit in front of him, in total obedience, doing all the work that was asked of them. However, when they were out of his sight, they would become rebellious. It is for this reason that Allah Almighty had kept the blessed corpse of Hazrat Sulaiman (On whom be peace) in a standing position, so that the jinns would, obediently, carry out all their duties.
38. This tells us that his dominion was over man, jinns and the air. But, the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is obligatory upon every creation. There is a big difference between Prophethood and dominion. Every creation is the follower of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . We are subjects of the kings, not of their followers.
39. In that anyone who disobeys Hazrat Sulaiman (On whom be peace) would be punished in Hell for his disobedience. Hazrat Shaikh Sadi says that one angel at the side of Hazrat Sulaiman (On whom be peace) at all times, would be spitting fire with the mace, striking the jinn who was rebellious. This was, indeed, the punishment of Hell (Tafseer Roohul Bayaan). In short, there is no inconsistency in the verse.

13.They made for him what he desired, lofty palaces [40] and statues [41] and troughs of the size of big tanks [42] and anchored [43] cauldrons. O members of the family of Dawood! Give thanks [44]. And there are a few [45] of My devotees who are thankful.

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَ جِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ؕ اِعْمَلُوْۤا اٰلَ دَاوٗدَ شُكْرًا ؕ وَ قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿۱۳﴾

40. Their homes and the magnificent mosques, which included the Baitul Muqaddas Shareef. Thus, these jinns built beautiful cities for Hazrat Sulaiman (On whom be peace) in Syria and Yemen, as well as forts of Harwaaj, Marwaaj, Sulmeen, Sindh and Faltoom, etc. which have either perished by now or remain as ruins (Tafseer Roohul Mu'ani).
41. Statues of birds out of copper, glass, stones, etc. Likewise, drawing pictures of angels, the blessed Prophets, etc; because in his religion, painting and keeping of pictures and images was not prohibited.
42. From one trough, a thousand people would be able to eat. It should be remembered that *JIFAAN* (troughs) is the plural of *JIFEENAH* (trough). A very big trough is called *JIFNAH*, one smaller than that is called *QAS'AH*, then *SAFHA* and the smallest is *MAIKALAH* (*Tafseer Roohul Mu'ani*).
43. Which could not be removed due to its weight and size. These would be climbed by means of steps. These deghs (huge cooking pots) were found in Yemen.
44. By '*progeny*' of Dawood (On whom be peace) is meant Hazrat Sulaiman (On whom be peace), his entire family and brethren; while by '*gratitude*' is meant expressing gratitude, both practically and verbally.
From this, two issues emerge:
1. Gratitude is a great form of worship, which was continued in the times of the previous prophets.
2. The more the bounties of Allah Almighty that are bestowed upon His servants, the more grateful the servant should be to his Creator. Observe, Zakaat is compulsory on the wealthy.
45. You, too, are from these thankful servants. From this we learn that a handful of pious people are better than a large number of sinful people. Mullah Alli Qari, in his '*Sharah Fiqh Akbar*' states that believers who design their lives according to the Noble Companions, form the true majority and they should be followed in terms of religious issues.

14.Then when We decreed [46] death for him (Sulaiman), We did not inform the jinns about his death, except the termites [47] of the earth that used to eat his staff. So when he came down on earth, the reality was known by the jinns. If they had known the unseen [48], they would not have been in this degrading [49] punishment.

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖٓ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ﴿١٤﴾

46 It is stated in some books of commentaries that Hazrat Sulaiman left this world nine years after the construction of Baitul Muqaddas. Others have stated that this happened while the sacred house was being built. In all probability, the construction had taken place, but plastering and painting had remained incomplete. When the time of his demise came close, he offered dua to Allah Almighty "Oh my Lord, the construction of the Mosque is still incomplete". In response to this dua, Hazrat Sulaiman (On whom be peace) was instructed to stand, making the intention of Salaah. He stood in Salaah, taking support from his walking stick. His noble soul was captured in this very state. Hazrat Sulaiman (On whom be peace) stood against the stick for one full year. The jinns did not suspect that the great Prophet had passed on, because they were used to seeing him perform Salaah for days, in this condition. Therefore, they continued to complete the construction of the Mosque. After a year when the ants devoured the stick, it fell to the ground. With it, the blessed body of Hazrat Sulaiman (On whom be peace) dropped to the ground. Seeing this, the jinns disappeared, but by this time, the construction of the Mosque had been completed.

47 From this we learn that the blessed bodies of the Prophets are saved from decay after their physical demise. Observe, the ants ate the stick, but did not touch the blessed body of Hazrat Sulaiman (On whom be peace). In this light, how could the wolf have eaten Hazrat Yusuf? We further learn that it is permissible to delay the burial procedure of the Prophets after their death, due to religious reasons. See, Hazrat Sulaiman's blessed body was not given the burial rites for one whole year, for the sake of the completion of Baitul Muqaddas. Thus, if the burial rites of the Holy Prophet صلى الله عليه وآله وسلم were delayed due to the issue of Khilafat, it was within the rights of the law.

48 The jinns had claimed that they had the knowledge of the Unseen, but they realized how wrong they were in their assumption.

49 The construction and completion of the Mosque was regarded by these devils as a terrible punishment. Hazrat Sulaiman (On whom be peace) had reached the age of fifty-three. He ascended the throne at the age of twelve and ruled for forty years. Two issues emerge from the last verse:

1 You can employ non-believers for the construction of the Masjid, as architects, artisans, etc. Observe, Baitul Muqaddas was built through the labour of the jinns.

2 The believers, alone, obtain benefits from the construction of the mosque, not an infidel. The construction of Baitul Muqaddas is declared as punishment for the devils. Says Allah Almighty: *"They only inhabit the mosques of Allah, who believe in Allah"*(S9 V18).

15.Undoubtedly, for Saba (Sheba) [50] there was a sign [51] in their own dwelling place, two gardens on the right hand and on the left. You

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّ شِمَالٍ ۬ؕ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ

وَاشْكُرُوْا لَهٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ ﴿۱۵﴾

eat of the provisions [52] of your Lord and are grateful to Him. Fair is your clean city [53] and a Forgiving [54] Lord.

50. SABA was the name of one of the Arab tribes who are the children of Saba, ibn Yashjab ibn Ya'rab, ibn Quttaan, ibn Amir, ibn Shalikh, ibn Saam, ibn Nuh (On whom be peace).

51. These gardens were found in the city of Ma'arib. Ma'arib is situated about three manzils from Sana'a (a manzil is equal to one stage of a journey). Bilqees was the queen of Saba (Sheba), who married Hazrat Sulaiman (On whom be peace) (*Tafseer Roohul Mu'ani*).

52. In that these gardens were spread far from her city, forking on both sides of the road. These were laden with such an abundance of fruit that if a person walked in the garden with a basket on his head, it would be filled with the fruit (*Khazainul Irfaan).*

53. Its weather, too, was excellent and it was free from mosquitoes, bugs, snakes, scorpions, etc. The cleanliness and purity of the city was such that any person passing through it would be purified of the lice found on his clothes and on his head (*Tafseer Khazainul Irfaan*).

54. That Allah Almighty forgives most major sins through repentance.

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ وَّ شَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿۱۶﴾

16.But, they turned [55] away. We sent against them a fierce flood [56] and we exchanged [57] their two gardens with two other gardens, yielding bitter fruit and tamarisk and a few lote [58] trees.

55. In that He sent thirteen Prophets to them, who had reminded them of the Bounties of Allah Almighty. In spite of this, they did not accept faith and totally denied receiving Divine Bounties.

56. Then Allah Almighty punished them by sending severe floods, which destroyed their gardens. Their homes and buildings were buried under the sand and that territory was ruined to such an extent that the Arabs would recite its destruction as an example.

57. This tells us that ingratitude is a means of destruction of bounty. The people of Saba, at one stage, were living in the lap of luxury, but due to their ingratitude, Allah Almighty snatched everything from them.

58. This means how edible plants and trees, generally, grow in jungles, but their fruit is not tasty at all.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ؕ وَ هَلْ نُجٰزِيْۤ اِلَّا الْكَفُوْرَ ﴿۱۷﴾

17. We rewarded them in this way because of their ungratefulness [59] and We punish only the ungrateful.

59. This tells us that man brings hardship upon himself due to his ingratitude.

وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّ قَدَّرْنَا فِيْهَا السَّيْرَ ؕ سِيْرُوْا فِيْهَا لَيَالِيَ وَ اَيَّامًا اٰمِنِيْنَ ﴿۱۸﴾

18.And We placed between them and the cities that We had blessed, many cities along the way [60] and fixed measured [61] stages (for journey), saying: "Travel in them night and day in safety [62]".

60 This means we had established cities between Saba and the Syrian territory, because in this path there were no long jungles so as to ensure that the people of Saba would not find difficulty in travelling, etc. By cities is meant the villages of Syria wherein there were an abundance of fruit and flowers.
61 This means that from Saba to Syria, cities were established in such short distances that it would not be necessary for the travellers to carry any food or other necessities for the journey. They would take their breakfast in one city and would reach the next city for lunch, by nightfall they would reach the next city. The journey from Yemen and Syria could be undertaken quite easily.
62. So that there is no danger from robbers and wild animals. During the day, no fear of hunger and at nightfall, safety and security.

19.But they said: "O our Lord! Put longer distances [63] in our journeys". And they wronged [64] themselves. Therefore We made tales [65] of them, and We broke them into pieces with full confusion [66]. Surely in it are signs for every steadfast and grateful [67] person.

فَقَالُوْا رَبَّنَا بٰعِدْ بَیْنَ اَسْفَارِنَا وَ ظَلَمُوْۤا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِیْثَ وَ مَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ۝۱۹

63 The wealthy people of Saba became envious that due to these amenities, there is no longer any difference in travelling conditions between the poor and us. If these settlements were far apart, we would have been able to take with us food, slaves and maidservants and enjoy our journey. There would have been a difference in our mode of travelling and that of the poor. Therefore, they made this dua.
64 From this we learn that when people's difficult days are near, they begin to lose their intelligence. They then offer duas, which are harmful to them. Thus, one should always offer duas, which are well known. Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہٖ وسلم are our best well-wishers.
65 In that the people of Saba were given such admonitory punishment that the coming generations should take a lesson from it and relate it to others as a warning.
66 Their cities were destroyed and new ones were laid far apart and their tribes were settled far away. Thus, the people of Ghassaan settled in Syria and the people of Aza came to Oman, the Khiza in Tehamah, the people of Khazoena settled in Iraq and the remote ancestor of the Aus and Khazraj, Amro bin Amr settled in Madina Shareef (*Khazainul Irfaan*)
67. Although there is a lesson in these incidents for everybody, but those who are patient and grateful would derive greater benefit from them.

20.And undoubtedly Iblis (Shaitaan) proved his conjecture true [68] to them. So they followed him, except a party [69] that were believers.

وَ لَقَدْ صَدَّقَ عَلَیْهِمْ اِبْلِیْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِیْقًا مِّنَ الْمُؤْمِنِیْنَ۝۲۰

68 The devil had said in the Court of Allah Almighty that he would mislead man by means of lustful desires, envy, greed, etc. He revealed this action in respect of, not the people of Saba but the infidels in general. This tells us that some conjectures of the infidels are true.
69 Thus, the verse does not mean that all the muslims are not on the path of guidance, but just a few. What it really means is that all Human beinges are not on evidence, but somi.a. Believers. Here the preposition *"from"* is used for a fes. What it means is that some believers are sincere and pious, and some are the opposite. The first group did not get into

the trap of the devil; the second became his victims (*Tafseer Roohul Mu'ani*).

21.And he (Shaitaan) had no authority over them, but it was so that We may show [70] him who believes in the Hereafter and who of them is in doubt [71]. And your Lord is Watchful [72] over all things.

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَ رَبُّكَ عَلٰى كُلِّ شَیْءٍ حَفِیْظٌ ﴿۲۱﴾

70. Allah be praised! What an exquisite translation! Upon them is the antecedent of infidels, while by knowledge is meant manifested knowledge, i.e. creation of the devil is not without wisdom. Also, the devil does not have divine control over the infidels. Those who themselves have the capacity to go astray, are being led astray. Fire burns that thing which has the capacity to burn. Therefore, stones and sand are not burnt by fire.

71. The rejectors of the Day of Judgement, too, have no certainty about their faith. They are groping in the dark.

72. Thus, all these things are for the knowledge of the people. Allah Almighty is watchful over all things from all times. He is All-Knowing and Omniscient. This word is the explanation of that *'We may show'*.

SECTION 3

22. Please declare (O Prophet): "Call [73] upon those whom you assert, besides Allah". Neither are they owners [74] of even an atom's weight in the heavens or in the earth, nor have they any share [75] in either of them and nor is anyone of them a helper [76] to Him.

قُلِ ادْعُوا الَّذِیْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا یَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِی السَّمٰوٰتِ وَ لَا فِی الْاَرْضِ وَ مَا لَهُمْ فِیْهِمَا مِنْ شِرْكٍ وَّ مَا لَهٗ مِنْهُمْ مِّنْ ظَهِیْرٍ ﴿۲۲﴾

73. This means; Oh idolators! Call upon your false gods in your difficult times and see whether they would respond to your call! They will not listen to your complaints. In this there is no permission for infidelity, but their evil beliefs are discussed.

74. This tells us that not having ownership of anything is for the idols. Prophets and Saints of Allah Almighty, through His bestowal, are the owners of everything. Says Allah Almighty: *"Oh Beloved! We have bestowed upon you an abundance of good*"(S107:V1). Hazrat Isa (On whom be peace) had said: "*That I make a form for you out of clay*"(S3:V49). In fact, Allah Almighty has ordered the believers that in times of difficulty; they should seek the court of His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*And when they do injustice unto their souls, then O Beloved, they should come to you, then beg forgiveness of Allah and the Messenger should intercede for them. Then surely, they would find Allah Relenting, Merciful*"(S4:V64). In short, this verse is for the idols and not for the Prophets and the saints.

75. These idols are neither partners with Allah Almighty in the process of creation, nor in ownership and disposal of things.

76. These idols would not give assistance to their worshippers, either in this world or in the Hereafter. On the contrary, they would become their enemies in the Hereafter.

وَ لَا تَنۡفَعُ الشَّفَاعَةُ عِنۡدَهٗۤ اِلَّا لِمَنۡ اَذِنَ لَهٗ ؕ حَتّٰۤی اِذَا فُزِّعَ عَنۡ قُلُوۡبِہِمۡ قَالُوۡا مَاذَا ۙ قَالَ رَبُّکُمۡ ؕ قَالُوا الۡحَقَّ ۚ وَ ہُوَ الۡعَلِیُّ الۡکَبِیۡرُ ﴿۲۳﴾

23. And no intercession awaits with Him except for him whom He permits, until after giving permission [77] the bewilderment of their hearts is removed, they will ask [78]: "What is it that your Lord has said?" They will say: "Only the truth [79]". And He is the Exalted [80], the Great.

77 From this we learn that both intercessor and the interceded require Divine permission. Thus the permission of intercession is granted to the pious only, to intercede on behalf of the believers only.

78 On the Day of Judgement, the intercessor and the interceded among the believers would at first be plunged into anxiety and fear, but when the permission would be granted to the pious for intercession, then the hearts of the believers would be relieved of this anxiety. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم and some special pious sages are excluded from this fear. Says Allah Almighty: "*This Great Terror will not grieve them*"(S21 V103)

79 But gaining the permission to intercede, the intercessors from the believers would joyously ask one another what Allah Almighty had spoken to them. They would reply that they have been given permission to intercede. This intercession and permission are both correct.

80 The loftiness of every lofty thing is additional Allah Almighty's Absolute Greatness, which is beyond anyone's imagination, conjecture and vision. In the creation, the highest greatness is that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the One greater in loftiness is Allah Almighty, Who has granted this loftiness to His Beloved Rasool صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Mu'ani*).

قُلۡ مَنۡ یَّرۡزُقُکُمۡ مِّنَ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ قُلِ اللّٰہُ ۙ وَ اِنَّاۤ اَوۡ اِیَّاکُمۡ لَعَلٰی ہُدًی اَوۡ فِیۡ ضَلٰلٍ مُّبِیۡنٍ ﴿۲۴﴾

24. Please declare: "Who provides [81] for you from the heavens and the earth?" Please declare: "Allah! [82] And surely either we or you are on the right guidance or in clear [83] error".

81 In that He causes rain to fall from the sky, which causes vegetation to grow, which serves as physical sustenance and through heavenly Prophethood and earthly sainthood, he provides spiritual sustenance.

82 In the first instance, the infidels themselves would give this answer that they, too, acknowledge him. If they do not give this reply, then they should do so.

83 This means both you and us are not on the path of guidance, because contrary things cannot be brought together. Similarly, neither can both of us be on heresy, because both contrary things cannot be dismissed. Here, the conjunction 'or' is not used for doubt. Any believer, who has doubt in his faith, is an infidel. In fact, this is to get acknowledgement from the infidels that anyone who believes in the Oneness of Allah Almighty and accepts

Him to be the Creator and Master, is without doubt on the path of guidance. Anyone who says anything contrary to him, is gone astray.

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّاۤ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ﴿۲۵﴾

25. Please declare: "You will not be asked about our crimes [84] nor shall we be questioned [85] about your deeds".

84. In your opinion, not in the actual happening because Prophets are free of sins.
85. Because we had preached to you. If you had not accepted it, it is a fault of yours. Thus, no objection can be raised against the verse.

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَ هُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿۲۶﴾

26.Please declare: "Our Lord shall bring us together. Then He will decide [86] between us with truth". And He is the Greatest Judge, All-Knowing [87].

86. On the Day of Judgement everybody, at first, would be gathered at one place. Thereafter, believers would be separated from the infidels. Allah Almighty would say: "*And today be separate, O you culprits*"(S36:V59). This separation would be the practical decision of Allah Almighty. Verbal separation, however, is made in the world already.
87. Thus, His decision would be absolutely correct because an ordinary judge may give wrong judgements due to his limited knowledge, while Allah Almighty is All-Knowing.

قُلْ اَرُوْنِیَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۷﴾

27. Please declare: "Show [88] me those associates that you have joined [89] with Him". By no means can you do it. Nay, He is Allah, the Most Honourable, the Most Wise.

88. Here *'to show'* does not mean apparent showing, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم always looked at these idols. But here command is given to provide proofs about idolatry, in order to embarrass these idolworshippers, i.e. to tell and show these idols proofs about divinity.
89. They can never prove the divinity of these idols.

وَمَاۤ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۲۸﴾

28. And (O Beloved Prophet) We have not sent [90] you but for the entire [91] mankind, as a bearer of good news and a warner, but most of the people do not know [92].

90. This tells us that other people have come into this world; while the Holy Prophet صلی اللہ علیہ وآلہ وسلم has been sent. Thus, we are responsible for ourselves, while Allah Almighty is responsible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم . An example of this is, going to another country on his own and going to that same country as an ambassador of his country. In short, all have come into the world, but there is a difference in the nature of their

coming. Likewise, there is a great difference in the manner of eating, drinking and sleeping between the Prophets and us. Every action of the Prophet is an act of worship.

91. This tells us that our beloved Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet of all the previous Prophets. Therefore, on the night of Me'raaj, all the Prophets performed Salaah behind our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Here, restriction of human beings is for the purpose of giving glad tidings and warning; i.e. glad tidings of Paradise and warning about punishment of Hell. Both these issues are collectively concerned with man. Although there is punishment of Hell for the jinns, there is no reward of Paradise for them, but for other creations there is neither Paradise nor Hell. Giving warning is for all creation, while giving glad tidings about Paradise is specifically for man. Thus, there is inconsistency between this verse and other such verses. It should be remembered that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم is sufficient for everybody, there is no need for any other prophet. Just as Allah Almighty is the Lord of the entire universe, there is no need for another Lord.

92. It means they are denying your Prophethood, either because of their ignorance, like the common infidels who are rejectors of the Finality of Prophethood and the universality of Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, or also like the present-day followers of Musailama and the Qadiyanis of today.

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٢٩

29. Instead they say: "When will this promise be fulfilled, if you are truthful? [93]"

93. This question of theirs about when the Day of Judgement would be taking place, was for making fun and amusement. Therefore, no answer was given. The Holy Prophet had already informed the believers about the day, month, date and signs of Qiyamah. The Day of Judgement will take place in Muharram, on the Day of Ashurah (10th day of Muharram) on a Friday. And he listed many signs of Qiyamah.

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ۝٣٠

30. Please declare: "For you is the promise of a day from which you can neither remain behind for a single moment, nor can you go ahead [94] of it".

94. By *"that day"* is meant the Day of Judgement, or the day of their death. It should be remembered that the day of death could be extended through the dua of the pious person. In fact, even the life of Iblis is extended through his own dua. Says Allah Almighty *"He said, You are given time"* (S7 V15). Through the dua of Hazrat Adam (On whom be peace), the life of Hazrat Dawood (On whom be peace) was extended from forty to hundred years. The purpose of the verse is to show that you cannot extend or decrease your life span according to your own wishes. If We so desire, then only can it be increased.

SECTION 4

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ؕ وَلَوْ تَرٰۤى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۖۚ

31. And the infidels said: "We shall never believe in this Qur'aan, nor in those Books which were before [95] it". And if you could see the unjust [96] will be made to stand before

their Lord, throwing back on one another the blame. Those who were deemed weak will say to those who were arrogant: "It is but for you [97], otherwise we would surely have been of the believers [98]".

يَرۡجِعُ بَعۡضُهُمۡ اِلٰى بَعۡضِ الۡقَوۡلَ ۚ يَقُوۡلُ الَّذِيۡنَ اسۡتُضۡعِفُوۡا لِلَّذِيۡنَ اسۡتَكۡبَرُوۡا لَوۡ لَاۤ اَنۡتُمۡ لَكُنَّا مُؤۡمِنِيۡنَ ﴿۳۱﴾

95. This is the statement of the idolators. Otherwise, the People of the Book believed in the Tauraat and Injeel. From this we learn that it is necessary for us to believe in all the heavenly revealed books.

96. On the Day of Judgement the infidels will be made to stand by force to listen to their judgement. The believers will stand happily.

97. And they were not stopping us from accepting faith (*Tafseer Khazainul Irfaan*).

98. Because we had seen the proofs of the Truth of Islam. But because of your heretical talk, we had not accepted Islam. This tells us that such excuses are not acceptable in the Court of Allah Almighty.

32.Those who were swelled with pride will say to those who were deemed weak: "Did we turn you away from the guidance [99] after it came to you? No, you were guilty [100] yourselves".

قَالَ الَّذِيۡنَ اسۡتَكۡبَرُوۡا لِلَّذِيۡنَ اسۡتُضۡعِفُوۡۤا اَنَحۡنُ صَدَدۡنٰكُمۡ عَنِ الۡهُدٰى بَعۡدَ اِذۡ جَآءَكُمۡ بَلۡ كُنۡتُمۡ مُّجۡرِمِيۡنَ ﴿۳۲﴾

99. Never! You are liars. From this we learn that the friendships of the world would be changed into enmities of the Hereafter. Only that friendship will remain which is for the sake of Allah Almighty as has been declared by the Holy Qur'aan at many places.

100. This means in heresy you are equal to us. Thus both of us should be given similar punishment. This verse is the commentary of those verses that say that on the Day of Judgement no one would be interceding, i.e. of the infidels. In fact, those who they hoped would be their intercessors, would become their enemies. Some ignorant people use this verse to disprove that the believers, saints and Prophets will be interceding for their devotees. These infidels claim that this discussion, on the Day of Judgement, would be taking place between the Peer (religious mentor), mureed (disciple), Prophet and his follower. The interesting thing is that the *Murshids* themselves have their own disciples. In short, this is not true, but the distortion of the truth. It is stated in Bukhari Shareef that the worst form of infidels are those who apply verses of the infidels for the believers. It should be remembered that these verses are connected with the infidels and their leaders.

33.And those who were deemed weak [101] will say to the boastful: "No, it was your plotting [102] of night and day, when you used to bid us that we should disbelieve in Allah, setting up equals [103] for Him". And they will conceal remorse when they see [104] the punishment. And We shall put

وَ قَالَ الَّذِيۡنَ اسۡتُضۡعِفُوۡا لِلَّذِيۡنَ اسۡتَكۡبَرُوۡا بَلۡ مَكۡرُ الَّيۡلِ وَالنَّهَارِ اِذۡ تَاۡمُرُوۡنَنَاۤ اَنۡ نَّكۡفُرَ بِاللّٰهِ وَ نَجۡعَلَ لَهٗۤ اَنۡدَادًا ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا

الْعَذَابَ ؕ وَ جَعَلْنَا الْاَغْلٰلَ فِیْۤ اَعْنَاقِ الَّذِیْنَ كَفَرُوْا ؕ هَلْ یُجْزَوْنَ اِلَّا مَا كَانُوْا یَعْمَلُوْنَ ۝

shackles on the necks of those who had disbelieved [105]. What they shall be awarded is but only to the extent of their deeds [106].

101. They had become infidels by following others. This includes those poor infidels who had accepted infidelity because of the wealthy, as well as those ignorant infidels who sold their faith because of the learned.

102. This means day and night you had kept yourselves busy in devising plans of misleading people and were always running after us. In short, the infidels would be revealing the faults of one another.

103. From this, emerge two issues:

1. The rejection of the Holy Prophet of Allah صلی اللہ علیہ وآلہ وسلم is indeed the rejection of Allah Almighty, because these infidels were not really rejectors of Allah Almighty, but of the Prophet of Allah صلی اللہ علیہ وآلہ وسلم. But, this has been declared as a rejection of Allah Almighty.

2. The infidels regarded the idols as equal to Allah Almighty or like Him. For this reason they had become idolators. Says Allah Almighty that they would be saying to their idols: *"When we made you equal with the Lord of the Worlds"*(S26 V98).

104. This tells us that infidels would try to conceal their regret, but Allah Almighty had revealed it.

105. This tells us that sinful believers will not be carrying shackles in their necks, even though they would be sent into Hell to receive some punishment. This shackle has been determined as a form of punishment for the infidels. We further learn that on the Day of Judgement believers would be distinguished from the infidels. Having shackles in the neck would be the sign of the infidel, while being without it would be the identification of the believer. Says Allah Almighty: *"The culprits shall be recognized by their faces"*(S55 V41). In short, the punishment of the sinful believer in Hell will be in the form of censure, while that of the infidel would be in the form of both censure and punishment.

106. This tells us that the minor children of the infidels would not be sent into Hell because they did not commit infidelity or evil deeds. Like Paradise, Hell too will not be received without deeds. However, some fortunate people would be receiving Paradise without having performed good deeds.

وَ مَاۤ اَرْسَلْنَا فِیْ قَرْیَةٍ مِّنْ نَّذِیْرٍ اِلَّا قَالَ مُتْرَفُوْهَاۤ ۙ اِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ۝

34. And whenever We sent a warner to any city, the wealthy [107] people thereof said: "Surely we disbelieve [108] that with which you have been sent".

107. From this we learn that in most cases it is the wealthy who oppose the Prophets and the poor become their devotees. This principle will remain until the Day of Judgement, that the wealthy leaders will be in the forefront of piety, or as Allah wills. Even today, this is seen. May Allah Almighty grant us wealth from the treasures of Hazrat Uthman-e-Ghani (May Allah be pleased with him).

108. Reason for its Revelation

These were persons living during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who were business partners. One went to Syria for business while the other remained in the holy city of Makkah. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم had proclaimed his Prophethood and its news reached Syria, the Syrian partner wrote to his business associate in Makkah that he should keep him informed about the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The one in Makkah replied that he had laid claim to Prophethood, but only the poor have accepted him. When this Syrian came to Makkah Muazzamah he went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and after listening to the blessed lecture, he accepted Islam and

said that I bear witness that you are the true Messenger of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم asked him, "*How did you come to this conclusion*?" He replied: "*I am the scholar of previously revealed Books wherein I have read that it is always the poor who had always been first to believe in the Prophets.*" In confirmation of this, the above verse was revealed (*Khazainul Irfaan*).

35.And they said: "We have greater wealth and children, and we are not [109] going to be punished".

وَ قَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّ اَوْلَادًا ۙ وَّ مَا نَحْنُ بِمُعَذَّبِيْنَ ﴿۳۵﴾

109. Just as we are enjoying better comforts in the world than the believers, in the Hereafter, too, we will enjoy the same superiority over them. They were saying this in the form of accusation because they did not believe in the punishment of the Hereafter

36.Please declare: "Undoubtedly, my Lord expands the provision for whom He pleases, and straitens it for Whom He pleases. But most of the people do not know [110]".

قُلْ اِنَّ رَبِّیْ یَبْسُطُ الرِّزْقَ لِمَنْ یَّشَآءُ وَ یَقْدِرُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۳۶﴾

ع ۱۰

110. The comforts and poverty in the world is not as a result of good deeds and faith. However, comforts and hardships of the Hereafter will be due to one's deeds. Grain and chaff will be found together, but after the thrashing, the grain and the chaff are separated. The world is thus a tillage field to separate the good from the evil.

SECTION 5

37.And neither your wealth, nor your children [111] can bring you near Us in ranks, but those who believe and remain righteous [112] will have double reward [113] for their deeds [114] and they shall be secure in lofty mansions.

وَ مَاۤ اَمْوَالُكُمْ وَ لَاۤ اَوْلَادُكُمْ بِالَّتِیْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰۤی اِلَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا ۙ فَاُولٰٓىٕكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَ هُمْ فِی الْغُرُفٰتِ اٰمِنُوْنَ ﴿۳۷﴾

111. Oh infidels! The saintly children of the infidel father would not save him from Divine punishment.

112. His wealth and children are a means of obtaining nearness to Allah Almighty, because due to the pious deeds of the children the status of the parents is increased. By giving charity and Sadaqah, wealth too helps to gain the same. In fact, every expenditure of the believer is a means of obtaining the nearness of Allah Almighty

113. He receives the reward of his own good deeds as well as that of his children whom he had made pious before departing from this world. Thus, the pious deeds of the entire Ummah are the means of the Holy Prophet's صلى الله عليه وآله وسلم lofty status, because he establishes the entire garden of piety and faith.

114. Directly or indirectly, his own deeds are directly his, while that of the pious children are indirectly his. Thus, there is no objection against this verse.

38.And those who try to defeat [115] Our Signs; they shall be brought [116] to face the punishment.

وَالَّذِيْنَ يَسْعَوْنَ فِيْۤ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓىِٕكَ فِي الْعَذَابِ مُحْضَرُوْنَ۝۳۸

115 In that they try to falsify the Quranic verses, silently.

116 This tells us that to enter into debates for the sake of victory or defeat and to recite verses for it is the practice of the infidels and a means of becoming an inmate of Hell. Divine verses should be recited for the purpose of propagating the Religion of Allah Almighty. The worst person is he who recites Quranic verses with the intention of proving adverse criticism against the Holy Prophet صلی اللہ علیہ وآلہ وسلم or for lowering his lofty dignity and honour. Do not make the Holy Qur'aan the means of lowering the dignity of the Beloved Possessor of the Holy Qur'aan.

39.Please declare: "Surely my Lord expands provision for those whom He pleases [117] of His devotees and straitens from whom He wills". And whatever you spend in the way of Allah, He will replenish it with more [118]. And He is the Best of Providers [119]".

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ وَمَاۤ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ۝۳۹

117 In that sometimes Allah Almighty grants the same person prosperity and adversity.

118 Either only in the Hereafter or both in the Hereafter and in the Hereafter and in the world, i.e. sometimes there is blessing in the worldly wealth. Thus there is no inconsistency in the verse. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: *"Spend so that it will be spent only. because charity does not decrease wealth"*.

119 This means, the means through which sustenance comes to you, e.g. the wife receives through the husband, the subjects through the king, the slaves through the master, and the poor through the wealthy. Among all of these, Allah Almighty is the Greatest Sustainer. Thus, you cannot raise objection against this verse that through it, many sustainers are being proven. This is idolatory, because all these are metaphorical mundane sustainers, while Allah Almighty is the True Provider of sustenance. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم can be attributed with the qualities of intercessor, benefactor, etc.

40.And (remember) the day when He will gather them together. He will then say to the angels: "Did those men worship [120] you?"

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰٓىِٕكَةِ اَهٰۤؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ۝۴۰

120 On the Day of Judgement, everybody will be assembled together at first. Thereafter all categories of infidels will be separated. After bringing the infidels to one place, this question would be put to the angels, not to censure them, but to embarrass the infidels.

41.They shall submit: "Glorified be You. You are our Protector, not they". In fact, they used to worship [121]

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ

مُؤْمِنُوْنَ ﴿٣١﴾

the (devil) jinn, as most [122] of them were believers [123] in them.

121. Because they were obeying these devils in their worship. Thus, secretly they became the worshippers of these devils and not Us.
122. Here the word 'most' denotes all, because all the infidels were believers of the devils. Or, them is the antecedent of man, in which case it would mean most human beings were believing in the devils, and just a few were believers (*Tafseer Roohul Mu'ani*).
123. Here the word faith is used literally and not in terms of religious laws.

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ؕ وَ نَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٢﴾

42.So, today [124] none of you shall have power [125] to do good or bad for one another. And We shall say to the oppressors [126]: "Taste the punishment of this fire that you had denied".

124. Oh infidels and the devils! This means neither should the infidels provide benefit to the devils, nor should the devils provide benefit to the infidels. Also, that they would be causing harm to one another. All will be plunged into Divine punishment. All of them will be harmed and punished by the angels. Thus, the meaning of this verse is crystal clear.
125. From this we come to know that on the Day of Judgement some believers, with the permission of Allah Almighty, would benefit some other believers, because here this has been said for the infidels. Says Allah Almighty : "*The day when neither wealth nor sons shall avail. But he comes before Allah with a sound heart*"(S26: Vs 88-89). Some pious sages would be interceding for the sinful believers. For further investigation of this, consult the author's book *'Ilmul Qur'aan'*.
126. This means Allah Almighty is saying to the infidels: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13). This tells us that there will be no talk of taunts with the sinful believers in Hell.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَاۤ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَ قَالُوْا مَا هٰذَاۤ اِلَّاۤ اِفْكٌ مُّفْتَرًى ؕ وَ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾

43.And when Our Clear Verses are recited to them they say: "This is not but a man [127] who desires to turn you away from that which your fathers worshipped [128]". And they say: "This is nothing but a lie, which is fabricated [129]". And the infidels say about the truth when it comes to them: "This is nothing but open [130] magic".

127. This tells us that in trying to claim equality, to address the Holy Prophet صلی اللہ علیہ وآلہ وسلم as man, human being, brother, etc. is the practice of the infidels.
128. From this, emerge two issues:
1. To give priority to the traditions of the ancestors over religious injunctions is the work of the infidels.
2. Any heart, which is bereft of love and dignity for the Holy Prophet صلی اللہ علیہ وآلہ وسلم can never have the dignity of the Holy Qur'aan.

129 If these people had understood the love and honour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they would never have called the Holy Qur'aan calumny. For this reason the Holy Prophet in his very first address of propagation asked of the infidels *"How do you find me to be?"*

130 This tells us that the infidels were not certain about anything of theirs: sometimes they called the Holy Qur'aan as calumny, sometimes as magic and at other times as poetry and even as a story. Even today, the irreligious sects hold similar views about the Holy QUR'AAN, and they too are not sure about any view that they hold. Mirza Qadyani sometimes thought he was a prophet, at other times he thought he was Krishna, at other times Allah Almighty, sometimes as Christ, at other times as Husain and at other times as a menstruating woman.

44.And We neither gave them books, which they studied [131], nor did any warner [132] come to them before you (O Muhammad).

وَ مَاۤ اٰتَیۡنٰهُمۡ مِّنۡ کُتُبٍ یَّدۡرُسُوۡنَهَا وَ مَاۤ اَرۡسَلۡنَاۤ اِلَیۡهِمۡ قَبۡلَکَ مِنۡ نَّذِیۡرٍ ﴿۴۴﴾

131 From this we learn that prior to the Holy Prophet صلی اللہ علیہ وآلہ وسلم neither heavenly book nor any prophet had come to the entire territory of Arabia. At first, the people were adhering to the religion of Ebrahim (On whom be peace). Thereafter, the majority of them became idolators. The sky, which is lit by the sun, does not require any stars.

132 After Hazrat Ismaeel (On whom be peace), Tauheed was sufficient for the adherents of Hazrat Ebrahim (On whom be peace). In this, too, the status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is apparent. An equally greater reformer is sent to an area, which is steeped, in greater evil.

45.And those before them rejected (the truth) and these had not yet attained one tenth of what We had given [133] them. But they belied My Messengers. Then, how was My disapproval?

وَ کَذَّبَ الَّذِیۡنَ مِنۡ قَبۡلِهِمۡ ۙ وَ مَا بَلَغُوۡا مِعۡشَارَ مَاۤ اٰتَیۡنٰهُمۡ فَکَذَّبُوۡا رُسُلِیۡ ۟ فَکَیۡفَ کَانَ نَکِیۡرِ ﴿۴۵﴾

133 The infidels of Quraish did not receive one-hundred portion of the wealth, children, age, etc. in comparison to the people of Aad, Thamud, Pharaoh, etc. Since these nations were destroyed because of their opposition to their Prophets, then what is the position of these infidels" From this we learn that in comparison to spiritual strength, physical strength is rendered useless because the former is connected with Allah Almighty.

SECTION 6

46.Please declare: "I give you a warning [134] about one thing that you rise [135] up for Allah's work in twos and singly, then reflect [136]. There is no insanity in your companion [137] (Muhammad), who is only a warner to you before [138] a severe punishment".

قُلۡ اِنَّمَاۤ اَعِظُکُمۡ بِوَاحِدَۃٍ ۚ اَنۡ تَقُوۡمُوۡا لِلّٰهِ مَثۡنٰی وَ فُرَادٰی ثُمَّ تَتَفَکَّرُوۡا ۟ مَا بِصَاحِبِکُمۡ مِّنۡ جِنَّۃٍ ؕ اِنۡ هُوَ اِلَّا نَذِیۡرٌ لَّکُمۡ بَیۡنَ یَدَیۡ عَذَابٍ شَدِیۡدٍ ﴿۴۶﴾

134. Just one word of counselling is sufficient for faith, mystical knowledge and piety.
135. They became bereft of stubbornness just for the sake of seeking the path of Truth. This tells us that to stand, sit and assemble for the sake of piety is an act of worship. Religious schools and religious gatherings are all a means of obtaining rewards. For this purpose, private and public gatherings are all acts of worship. From this there is a hint that for the purpose of reflection and pondering, being alone is better than being in a crowd.
136. This tells us that to ponder about the blessed and pure incidents and events in the life of the Holy Prophet صلى الله عليه وآله وسلم, too, is an act of worship and a command of Allah Almighty. This gives freshness to one's faith. In fact, this is the very essence of worship, because all types of worship are obtained through the greatness of the Holy Prophet صلى الله عليه وآله وسلم. The great Sufi sages say that one moment's true thoughtfulness and reflection is superior to a thousand years of empty zikr, which is done without any thoughtfulness.
137. He did not claim to be a Prophet out of any madness. This seems correct in terms of his miracles. Or it means he is a true Prophet and a Prophet can never be demented.
138. By this punishment is either meant those worldly punishments, which came in the form of Islamic battles, or that punishment which would take place at the time of death or after it, or the punishments of the Hereafter.

47.Please declare: "Let the reward I ask you for it be yours [139]. My reward is only upon Allah [140], and He is witness [141] over everything".

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَلَكُمْ ؕ اِنْ اَجْرِیَ اِلَّا عَلَی اللّٰہِ ۚ وَھُوَ عَلٰی کُلِّ شَیْءٍ شَہِیْدٌ ﴿۴۷﴾

139. Congratulations, keep it safely by you. This means I never requested any payment from you for the purpose of propagation. Or it means whatever requisition I have made in gratitude propagation of the Prophetic mission is beneficial to you yourselves, i.e. to show love for the progeny of the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*Say you 'I ask not of you any wage for it, but affection in respect of my kinship*"(S42:V23); because love and affection for the progeny of the Holy Prophet صلى الله عليه وآله وسلم is without doubt beneficial for us (*Tafseer Roohul Bayaan*). However, the forthcoming subject confirms the meaning of the first one.
140. From this we learn to do propagational work without any wages is the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم.
141. Here the word 'witness' does not signify religious witness who can testify in the presence of the judge in favour of the plaintiff. Allah Almighty is the greatest of all Judges, thus in whose court will He testify. In fact, what it denotes is one who witnesses. This means that Allah Almighty is witnessing your and my deeds in such a way like the eyewitness sees the incident. Or it means that just as I am the eyewitness of the Oneness of Allah Almighty in His Personality and His Attributes, in the like manner, Allah Almighty is the witness of my Prophethood and my attributes. He has acknowledged my Prophethood after testifying to it. Blessing the Holy Prophet صلى الله عليه وآله وسلم with the many miracles, declaring about his love and excellence in the Holy Qur'aan are all examples of Allah Almighty's testimony. Thus, by 'everything' is meant all the excellent qualities of the Holy Prophet صلى الله عليه وآله وسلم. Thus, there is no objection against the verse that since Allah Almighty is the witness, who is the judge that can give judgement on His testimony. This testimony is formal, which is required for confirmation and lending strength to the claim. It is not religious testimony, which is required for decision-making.

48.Please declare: "Surely my Lord utters [142] only the truth [143], the Great Knower of the unseen things".

قُلْ اِنَّ رَبِّیْ یَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُیُوْبِ ﴿۴۸﴾

142 The Truth is in my heart now, as well as, before the revelation of the Holy Qur'aan. Allah Almighty Himself taught the Holy Prophet صلی اللہ علیہ وآلہ وسلم about Truth. Thus, the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is not tutored by any person.

143 By 'Truth' is meant the Holy Qur'aan, Al-Islam or the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every statement, action, in fact, every facet of the Holy Prophet's life is the embodiment of Truth. Just as only gold emerges from the gold mine, similarly, only truth comes from the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

49.Please declare: "The truth has come and falsehood shall neither have precedence nor shall it be restored [144]".

قُلْ جَآءَ الْحَقُّ وَمَا یُبْدِئُ الْبَاطِلُ وَمَا یُعِیْدُ ﴿۴۹﴾

144 Allah Almighty fulfilled this promise. Until the Day of Judgement, there will be infidelity and idolatory found in Makkah and Madina. No idols will ever be found in the Holy Ka'bah.

50.Please declare: "If I err [145], I err only for myself to my own loss, and if I have been guided, it is on account of what my Lord has revealed [146] to me. Undoubtedly, He is All-Hearing, Near.

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَآ اَضِلُّ عَلٰی نَفْسِیْ ۚ وَ اِنِ اهْتَدَیْتُ فَبِمَا یُوْحِیْۤ اِلَیَّ رَبِّیْ ؕ اِنَّهٗ سَمِیْعٌ قَرِیْبٌ ﴿۵۰﴾

145 In it the Holy Prophet صلی اللہ علیہ وآلہ وسلم has made mention of himself, but it denotes others, i.e. he who had gone astray is due to his own misfortune and he who had obtained guidance, he has done so due to the revelation of the Holy Prophet (Peace be upon him). Thus, the burden of anyone's going astray will not be on anyone, but on the one who has gone astray.

146 This means the guidance received by me and the people of the world is due to the revelation received by me.

51. And could you see when they shall be terrified in confusion. But there would be no escape [147] and they would be seized [148] from a nearby place.

وَلَوْ تَرٰۤی اِذْ فَزِعُوْا فَلَا فَوْتَ وَاُخِذُوْا مِنْ مَّكَانٍ قَرِیْبٍ ۙ﴿۵۱﴾

147 The fear that the infidels would be experiencing at the time of their death, or at the time when they would be coming out of the grave or on the day of the Battle of Badr (*Tafseer Khazainul Irfaan*).

148. Wherever they may be they would be captured with ease, because the seizure by Allah Almighty is very near.

52.And they will say: "We now believe therein". But how can they get back to it from such a distant [149] place?

وَّ قَالُوْۤا اٰمَنَّا بِهٖ ۚ وَ اَنّٰی لَهُمُ التَّنَاوُشُ

مِنۡ مَّکَانٍۭ بَعِیۡدٍ ﴿۵۲﴾

get back to it from such a distant [149] place?

149. This means that at that time when they see Divine punishment they would declare faith. Because that place is not for action, therefore their faith of that time would not be accepted.

وَّ قَدۡ کَفَرُوۡا بِہٖ مِنۡ قَبۡلُ ۚ وَ یَقۡذِفُوۡنَ بِالۡغَیۡبِ مِنۡ مَّکَانٍۭ بَعِیۡدٍ ﴿۵۳﴾

53. That they had disbelieved in it before and they utter conjecture with regard to the unseen from a distant [150] place.

150. This means such baseless babblers who had been uttering nonsense about the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which is far from the truth.

وَ حِیۡلَ بَیۡنَہُمۡ وَ بَیۡنَ مَا یَشۡتَہُوۡنَ کَمَا فُعِلَ بِاَشۡیَاعِہِمۡ مِّنۡ قَبۡلُ ؕ اِنَّہُمۡ کَانُوۡا فِیۡ شَکٍّ مُّرِیۡبٍ ﴿۵۴﴾

54.And a barrier shall be placed between them and that which they desire [151], as was done with the like of them before [152]. Surely, they were in deceiving [153] doubt.

151. This means that they would like to repent and accept faith, but they will not be able to do so. A distance would be created between them and repentance.

152. Thus, the Pharaoh declared faith at the time of drowning, but his faith was not accepted. Other nations who were destroyed also tried to declare acknowledgement and acceptance of their Prophets, but it was not accepted.

153. This means that they had no certainty in faith and matters relating to faith. An infidel does not obtain the certainty, which a believer obtains in religion. Most infidels recite Kalimah at the time of their death.

آیاتها ۴۵ | ۳۵ سُوْرَۃُ فَاطِرٍ مَکِّیَّۃٌ ۴۳ | رکوعاتھا ۵

SURAH FAATIR – (THE ORIGINATOR)
(MAKKAN) Revealed Before Hijrah
5 Sections: 45 Verses 970 Words 3123 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِیْۤ اَجْنِحَةٍ مَّثْنٰى وَ ثُلٰثَ وَ رُبٰعَ ؕ یَزِیْدُ فِی الْخَلْقِ مَا یَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ○

1. All praise [1] be to Allah, the Originator [2] of the heavens and the earth, the Appointer [3] of angels as message bearers, who have two, three or four wings [4]. He increases in creation what He pleases [5]. Undoubtedly, Allah is Potent over everything.

1 This Surah is also called Surah Al-Malaikah (The angels).
2 Directly and indirectly, all praise belongs to Allah Almighty. From this we learn that the creation is the means of understanding the mystical knowledge of Allah Almighty, i.e. by looking at the creation try to understand the Creator.
3 This tells us that amongst the angels having the highest status are those who bring Divine Messages to the Prophets, and they are the servants of the Prophets. Here, a specific one is mentioned.
4 In that some angels have two wings, some have three wings and others have four wings. The commentator of Tafseer Roohul Bayaan says this increase in wings is according to their rank and status. Otherwise, any angel completes the journey from the heaven to the earth within a second. You should also remember that the mention of numbers is not for the negation of limitation or increase. Some angels have many more wings. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen six hundred wings of Hazrat Jibraeel. The wings of the angels are not like the wings of the birds. Only Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم know their true condition. Observe, the wings of the bat are flesh and blood and it is unique to other birds.
5 This means that besides wings, these angels have other differences. Also, Allah Almighty has kept great diversity in His creation in gender, species, sex and persons. Others are diverse in crops and seasons as well as in width and breadth and in qualities and attributes.

مَا یَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَ مَا یُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ○

2. Whatever Allah grants from His Mercy for mankind, there is none to withhold [6] it, and whatever He withholds none can release it [7]. And He is the Most Dignified, the Wise [8].

6. Thus His power in these existing things is not limited, but they are far beyond our imagination. Here, the word 'thing' denotes possibility and not existence.
7. Religious mercy or worldly. Faith, mystical knowledge, sustenance, rain, wealth, image and character are all included in this. Thus, place your trust in Allah Almighty.
8. The commentary of this verse is the following Hadith: "Oh Allah, no one has the power to stop what You can give to anyone".

3. O mankind! Remember the favour [9] of Allah upon you. Is there any creator [10] besides Allah who provides [11] for you from the heavens and the earth? There is none worthy of worship than He. Why then are you turning back [12]?

يٰۤاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۫ۖ فَاَنّٰى تُؤْفَكُوْنَ ﴿۳﴾

9. Thus, whatever He has given to anyone has been given with a great deal of wisdom. The one who raises objection to His grant is an ignorant person.
10. This tells us that to remember the bounty of Allah Almighty is an act of worship. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the highest bounty of Allah Almighty, which makes his remembrance an act of worship as well, whether done individually or collectively, *e.g. Meelad Shareef, etc.*
11. In it there is a refutation of the Mu'tazillah sect who regard the servant as the creator of his deeds. This tells us that even our deeds, too, are the creation of Allah Almighty, although we are the causes of them.
12. No one! Thus, in search of sustenance connect your heart with Allah Almighty. All other things are causes of the sustenance, not the Sustainer.

4. If they belie [13] you, then no doubt Messengers have been belied [14] before you. And all affairs [15] return to Allah.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۴﴾

13. Thus do not worship sustenance, nor the causes of it. The idolators worship the harvest, earth, sun, clouds, etc. In the same way, they worship the seasons, as well as the causes of sustenance. This was the very condition of the polytheists of Arabia.
14. Thus, you should not grieve, because the letter *'FA'* in the word *'FAQAD"* is not one of compensation, but is used to describe the cause of the concealed reward, i.e. do not grieve over their rejection, because the infidels have always been trying to falsify the Prophets, while they had been exercising patience at this. From this we learn that to relieve the Holy Prophet صلی اللہ علیہ وآلہ وسلم of his grief is Divine practice.
15. Thus, Allah Almighty will most certainly reward the Holy Prophet صلی اللہ علیہ وآلہ وسلم for his propagation and punish the infidels for its rejection.

5. O mankind! Surely, the promise [16] of Allah is true. Therefore, let not the life [17] of this world deceive you and let not the arch deceiver [18] deceive you, regarding the respect of Allah.

يٰۤاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ٝ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۵﴾

16. In it there is a hint of the refutation of the issue of the possibility of a lie. There is also a hint that censure can be rescinded, but that it is not a lie, but forgiveness. Also, that censure is dependent on the will of Allah Almighty. Says Allah Almighty *"And whatever is less than infidelity He forgives whomsoever He pleases"*(S4 V48). If Allah Almighty does not punish any culprit, it does not mean that Allah Almighty (Allah forbid) has spoken a lie. Punishment is totally dependent on the intention of Allah Almighty. Because punishment was not intended it was not meted out.

17. That by becoming engrossed in the worldly delights you may forget the Hereafter. Never do this. Do not be fooled by Allah Almighty's slackness and respite.

18. *GHOROOR* is the name of the devil. It means deceiver and fraudulent. The great Sufi sages say that any wealth or position, which may cause you to rebel against Allah Almighty, is deception.

6. Undoubtedly the devil (Shaitaan) is your enemy [19]. So, take him only as your enemy [20]. He only assembles his party [21] that they are among the Companions of the burning fire.

إِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۭ اِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ۝

19. Because of you he had become the cursed one and was expelled from Paradise. The great Sufi sages say that because of us Allah Almighty expelled the devil (our enemy) from our house, i.e. Paradise. Now it becomes our duty to expel the devil from the house of Allah, i.e. our heart.

20. At no time should you be unmindful of his danger. He has misled many pious worshippers. In beliefs and deeds, all oppose him.

21. This tells us that there are two factions or parties; one is linked with Allah Almighty (*Ruhmani*) and the other is linked with the devil (*Shaitani*). On the Day of Judgement all will be with their leader. The Shaitani group will be with the devil, while the Rahmani group will be with those beloved to Allah Almighty.

7.For the infidels there is a severe penalty [22] and those who believed and have done good deeds, for them is forgiveness and great reward [23].

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۬ وَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ۝

22. Eternal disgrace and the punishment of the angels, from which, if Allah wills, the sinful believers will be protected.

23. From this, two issues emerge.

1. Faith has priority over action, because good deeds are not acceptable without faith.

2. Good deeds are a means of forgiveness of sins. Says Allah Almighty: *"No doubt good deeds obliterate evil deeds"*(S11:V114).

SECTION 2

8.What! Will he whose evil deeds appear fair to him, so much so, that he considers them good, be like him who is guided [24]? Allah leaves such one go astray as He Pleases and guides whom He pleases. So do not

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ۭ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۡ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ

حَسَرٰتٍؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ۝۸

waste yourself in grief [25] for them. Allah Knows well what they do.

24. This verse was revealed in connection with the polytheists of Makkah, like Abu Jahl, who would commit infidelity and sins and then be proud about their actions. They would regard their evil doings as good and the good deeds of the believers as evil. Present day Rafzis, Wahabis, Chakraldwis, Mirzais are included in this category, who express joy by regarding their irreligiousness as religion and their evil deeds as piety. This is the worst type of sin.

25. Here, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is being addresses, stating that he should not regret that these wretched miscreants have not accepted Islam. By not accepting it they are not harming the Holy Prophet صلی اللہ علیہ وآلہ وسلم in any way.

وَ اللّٰهُ الَّذِيْۤ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَاؕ كَذٰلِكَ النُّشُوْرُ۝۹

9. And Allah is He Who sends the winds [26] that raise the clouds. Then We drive it to a dead land [27] and give life [28] to the earth therewith, after its death. This is how resurrection [29] would be.

26. From its place, because wind, too, has its place of origin. The wind, which is with us at all times, is of a different nature. The author of *Tafseer Roohul Bayaan* has stated that by *IRSAAL* is meant to send, to open, to leave.

27. By *'dead city'* is meant dry and barren ground. Even in this, too, there is a discussion of the power of Allah Almighty, in that clouds come from one place and pour elsewhere. This tells us that it functions in accordance with the command of the One who is All-Powerful.

28. In that if a seed is sown in the ground it will grow. But, if nothing is sown, that natural, wild vegetation will begin to grow, which makes the land green

29. A few issues emerge from this:

1. Analogy is absolutely correct because Allah Almighty has ordered us to speculate about the conditions of the Hereafter from the conditions of the world.
2. That absolute analogy is reliable in matters of faith. That absolute analogy which is not reliable in matters of beliefs is that analogy which is found to be defective.

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًاؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهٗؕ وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ۝۱۰

10.Whoever desires honour, then (remember) all honour [30] belongs to Allah. Towards Him ascends [31] all pure words, and He exalts the righteous works. And those who plot evil [32], for them is a severe punishment. And their evil plans will all perish [33].

30. In this verse there is no negation of bestowing honour upon anyone. Through Divine grant Prophets and their devotees are granted honour. Says Allah Almighty: "*Honour is for Allah and His Messenger and the believers*"(S63:V8). What is meant is in order to obtain honour; you will have to come to the door of Allah Almighty.

31. This means that Allah Almighty raises in honour good deeds, as they reach faster in the

special court of Allah Almighty. Or pure and auspicious words elevate good deeds, because without the Kalimah good deeds are not accepted. Here, pure words either denote Kalimah Tauheed or words of glorification and the Unity of Allah Almighty.

32. Like assembling of the polytheists of Makkah in their civic centre, i.e. Darun Nadwah to plan the killing and capturing of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The interpretation of this verse is the following verse "*And (O Beloved Prophet!) Remember when the infidels were plotting against you*"(S8:V30). These infidels will be punished in this world with murder, famine, etc. and after their death, punishment of the grave and after the Day of Judgement the punishment of the Hereafter.

33. In it is a prophecy of the unseen, that all the deceptions would be rendered in vain, while the radiant sun of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will remain at its zenith. If Allah Almighty wills, this Divine grace will remain for all times.

11.And Allah created you from clay [34], then from a drop of sperm, then made you pairs [35] of male and female. And no female bears, nor does she give birth [36], but with His knowledge. And no one whose life is lengthened has life extended or the age of whoso is curtailed [37] (can extend it). All this [38] is in a Book. Verily, it is easy [39] for Allah

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَ مَا تَحْمِلُ مِنْ اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَ مَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَّ لَا يُنْقَصُ مِنْ عُمُرِهٖۤ اِلَّا فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

34. Or in this way that He created Adam (On whom be peace) from clay and then his children from sperm or that first He created nourishment from the sand, then blood from nourishment, then sperm from the blood, then the human being from the sperm. Thus, the meaning of the blessed verse is clear, without any objection. In this verse proof is provided about the second way of resurrection on the Day of Judgement.

35. Males, females, black, white, fortunate, unfortunate, believers, infidels, sinners, pious. Allah Almighty has created pairs of souls as well.

36. In this verse mention is being made of the lofty nature of Divine Knowledge, that He is fully aware of every infant's conception, birth, age and every condition of his. In fact, he whom Allah Almighty provides with His knowledge is also aware of these matters.

37. From the beginning the age would be kept long or short, or the age could increase through the prayer of the pious or through pious deeds, or it could decrease through evil deeds or someone's curse. All this is recorded on the Divine Tablet. Through the prayer of the devil, his lifespan has been increased. Says Allah Almighty "*Allah said, certainly you are of those that are granted respite till the day of the known time*"(S38: V80-81). From the letter *FA* we learn that this increase in his lifespan is due to his dua.

38. From this we learn that these pious sages whose gaze is on the Divine Tablet, are fully aware of everyone's lifespan, as well as their destiny. In fact, all these are recorded on the Divine Tablet for their information. There is no risk of Allah Almighty forgetting these things.

39. This means recording of lifespan, etc. and all the information of the unseen on the Divine Tablet, or increasing or decreasing anyone's lifespan is very simple for Allah Almighty. Likewise, informing His beloved servants about these matters is very simple.

12.And the two seas are not alike [40]. One is palatable, sweet and pleasant [41] to drink, and the other is salty [42], so bitter. And from each you eat fresh meat and take out ornaments [43] to wear. And you see the ships therein, cleaving [44] the water so that you may seek [45] His Bounty and that you be grateful.

وَ مَا يَسْتَوِي الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ اُجَاجٌ ؕ وَ مِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾

40. They are neither equal in taste, nor in benefit, as pearls are taken out from salty water.
41. From this we learn that just as water is the same in appearance but is different in taste; similarly, all human beings are the same in appearance, but some are believers and some are infidels. If sweet and salty oceans are not the same, then how will the believing and non-believing human beings be the same? How can the Prophet and non-Prophet be equal?
42. It should be observed that the fish is a morsel of flesh, which should be eaten when it is fresh. It becomes bad on keeping it. For this reason it is called fresh meat. But, just fish on its own will not be called fish. Therefore, if anyone has vowed not to eat meat, mere eating of fish will not break his vow. As an example, the QUR'AAN has called dua as Salaah, but in common terminology, Salaah refers to Namaaz. Thus, this juristic issue does not contradict this verse.
43. Like corals and pearls, which are obtained from salty oceans, yet taking them out is linked with both. Although women wear these ornaments, they are wearing them for men. Therefore, the wearing is linked to men. It should be remembered that pearls are permissible for men to wear, but gold and silver jewellery are forbidden. For further details about the subject consult Fataawa Naeemi.
44. Although the ship is heavy and water is thin and light, the ship does not sink. This is due to the splendour of Allah Almighty.
45. Worldly favours like commerce and business and favours of the Hereafter, like journeys for Hajj and visiting the mazaars of the pious. This tells us that whatever a person receives is from the grace and favour of Allah Almighty.

13.He merges the night with day and He merges [46] the day into the night. And He engages [47] the services of the sun and the moon that each one runs up to an appointed [48] time. This is Allah, your Lord. His is the Kingdom [49] of the entire universe. And those who you worship besides Him, own not even the husk [50] of a date palm.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ ۙ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَالَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ﴿۱۳﴾

46 In that during winter the nights are long and the days are short, while in summer the nights are short and the days are long. The cause of this is that the portions of the night are included in the day and that of the day in the night.
47 They never take leave, nor do they go for repairs after becoming defective. This control is beneficial for you.
48 This tells us that the moon, sun and the stars are in motion, not the sky or the earth. These two are completely stationary. Thus the ancient philosophy, which acknowledges that the sky is in motion, is false. Modern science, which advocates that the earth is in motion, is also wrong. By 'appointed time' is meant the Day of Judgement.
49 The demonstrative pronoun *"that"* does not point to sense or perception, because Allah Almighty is free of sensory perceptions, i.e. He is Lord of immense grandeur and a true King.
50 The Wahabis take the meaning of this verse to be that those Prophets and saints whom you are calling, do not listen to you, nor is any Prophet or saint the owner of anything or the provider of needs. On the Day of Judgement these Prophets and saints would deny this call of yours. In other words, they apply verses regarding the infidels to the believers, and those regarding the idols to the Prophets and saints. But, if you ask these foolish people that at the time of the revelation of this verse it was the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, so tell us which Companion was calling upon Prophets and saints in his time of difficulty, thus becoming polytheists?
The verb "you worship" is in the present tense. Thus, according to your commentary, all the Noble Companions are polytheists. In addition, this translation of yours is against Quranic verses and Ahadith. Says Allah Almighty: *"O Beloved! Undoubtedly, We have bestowed upon you an abundance of good"*(S107:V1). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says that I have been given the keys of all the treasures of the earth. Says Allah Almighty: *"To whom Allah bestowed a favour, and you had bestowed a favour"*(S33:V37). The Holy Prophet صلی اللہ علیہ وآلہ وسلم said, "I will intercede for the sinners". In the light of this, can you say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not the owner of anything, and will he not be beneficial to us on the Day of Judgement? (May Allah forbid).

14.If you invoke them they will not listen [51] to you, and even if they hear, they cannot grant [52] your wish. And on the Day of Judgement they will deny [53] your associating in their worship. And none can inform [54] you like the (one who is) All Aware.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۚ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾

51 Stones, water, trees, the moon, the sun, etc.
52 Because they are lifeless, inorganic minerals.
53 This has been said regarding the idols. Prophets and saints have been given the capacity to hear and to give a reply. It is for this reason that we extend greetings to the Holy Prophet صلی اللہ علیہ وآلہ وسلم
54 This means that the conditions of both worlds and the eventual end of the believers and the polytheists, about which We can give information that no one else will give. It should be remembered that the example meant is of informing and not the example of Allah Almighty, as He is free from example and comparison. He says Himself that there is nothing like Him.

SECTION 3

15.O mankind! It is you who

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۚ

stand [55] in need of Allah, and Allah only is He Who is All Independent, All Praised.

وَاللّٰهُ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿۱۵﴾

55. This means that everyone at all times and under all conditions, is dependent on Allah Almighty. If anyone is in the position to relieve the difficulty of others, it is due to His favour. Even that person, too, is dependent on Allah Almighty. Thus, the verse "*Allah and His Prophet enriched them*" is not a contradiction.

16. If He pleases, He may take you away and bring a new creation [56].

اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ﴿۱۶﴾

56. In that instead of disobedient, infidel people, you were created into another obedient nation. Or, after destroying this world, He creates another world.

17. And this is not anything difficult for Allah.

وَ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿۱۷﴾

18.And no soul bearer of burden will bear the burden [57] of another. And if anyone heavily loaded any other to share its load, no one will bear anything from its burden [58] even though he may be a near relation. O Beloved Prophet your warning is only useful [59] for those who fear your Lord without seeing [60] and establish [61] Salaah. And whoso purifies [62], purifies [63] for his own good. And to Allah is the return.

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَ اِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّ لَوْ كَانَ ذَا قُرْبٰى ؕ اِنَّمَا تُنْذِرُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ اَقَامُوا الصَّلٰوةَ ؕ وَمَنْ تَزَكّٰى فَاِنَّمَا يَتَزَكّٰى لِنَفْسِهٖ ؕ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۱۸﴾

57. On the Day of Judgement no person will be responsible for another person's sins, so that the actual culprit could go free. The leaders of infidelity would be carrying the burden of sins of their followers. This would be the punishment for misleading them.

58. This means that no one out of his own free will would be prepared to carry the burden of anyone. But, at the instruction of Allah Almighty, the burden of the heretics will be on the shoulders of those who were misleading them.

59. Allah be praised! What exquisite translation! i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Warner of all the worlds, but only the believers are deriving its benefit. The qualities of these will be mentioned later. Thus, there is no inconsistency in the verse.

60. This tells us that only that belief and worship is worthy of acceptance, which is based on the unseen, without any publicity. After their death all the infidels would declare faith, but it will be in vain, because that would be faith of doubt. We further learn that faith on the unseen is an act of excellence. The faith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Faith with excellence of vision, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen all the concealed worlds, especially during the night of Me'raaj.

61. In that they perform their Salaah regularly with the full presence of heart and mind. This tells us that fear of Allah Almighty is developed through establishing regular Salaah.

62. His heart is purified from the impurities of defective beliefs and his body from the impurity of evil action.

63. Oh My Beloved! You are independent from them. If the entire world were to become infidels, it will not harm you in any way.

19. And the blind and the seeing are not equal [64].

وَمَا يَسْتَوِي الْأَعْمٰى وَ الْبَصِيْرُ ﴿۱۹﴾

64. Those who can see and those who are blind are not the same, e.g. believers and infidels, learned and ignorant, those who praise the Holy Prophet صلی اللہ علیہ وآلہ وسلم and those who speak ill of him.

20. And nor the darkness and the light [65].

وَ لَا الظُّلُمٰتُ وَ لَا النُّوْرُ ﴿۲۰﴾

65. This means infidelity and Islam. Because there were many categories of infidelity, but only one faith and Islam. *'Darkness'* is in the plural and *'light'* is expressed in the singular.

21. And nor the shadow and the heat of the full sun [66].

وَ لَا الظِّلُّ وَ لَا الْحَرُوْرُ ﴿۲۱﴾

66. This means truth and falsehood, or Paradise and Hell, or reward and punishment, or comfort and hardship, or staying in the shadow of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or staying away from him. It should be remembered that since these things and these people are not the same, then how could a Prophet and a non-Prophet be the same?

22. And the living and the dead can never be equal [67]. Undoubtedly Allah causes him to hear whom He Pleases [68], but you cannot make those who are lying in their graves [69] to hear.

وَ مَا يَسْتَوِي الْأَحْيَآءُ وَ لَا الْأَمْوَاتُ ؕ اِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَ مَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿۲۲﴾

67. By the living is meant the believers, while the dead signify the infidels.

68. If Allah Almighty wishes He could enable His beloved servants to hear soft sounds from a distance, like Hazrat Sulaiman (On whom be peace) who could hear the sound of the ant from a distance of three miles. And if He so desires, He would not let a person hear the sound of the canon from nearby, by making the person totally deaf. If He desires He can enable the dead to hear and if He desires, He could make some of those that are living to be deaf.

69. Here *'those in the grave'* denote infidels. Otherwise, the dead do listen. That is the reason why greeting the inmates of the grave is sunnat. In every Salaah greeting is extended to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, because the Messenger of Allah is alive and is able to see all things near and far. Hazrat Saleh and Hazrat Shuaib (On them be peace) had spoken to people who were totally destroyed. Therefore, at another place, after this, it is stated: *"You only make those to hear who believe in Our signs"*(S30:V53).

23. You are but a warner [70].

اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿۲۳﴾

70. Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not be questioned about the infidels as to why they had not accepted faith. The commentary of this verse is the following verse: *"You shall not be questioned about the inmates of Hell"*(S2:V119). The verse does not mean that besides being a Warner, the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not possess other qualities. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the intercessor of sinners, mercy unto the

worlds, as well as the possessor of innumerable comprehensive attributes. This is limitless restriction.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَّنَذِيرًا ؕ وَإِنْ مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾

24.O Beloved Prophet! Surely, We have sent you with truth as a bearer of good tidings [71] and as a warner. And for every Ummah a warner [72] has been appointed.

71. Giver of glad tidings of reward to the pious, Warner of punishment to the evildoers. Here, glad tidings do not denote the glad tidings of the Holy Prophet, because that is done with verification.

72. It is stated in Bukhari Shareef that Prophets are from an elevated family. Other families are subservient to them. Thus, the verse does not mean that a Prophet has been from people of differing social status. Here, the word '*warner*' is used in the general sense, which includes Prophet, a learned person, a lecturer, etc.

وَإِنْ يُّكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيرِ ﴿٢٥﴾

25. And if they belie you, then those before you have already been falsified [73]. There came to them their Messengers with clear [74] proofs, and with the scriptures and the shining Books [75].

73. Thus, Oh My Beloved! Do not grieve when the infidels try to belie you. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is so beloved to Allah Almighty that He keeps His Beloved happy and content.

74. Those miracles from which their Prophethood is proven.

75. Like Hazrat Shuaib, Hazrat Idris and Hazrat Ebrahim (On them be peace), who were given Scrolls (SAHIFAH) and Hazrat Musa and Hazrat Dawood (On them be peace), who were given Books. From this, there is a hint that the Scrolls and Books of the previous Prophets had not come in the form of a miracle, like the Holy QUR'AAN is the miracle of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

26.Then We seized the infidels, then how was My abhorrence [76]?

76. This means Allah's punishment, which had come in different forms.

SECTION 4

أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۚ فَأَخْرَجْنَا بِهِ ثَمَرٰتٍ مُّخْتَلِفًا أَلْوَانُهَا ؕ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ وَّحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾

27.Have you not seen [77] that Allah has sent down water from the sky and then We bring forth therewith fruits of different colours [78]. And in the mountains are streaks white and red of different colours. And some raven black [79].

77 Here, *'seeing'* denotes reflecting, and in it the address is made to the Holy Prophet صلى الله عليه وآله وسلم or to every intelligent human being.

78 Just as trees do not bear fruit without rain, similarly, good deeds, too, are not accepted without the blessed and favourable gaze of the Holy Prophet صلى الله عليه وآله وسلم. The worship of the devil did not receive the water of Prophethood, as a result of which it became dry.

79 In that in some places of the mountain there are paths of white stones, black stones and red stones. These, too, are the examples of Divine Power. In the like manner, the world also has colourful paths of Shariah, based on Islamic Law and Tareeqat (path leading to the realization of Allah Almighty). Then we have Hanafi, Shafa'ee, Maliki and Hambali, the four branches of Shariah; and Qadri, Chishti, Naqshbandi and Soharwardi, the different Silsilahs (chains leading to the realization of Allah Almighty).

28.And men and beasts and cattle in like manner of various [80] colours. Only those of His devotees [81] who possess knowledge [82] fear Allah. Undoubtedly Allah is Honourable, Forgiving.

وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الْاَنْعَامِ مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

80 This means human beings and animals are of a variety of colours, which reflect the power of Allah Almighty. It should be remembered that just as human faces reveal different colours, so is the colour of their hearts. Some are white, while others are black. On the Day of Judgement, the colour of hearts will be reflected on their faces. The faces of the believers will be bright, while those of the infidels would be black.

81 By 'bondsmen' is either meant the entire creation or human beings.

82 From this we learn that religious scholars are people of great honour and status, so that Allah Almighty has vested His awe and fear in them. Whoever would be blessed with the fear of Allah, it would be done through the means of the true and pious scholars. Says Allah Almighty *"Say you, are those who know equal to those who know not?"*(S39:V9). However, by men of knowledge are meant those scholars who possess knowledge of religion and whose beliefs and deeds are correct. In the word 'Al-Ulama' the letter *LAAM* is periodical.

29.Verily those who recite [83] the Book of Allah and establish [84] Salaah and spend [85] out of what We have given them, secretly [86] and openly, should hope for a trade in which there is no loss [87].

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَ اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿۲۹﴾

83 This tells us that recitation of the Holy QUR'AAN is an act of worship, in fact, it is an excellent form of worship because Allah Almighty had mentioned it first. In any case, recitation of the Holy QUR'AAN is an act of Ibaadat, whether you understand its meaning or not, because recitation is kept absolute. It should be remembered that whether you recite the Holy QUR'AAN for the purpose of blessing, or in the form of wazeefah, it is rewardable in either way. Although making the small children recite the Holy QUR'AAN is an act of worship and a means of obtaining reward, the laws of recitation are not obligatory upon them *(Tafseer Roohul Mu'ani)*. ... expressing *'who recite'* in the common tense, ... has been stated that recitation of the Holy QUR'AAN should be done at all times.

84 This means that they recite it regularly and accurately.

85. In the path of Allah Almighty. Poor-due (Zakaat), charity (Sadaqah), Hajj, etc. are all included in it. From the preposition *'from us'* is understood that you need not spend all your wealth. You should save some for your children and family.

86. From this we learn that some charities should be given publicly and some in a concealed manner. Obligatory charity should be given publicly, while it is better to give optional charity without any publicity. For instance, Jummah Salaah and Eidain Salaah should be performed publicly, while Tahajjud Salaah is offered without publicity.

87. From this, emerge two issues:

1. Worship should not be performed for worldly name and fame, but solely for the pleasure of Allah Almighty and the benefits of the Hereafter.
2. Do not be certain that your good deeds are going to be accepted, instead, fear their rejection and hope for their acceptance. For this reason, the word *'hope'* is used here.

30. That We may give them their reward [88] in full, and give more out of His Bounty. Surely, He is Forgiving, Appreciating.

لِيُوَفِّيَهُمْ أُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ۞

88. In place of one, He has given ten, or seven hundred, or even more than that. Besides this reward, He blesses the person with His Vision, which will be purely His grant and not the reward of any of our deeds.

31. And the Book We revealed [89] to you is the Truth confirming [90] the Books before it. Verily, Allah is Aware of His devotees and is Seeing them.

وَ الَّذِیْۤ اَوْحَیْنَاۤ اِلَیْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَیْنَ یَدَیْهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِیْرٌۢ بَصِیْرٌ ۞

89. In the words *"from the book"*, the preposition 'from' is narrational. Also, keep in mind limited because the Holy Prophet's صلى الله عليه وآله وسلم is not limited to the Holy QUR'AAN. The sayings of the Holy Prophet صلى الله عليه وآله وسلم, too, are Divine Revelation.

90. From this we understand that the Holy QUR'AAN is the final Book of Allah Almighty, because this Book verifies only, and does contain prophesy about the coming of any Book or a Prophet. As always, the previous verifies the one coming after. If there were any other Prophet or heavenly book to come after the Holy QUR'AAN, then its prophecy would have been given by the Holy QUR'AAN. Thus, Ghulam Qadyani is a liar. The Holy Prophet صلى الله عليه وآله وسلم had said: "After me, thirty Dajjals (false prophets) would come into the world, who would claim to be prophets, although I am the Seal of the Prophets. There will be no prophet after us".

32. Then We made Our selected devotees [91] the inheritors [92] of the Book. But, amongst them are those who wrong themselves, and of them are those who take a middle course; and of them is he who excels [93] others in righteousness by Allah's permission. This is indeed the greatest grace.

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِیْنَ اصْطَفَیْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَ مِنْهُمْ مُّقْتَصِدٌ ۚ وَ مِنْهُمْ سَابِقٌۢ بِالْخَیْرٰتِ بِاِذْنِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِیْرُ ۞

91 This means that Allah Almighty has chosen the scholars, huffaaz, saints, etc from the Ummah of the Holy Prophet as the scholar, hafiz, commentator, and protector of the Holy QUR'AAN. In it is reflected the honour of this Ummah by giving it the opportunity of serving the Holy QUR'AAN and making them superior to all the other Ummahs. From this we understand that the scholars of Islam are the heirs and deputies of the Prophets, as well as the heirs of the HOLY QUR'AAN.

92 This tells us that the Ummah of the Holy Prophet صلى الله عليه وآله وسلم is superior to all the previous Ummahs, and those who are serving the Holy QUR'AAN are better than the rest of this Ummah. The Holy Prophet صلى الله عليه وآله وسلم said: "The best among you are those who study the QUR'AAN and then disseminate its knowledge to others". Service to the Holy QUR'AAN is the great bounty of Allah Almighty. May Allah Almighty grant it to us.

93 These three groups belong to the believers. Sincere, actively engaged believers are included in "*those gone ahead in doing good deeds*", those doing good deeds for show are included in the group taking the middle course and those who do not express gratitude to Allah Almighty are included in the group who wrong themselves. The Holy Prophet صلى الله عليه وآله وسلم said: "*Our doers of good are indeed people of piety to ages gone by, those who take the middle course would be salvaged and those who did wrong to themselves would be forgiven*". He also said: "The predecessors of good deeds would enter Paradise without any reckoning, from those following the middle course an easy reckoning would be taken, while those who had wronged themselves would enter Paradise after some difficulty". The Sufi sages say that those who have absolute and unflinching faith in Allah Almighty are from the first group; those of positive knowledge belong to the second group, while those having convincing knowledge belong to the third group. In short, this has eleven different explanations.

33.They will enter the gardens [94] of eternity. They will be made to wear bracelets of gold and pearls there. And their dress therein will be silken [95].

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿٣٣﴾

94 All three of them, although a few of them would enter Paradise earlier and some would enter after serving some punishment. From this we understand that every believer would obtain salvation, no matter how much sin he may have committed. The eternal punishment in Hell is only for the infidels.

95 However, there will be a difference in their places of abode, clothes, etc. according to their ranks. They have different sections and classes of Paradise set aside for them. It should be remembered that it is forbidden for men to wear gold and pure silk in this world, but if Allah wills, these would be lawful in Paradise.

34.And they will say: "All praise be to Allah Who has removed our grief [96]. Undoubtedly, our Lord is Forgiving, Appreciating [97].

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ۭ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُ ﴿٣٤﴾

96 He had relieved them of worldly grief and agony, so that now there is no fear of rejection of the good deeds, the danger of being punished for the sins, the terror of the Day of Judgement, nor any other type of agony. From this verse we learn that there will be no worldly [work] performed in Paradise. However, the praise [of] Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم would be taking place there.

97. This means our obtaining Paradise will not be due to our own excellence, but it will be due to Divine grant. Accepting our good deeds and forgiving our sins is solely due to the bounty and grace of Allah Almighty.

35.Who out of His Bounty [98] has made us settle in a place of comfort wherein no trouble [99] reaches us and nor any weariness affects us.

الَّذِیْۤ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا یَمَسُّنَا فِیْهَا نَصَبٌ وَّ لَا یَمَسُّنَا فِیْهَا لُغُوْبٌ ﴿۳۵﴾

98. From this we learn that obtaining Paradise is due to the grace of Allah Almighty, and not merely due to our good deeds. Thus, no pious person should be proud of his piety. Although the nourishment and clothes, etc. in Paradise will be only due to Divine grace and not the reward of any deed.

99. Disease, death, quarrelling, mischief, religious hardships, and the mischief of the baser self have been removed forever.

36.And those who committed infidelity [100], for them is the fire of Hell. Death will not be decreed for them so that they may die [101], and nor will the punishment be lightened [102] for them. Thus do we punish every ungrateful [103] person.

وَ الَّذِیْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا یُقْضٰى عَلَیْهِمْ فَیَمُوْتُوْا وَ لَا یُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ؕ كَذٰلِكَ نَجْزِیْ كُلَّ كَفُوْرٍ ﴿۳۶﴾

100. That until death they remained infidels and their end was on infidelity, because credence is given to the person's end. Or, it could mean that those who become infidels in matters of Divine knowledge and whose names have been entered in the list of infidels. Thus, there is no objection in the verse.

101. Become free from punishment after death. From this we understand that sinful believers after entering Hell will die and their bodies will become coal. Then, after the period of punishment is completed, they would be placed near Paradise and heavenly water would be thrown on them, as a result of which they will grow in such a way like the grain sprouts in water.

102. This means whichever punishment they would be thrown into, it would be eternal for them. There would be no decrease in it. However, some infidels from the beginning would be given lighter punishment, like Hazrat Abu Talib, Hatim Tai, Nausherwaan, etc.

103. This means to die on reaching Hell, punishment becoming lighter; staying in Hell eternally is the punishment for those who are extremely ungrateful, i.e. the infidels. Some scholars have used this verse to prove that there will be no death in Hell for the infidels. The sinful believers will die on entering Hell. This can also be corroborated from the Hadith in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said that when the inmates of Paradise would bring the believers out of Hell they would already have been transformed into coal. When the Water of Paradise would be thrown on them, they would grow in such a way like how grain sprouts grow through water.

37. And they will be crying [104] therein: "O our Lord! Take us out [105] of this that we may do good contrary [106] to what we used to do

وَ هُمْ یَصْطَرِخُوْنَ فِیْهَا ۚ رَبَّنَاۤ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَیْرَ الَّذِیْ كُنَّا نَعْمَلُ ؕ

before. And did We not give you a life in which he who wishes to reflect, should reflect [107]? And a warner had come [108] to you. Now, therefore taste your penalty. There is no helper [109] for the unjust.

اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَ جَآءَكُمُ النَّذِيْرُ ؕ فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ۳۷

104 This means that they would be screaming in Hell or sometimes they would be complaining to the gatekeeper of Hell and sometimes to Allah Almighty. Sometimes they would be rebuking one another and at other times they would be crying. In short, their wailing and screaming would be of different types.

105 Send us back into the world because besides the world there is no other place of action. It should be remembered that the inmates of Paradise would bring the sinful believers out of Hell, but the inmates of Hell will not be given respite from it, for even a moment.

106 Here by 'action' is meant inward action, i.e. correct beliefs, as well as changing action, i.e. now we will accept faith and do good deeds.

107 Some Islamic scholars have made this verse as a basis to prove that the minor children of the infidels would not be sent into Hell but instead, they would be made inmates of Paradise. The reason being, before their death they did not have any opportunity to think rationally.

108 This tells us that those who were following the way of nature to whom no Prophet was sent, would not be sent into Hell. The belief in the Oneness of Allah Almighty is sufficient for their salvation.

109 By *'tyrants'* is meant the infidels. This tells us that on the Day of Judgement and thereafter, the infidels will not have any helpers. On the other hand, Allah Almighty will appoint many helpers for the believers.

SECTION 5

38. Undoubtedly, Allah is the Knower of every secret thing of the heavens and the earth. Surely, He Knows what is in the hearts [110].

اِنَّ اللّٰهَ عٰلِمُ غَيْبِ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۳۸

110 Thus He is fully aware even if you were to go into the world, you will still indulge in infidelity. A banana tree will never bear mangoes.

39. He it is Who made you successors of the earth [111]. Therefore he who commits infidelity will suffer for his infidelity [112]. And the infidelity of the infidels will not increase with their Lord, except disgust [113]. And the infidelity of the infidels increases nothing except loss [114].

هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ فِي الْاَرْضِ ؕ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ وَ لَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ عِنْدَ رَبِّهِمْ اِلَّا مَقْتًا ۚ وَ لَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ اِلَّا خَسَارًا ۳۹

111 In that your forefathers left everything behind at the time of their death and you became inheritors of all their wealth.

112 This means that in the Hereafter the punishment of infidelity will be meted out to that infidel only, although when punishment

comes in the world, the sinners as well as the animals of that locality are destroyed by it. Thus, there is no inconsistency in the verse.
113. From this we understand that even by doing good deeds an infidel can never become the beloved of Allah Almighty, because the cause of the displeasure, i.e. infidelity, is still present in him. As an example, in the presence of illness, a tasty meal, too, can cause it to become worse.
114. Just as nourishment of the patient can worsen his illness, similarly, miracles, Quranic verses and signs etc. too are the means of increasing the infidelity of an infidel.

40.Please declare: "Well, ask your associate gods whom you worship [115] besides Allah. Show me what position [116] of the earth they have created, or have they any partnership [117] in the heavens or have We given them any Book so that they are on clear proofs [118] thereof? Not the least. What the unjust people promise to each other, is nothing except deceit [119].

قُلْ اَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰى بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ﴿۴۰﴾

115. Idols. Thus, this verse has no connection with the Prophets and saints of Allah Almighty. The polytheists of Arabia had never believed in the Prophets and the saints.
116. This question was asked of the infidels, because they, too, had not accepted their idols as the Creator. They had always called Allah Almighty as the Creator of the world. It is for this reason that they had not said that the earth is the creation of such an idol of theirs.
117. In that they had jointly created the skies with Allah Almighty. Or that, Allah Almighty is in need of help in the creation of the sky. If there is no such thing, then how do the idols become the partners of Allah Almighty, and why do you then worship them? It should be remembered that there is a big difference between to follow and to worship and obey. Obedience i.e. to carry out an order can be that of Allah Almighty, the Prophet, the saint, parents, Islamic ruler, but implicitly obedience is of the Holy Prophet صلی اللہ علیہ وآلہ وسلم only, and worship is for Allah Almighty alone.
118. In which it is written that these false deities are true, i.e. they neither have rational nor written proof of polytheism.
119. This means that their elders have made them understand that these idols would intercede on your behalf in the court of Allah Almighty. They have placed their trust in this belief.

41.Undoubtedly, Allah upholds the heavens and the earth lest they deviate [120]. If they deviate there will be none to hold [121] them except Allah. Indeed, He is Allah, the Clement, All-Forgiving [122].

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَ لَئِنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۱﴾

120. This tells us that neither the earth nor the sky is in motion. Only the stars, the moon and the sun are in motion. Says Allah Almighty: "*And each one is floating in the orbit*" (S36:V40). The word '*vanishing*' denotes moving, whether the movement is straight or it is artificial. Thus, even the ancient philosophy, which advocated the movement of the sky, is

false, so is modern philosophy which accepts that the earth moves on its own axis.
121 In that there are none who can move it from its place or put it on its place.
122 Despite your polytheism Allah Almighty has kept the earth and the sky in anchorage, although due to the wickedness of these polytheists He should have made these to break apart, thereby putting the order of the world into total chaos. The author of Tafseer Roohul Bayaan says that Allah Almighty is tolerant with the infidels and compassionate and forgiving to the believers, Who does not make haste in meting out punishment. Forgiving is that Being Who does not punish at all, but rather grants pardon.

42. And they swore by Allah, with the utmost strength [123] of their oaths that if a warner came to them, they will certainly be better guided [124] than any of the other Ummahs. But when a warner came to them, it increased them not, but in hate (for him).

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرَا ۙ ﴿۴۲﴾

123 Before the advent of our Holy Prophet [illegible] the Quraish had heard that the Jews and the Christians had belied their Prophets and disobeyed them at which they said "May Allah curse these people for rejecting their prophets. If a prophet were to come to us we will not be like them. We will obey the Prophet". The above incident is being described in this verse. By *'strength of oaths'* here, denotes that they swore by Allah Almighty after late afternoon near sunset, in the Holy Ka'bah.
124 This means that we will be on the path of guidance more than all of them. Here, this word *'am'* is used in the plural sense because when the word *AHAD* becomes known, then it is used for the general (*Tafseer Roohul Bayaan*). For this reason *'from the communities'* is not used here.

43. Behaving boastfully [125] on earth with evil plotting. But the evil plotting [126] encircles its plotters [127]. But what they are awaiting for, but for the same precedents [128] of the ancients. But you will never find the laws of Allah changing, and will never find Divine laws altering [129].

اسْتِكْبَارًا فِى الْاَرْضِ وَ مَكْرَ السَّيِّئِ ؕ وَ لَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ؕ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَ لَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ﴿۴۳﴾

125 From this we learn that haughtiness and arrogance are such terrible diseases, which deprive man of following the Prophet. Faith is the means of reaching the court of the Prophets, which has to be done with humility and lowliness. The cause of infidelity of the infidels of Makkah was this very disease, i.e. they began to regard themselves as better than the Prophet. They said that we are wealthy, but they are poor. In fact, many of them called the Holy Prophet صلی اللہ علیہ وآلہ وسلم a man like them. Hazrat Maulana Rumi says in his Mathnavi: "The cause of the world going astray is that they did not give the pious servants of Allah the high position given to them".
126 This means that instead of following the Holy Prophet صلی اللہ علیہ وآلہ وسلم, the infidels of Makkah began to play tricks with him.
127 This is Divine Law that the tyrant the

prey to his own tricks. Those who dig a whole for others, they themselves fall into it. Observe, the infidels at Badr had come to crush the believers, but they themselves got crushed.

128. Which these infidels were seeing during their journeys to Syria, Iraq, Yemen, etc.

129. It should be remembered that the miracles of the Prophets like the walking stick changing into a snake, being born without a father, not burning in the fire, too, are ways of Allah Almighty and not shifting laws.

44.Have they not travelled in the land and seen how has been the end [130] of those before them who were stronger in power than they? Allah is not such that anything [131] in the heavens and the earth could go out of His Control [132]. Undoubtedly, He is All Knowing, All-Powerful.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَ مَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَیْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿۴۴﴾

130. This proves two issues:

1. It is permissible to travel to ruined localities in order to visualize the punishment of Allah Almighty. Similarly, it is permissible to travel to the cities of the beloved and pious servants of Allah Almighty to visualize His Mercy.

2. The proof of monuments and memorials lies in their fame only. For this you do not require an eyewitness, a Quranic verse or Hadith. It was well known amongst the infidels that this locality belonged to a certain infidel nation. Thus, the Holy QUR'AAN regarded proof of it as sufficient. Thus, tangible proof is not necessary for the relics of the pious.

131. The delay in punishing the culprit is not due to any weakness on the part of Allah Almighty, but in this respite, there are numerous wisdoms.

132. This statement is the proof of the previous one, i.e. the escaping of the culprit from the control of the officer is due to his negligence. Or, due to his weakness. Allah Almighty is free from both these faults and weaknesses.

45.And if Allah were to punish [133] people for what they do, He would not have left any moving [134] creature on the face of the earth. But He grants them respite [135] until an appointed time. When their promise will come, then surely all devotees of Allah will know that they are in His Sight [136].

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰی ظَهْرِهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓی اَجَلٍ مُّسَمًّی ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿۴۵﴾ ع

133. If everyone were punished for every sin, then there would not have been the law of forgiveness and respite.

134. This tells us that in creation the true purpose was man, every other creation is subservient to him. Thus, if the human being had been destroyed, then everything else would have been destroyed. We further learn that the evil influence of man's sins falls on the other creation as well. Aquatic creatures as well those in the air, too, are plunged into difficulties. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of*

men (S30 V41). Due to the Deluge of Nuh (On whom be peace), animals were also destroyed.
135. By appointed time is meant the time of their death, or the Day of Judgement or the coming of the worldly punishments.
136. Thus, the servants, too, should practice forbearance and patience.

ايٰاتها ٨٣	٣٦ سُوْرَةُ يٰسٓ مَكِّيَّةٌ ٤١	رُكوعاتها ٥

SURAH YASEEN
(MAKKAN) Revealed Before Hijrah
5 Sections, 83 Verses, 729 Words, 3000 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰسٓ ۝

1.Yaseen [1]

1. There are many virtues of Surah Yaseen. It is the heart of the Holy QUR'AAN. Recitation of one Surah Yaseen is equal to the reward of reciting the Holy QUR'AAN ten times. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: *"Recite Surah Yaseen for the person on the death bed as it eases the pangs of death"*

وَ الْقُرْاٰنِ الْحَكِيْمِ ۝

2.By the Wise [2] QUR'AAN

2. It should be remembered that Allah Almighty has mentioned the truth of the Holy QUR'AAN by swearing on the heavens and the earth. Says Allah Almighty: *"By the heaven from which rain pours down. And the earth that splits thereof. Undoubtedly the QUR'AAN is necessarily a decisive word"* (S86 Vs11-13). And He has mentioned the truth of the Possessor of the Holy QUR'AAN, His Beloved Prophet صلی اللہ علیہ وآلہ وسلم by swearing on the Holy QUR'AAN. This tells us that the Beloved of Allah is superior to the Book of Allah, because the one who looks and reads the QUR'AAN is called a *QARI*, but the one who looks at the blessed face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is called a *SAHABI* (Companion), but the condition is that he must look with the gaze of Hazrat Abu Bakr Siddique.

3. Undoubtedly, you [3] are of the sent ones.

إِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۝

3. From this, emerge two issues:
1. The Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood is so vitally important that Allah Almighty declared it by swearing on the Holy QUR'AAN, i.e. "By the greatness of the QUR'AAN, you are a true Prophet". 2. Allah Almighty and the Holy Prophet are inseparable. Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم are not separate from each other. For this reason Allah Almighty has said this about Himself: "*Verily your Lord is on the Straight Path*"(S 11 : V 56) and regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم He said: "On the Straight Path".

4.(Who) have been sent on the Straight [4] Path.

عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

4. It should be remembered that the devil is sitting on the straight path in order to rob the believer of his faith. Says Allah Almighty: "*I (the devil) shall necessarily sit on Your Straight Path in wait for them*"(S7:V16). The Holy Prophet صلی اللہ علیہ وآلہ وسلم and his devotees are sitting on that same path to give guidance and obviate the danger of the devil. The power of the police has to be stronger than the robbers. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Saints of Allah Almighty should have greater knowledge and power than the devil. Allah Almighty is at the Straight Path, i.e. you will find Him there.

5. Sent by the Most Dignified 5, the Merciful.

تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۝

5. This tells us that the Holy QUR'AAN has come from Allah Almighty, gradually over twenty-three years and is revealed, i.e. t came with awe and grandeur because *'to send down'* refers to something that has come from on top. From this it does not necessarily mean that Allah Almighty's abode is on top, as when we say that Allah Almighty sent rain from above.

6. That you may warn people whose fathers were not warned, that they are unaware [6].

لِتُنْذِرَ قَوْمًا مَّآ أُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ۝

6. From this, emerge a few issues:
1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم conducted systematic propagation: first to his own kith and kin, then to his countrymen and then to the entire creation. Here, mention is being of the second type of propagation.
2. No prophet had come to Arabia prior to our Holy Prophet. صلی اللہ علیہ وآلہ وسلم After Hazrat Ismaeel (On whom be peace) it is our Holy Prophet صلی اللہ علیہ وآلہ وسلم who had come.
3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم possesses great status and grandeur. He brought people who had degenerated for centuries to the correct path. A nation of severe criminals requires an astute, intelligent ruler.

7.Certainly the word has been proved true against most of them, but still they do not believe [7].

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝

7. If the personal pronoun 'them' is linked with the people of Makkah, then the word 'most' does not signify the majority, because due to the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the majority of the Makkans had accepted Islam and just a few died as

infidels. If it refers to all mankind, then it denotes the majority because in the entire mankind most are infidels and a few are believers. Says Allah Almighty *"And there are very few in My bondsmen that are thankful"*(S34:V13). This began from the time of Hazrat Adam (On whom be peace).

8.We have put on their necks chains reaching their chins, so that they become unable to raise up the faces [8].

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝

8 Reason for its Revelation

This verse was revealed regarding Abu Jahl and his two friends of the Makhzoomi tribe. Abu Jahl had taken an oath that if he sees the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم offer Salaah, he would trample upon his blessed head. When he saw the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم performing Salaah he picked up a big stone and walked towards the Messenger of Allah. When he came near his hands got stuck to his neck and the stone darted forth out of his hand. Seeing him in this condition, Waleed bin Mugheerah said that he would do this work. When he came carrying the stone, he became blind and could not see the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم. The third person then asked for the stone. When he came with it, he suddenly became totally disorientated and ran backwards, saying that there was a huge bull in front of him. If he had moved forward it would have harmed him. Mention of it is being made in this verse (*Tafseer Khazainul Irfaan and Jamal*).

9.And we have set a barrier before them and a barrier behind them and covered them from above. Therefore, they see nothing.

وَجَعَلْنَا مِن بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

10.And it is equal for them whether you warn them or do not [9] warn them, they are not to believe.

وَسَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

9 This means you will not be given equal to them. You would be given the reward of propagation under any circumstances, whether they reap benefit from it or not.

11. You warn only him who follows a reminder [10] and fears [11] the Most Affectionate without seeing. So give him good news of forgiveness [12] and a respectable reward.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ۝

10 In that they should ponder and meditate on the Quranic verses and sermons of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم, listen with utmost attention. This does not denote pious deeds because firstly, a person deliberates and meditates on the personality and attributes of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم. Thereafter he declares belief in the Quranic verses and his blessed sermons and then performs good deeds. The warning of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم has priority over our deeds. Thus, there is no inconsistency in the verses.

11 In that one should fear the punishment

before it comes. Although you have not seen Allah Almighty, you should fear Him. Or, when people in their privacy when they are not seeing Him, they should fear Allah Almighty. Remember, the wrath of the Affectionate, too, is more dangerous than that of the Tolerant. May Allah protect us! For this reason the word Affectionate is used here (*Tafseer Roohul Mu'ani*).

12. By "*respectable reward*" is meant the bounties of this world and the Hereafter. This tells us that one of the major causes of obtaining Paradise is Fear of Allah Almighty and obedience to Him through the love of the Holy Prophet. May Allah Almighty grant this to us!

12.Without doubt, we give life to the dead and we are noting down what they have sent forward [13] and what signs they have left behind [14]. And We have already kept counted everything in a Clear Book [15].

إِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَ نَكْتُبُ مَا قَدَّمُوْا وَ اٰثَارَهُمْ ؕ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ﴿۱۲﴾

13. From this we understand that the works of the beloved servants of Allah Almighty are indeed His works. Observe, the recording of deeds is the work of the angels, but Allah Almighty says We are recording it.

14. The charities of continuous reward, or had created beneficial and evil ways on which the latter people are acting. From this, emerge two issues:

1. To originate a beneficial innovation is good and that of an evil innovation is evil. Therefore, they, too, are being written.
2. As long as people are acting upon these customs, the originator will continue to accrue reward or punishment as has been stated in the Hadith Shareef.The reason for its revelation is stated as follows:

The Banu Salama were settled far from Masjid e Nabawi. They wished to leave their locality and settle near the sacred Mosque, so that they could join the congregation for Salaah, quite easily. The Holy Prophet told them to remain in their homes because "your feet are being recorded". In this condition this verse is Madinite (*Tafseer Khazainul Irfaan*).

15. This means on the Divine Tablet. The reason for calling it an 'open book' is because it is open in front of the beloved servants of Allah Almighty.

SECTION 2

13. And narrate to them signs of the people of a city [16], when there came to them Messengers .

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿۱۳﴾

16. By 'city' here is meant either Intakia or Roomiya. Intakia was established on twelve square miles. It contained many fountains and mountains. It was strong and was fortified with well-protected walls (*Khazainul Irfaan*). Its citizens were polytheists. Roomiya, too, was a big and beautiful city. In it there were one thousand public baths and one thousand hotels. These cities are situated within the boundaries of Rome (*Roohul Mu'ani*).

14.When We sent [17] to them two (Messengers) [18] they belied [19] them. So We strengthened them with a third [20]. Now they all said: "Surely, we have been sent to you as Messengers".

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿۱۴﴾

قَالُوْا مَاۤ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَاۤ اَنْزَلَ الرَّحْمٰنُ مِنْ شَیْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ﴿۱۵﴾

15.They replied: "You are not but men [21] like us, and the Most Affectionate has sent down nothing. You are only lying [22]".

17 By 'Mursaleen' is meant the messengers or envoys of Hazrat Isa (On whom be peace). Saadiq, Sadooq and Shamoon who were sent to propagate in Intakia or Roomiya. Saadiq and Sadooq went earlier and Shamoon went later. Some have said that the names of these two were Yahya and Yunus. Saadiq and Sadooq were there appellations (*Tafseer Roohul Ma'ani*)

18 The two disciples of Hazrat Iesa (On whom be peace) Yuhanna or Yahya and Yunus who were called Saadiq and Sadooq. When they reached Constantinople they met an old man grazing sheep at the edge of the city. His work was to carve idols. Therefore, he was called a designer or carver. His present appellation Sahib Yasin is because he has been mentioned in Surah Yasin in the following words "*And from the remote part of the city there came a man running*"(S36:V20). These two preached to Habeeb Najjaar, who asked them the proof for them being on the path of truth. They replied that they provide cure for the blind and the lepers, with the permission of Allah Almighty. On hearing this, Habeeb presented his sick boy to them, whom they cured. Seeing this, Habeeb accepted faith. This news spread quickly in the city and soon a huge crowd began to gather around these two pious servants of Allah Almighty, seeking cure. In this way many people turned to them and accepted faith.

19 The king's name was Yamnatis and his appellation was Shalahan. His courtiers belied him and the king imprisoned the two disciples.

20 In that, when Hazrat Isa (On whom be peace) received the news of the imprisonment of Yuhanna and Yunus, he sent his third disciple, Shamoon, there. Through a clear plan, Shamoon sought presence before the king and became one of the king's personal disciples. Due to this clever plan, he freed both the disciples and brought them to the court of the king. When the king requested a miracle from them, they brought a dead person back to life. Thereafter, the three of them preached to the king, which resulted the king and many of his courtiers accepting faith. But, the majority of the people remained infidels and they were destroyed through Divine punishment.

21 To call the Prophets ordinary people like themselves has always been the practice of the infidels. However, these august personalities calling themselves as human beings, is an act of excellence on their part.

22 This is the conversation of those people who did not accept faith. The author of Roohul Bayaan has written that even the king was unable to declare his faith, due to the fear of the people. From this we learn that the rejection of the Companions of the Prophet is rejection of the Prophet, and the rejection of the Prophet is indeed rejection of Allah. The people of Intakia were destroyed because they had rejected the Companions of Hazrat Isa (On whom be peace)

قَالُوْا رَبُّنَا یَعْلَمُ اِنَّاۤ اِلَیْكُمْ لَمُرْسَلُوْنَ ﴿۱۶﴾

16. They said: "Our Lord Knows that surely we have [23] been sent as Messengers to you".

23 They had come as propagators on behalf of Hazrat Isa (On whom be peace). Because the rejection by the people was severe, these pious servants had to swear an oath to establish the truth.

وَ مَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۱۷﴾

17. "And on us is not but a clear deliverance [24] of a message".

24. What we had said is through proofs. In fact, by showing miracles in order to reveal our truth upon you. Now if you do not accept faith, then you would be responsible for your own destruction. From this we learn that even under such dangerous situations, the pious servants did not put up a pretentious front. Since the disciples of Hazrat Isa (On whom be peace) are free from pretensions, then how could the pure household members of the Holy Prophet صلى الله عليه وآله وسلم put up a pretentious act? The Rafzis need to take a lesson from this.

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿۱۸﴾

18. They replied: "We surely augur evil [25] fortune from you. If you do not desist [26], we shall surely stone you, and a painful punishment shall surely fall on you [27], at our hands".

25. Because since you have come here it has not rained. It should be remembered that rain had been withheld because of their infidelity and hostility. These wretches had linked this to these pious servants. When Allah Almighty snatches one's faith, He also takes away one's intelligence.

26. Through the propagation of faith. Thus, you must either go away from here or refrain from propagation.

27. In that we will not just stop at using abusive language or destroying you with a few stones; but we will harm you in ways other than stoning you.

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ۭ اَئِنْ ذُكِّرْتُمْ ۭ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۱۹﴾

19. They (Messengers) said: "Your evil fortune [28] is with you. Is it that you are made to understand? No, you are a people exceeding the limits [29]".

28. This means your infidelity and disobedience is the cause of rain being withheld from you.

29. In that instead of being grateful to us, you are ill-treating us and causing us grief.

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ﴿۲۰﴾

20. And from the farthest part of the town came a man running [30]. He said: "O my people! Follow the Messenger".

30. Habeeb ibn Najjaar who had already declared faith in them, was engaged in the worship of Allah Almighty in a cave situated about twelve miles on the outskirts of the city. When he came to know that the people had surrounded these two pious men, he left his worship and came running there. The author of Tafseer Roohul Bayaan says that Habeeb ibn Najjaar was from the children of Alexander. This is the same Habeeb who was responsible for the establishment of Madina Munawwarah During one journey, when he passed through this place, which at that point in time was just an empty ground, he said that this place would one day be the residence of the Final Prophet of Allah Almighty. He had with him twelve thousand men, from whom four thousand were scholars and officers, all of who had settled there. Hazrat Abu Ayub Ansari (May Allah be pleased with him) is from the children of Habeeb. On the very place where Habeeb had pitched his tent, Hazrat Abu Ayub Ansari had built his house.

اتَّبِعُوا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّ هُمْ مُّهْتَدُوْنَ۝۲۱

21.Follow those who do not ask any reward from you. And they are on the right course.

وَ مَا لِیَ لَاۤ اَعْبُدُ الَّذِیْ فَطَرَنِیْ وَ اِلَیْهِ تُرْجَعُوْنَ۝۲۲

22. And what reason do I have that I should not worship Him Who has created [31] me and to Whom you all are to return [32].

31 The people said to Habeeb ibn Najjaar after listening to his preaching, that has he also declared faith in them? To this, he gave the reply. By '*created me*' is meant He made me existent from non-existent. He granted me faith through His bounty and the blessing of those pious servants by keeping them on the natural religion.

32 You have been forcefully turned towards Allah Almighty and I will go happily towards Him. For this reason the plural form in the passive voice is used, in which no mention is made of Him.

ءَاَتَّخِذُ مِنْ دُوْنِهٖۤ اٰلِهَةً اِنْ یُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّیْ شَفَاعَتُهُمْ شَیْـًٔا وَّ لَا یُنْقِذُوْنِ۝۲۳

23.Shall I take [33] apart from Allah others for worship? If the Most Affectionate intends any harm to me, their intercession shall not avail [34] me any relief, nor can they rescue me.

33 This tells us that the people of Intakia were not atheists, but polytheists. Otherwise, such a conversation from them could not have been beneficial.

34 This tells us that false deities like the idols etc. will not intercede for anyone. From this we understand that those pious servants of Allah Almighty who have been given permission to intercede will most certainly intercede. By intercession is not meant that those whom Allah Almighty wants to punish, He declares them as intercessors. This is opposing Allah Almighty. Those regarding whom Allah Almighty gives permission to intercede, they will be interceded. This is called intercession with permission. The infidels were accepting forced intercession regarding their idols. To accept such a type of intercession is total infidelity.

35 By forced and bullying should be remembered that intercession and force, both are negated for the idols, while for the pious servants the negation regards force only and a proof for intercession. Thus, the verse is crystal clear.

اِنِّیْۤ اِذًا لَّفِیْ ضَلٰلٍ مُّبِیْنٍ۝۲۴

24.Undoubtedly, then I am in clear error [36].

36 Thus you are in pure heresy. Hearing this, the rebellious people surrounded Habeeb and began to stone, kick and punch him. When he was sure that his martyrdom was a certainty, then he spoke to the disciples of Hazrat Isa (On whom be peace).

اِنِّیْۤ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ۝۲۵

25.Surely, in that case, I believe in your Lord. So, listen to me [37].

37. Oh messengers! I declare faith in that Lord towards whom you are calling me. Listen to me and be witness over my faith. From this we learn that the pious servants of Allah Almighty are His proof. True Lord is He who is the Lord of the Prophet of Allah. It is for this reason that he said your Lord. Thereafter, Habeeb was martyred.

قِيْلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ﴿۲۶﴾

26.It was said to him: "Enter [38] Paradise". He said: "Would that my people knew [39]".

38. This means in a spiritual sense, like the martyrs because physical entry will be after the Day of Judgement. For the sake of reward, there can be no entry into Paradise before the Day of Judgement. The entry of Adam (On whom be peace) and that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the night of Me'raaj was not for the purpose of reward. This means immediately after being martyred, either the angels or Allah Almighty said to Habeeb - enter Paradise.

39. From this we understand that after death, a believer remembers his people. He is not totally unaware of this world because Habeeb ibn Najjaar, after entering Paradise, wished that his people could see him in this condition, so that they too could declare faith.

بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ ﴿۲۷﴾

27. How my Lord has forgiven me and has included me amongst the honoured [40] ones.

40. That through the blessings of the faith, his infidelity as well as the sins during the period of infidelity had been forgiven, because Habeeb had not committed any sins after accepting faith.

وَ مَاۤ اَنْزَلْنَا عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَ مَا كُنَّا مُنْزِلِيْنَ ﴿۲۸﴾

28. And We did not send against his people, after him, any army [41] from the heavens, nor do We ever need to send down any (army).

41. This means that after the martyrdom of Habeeb, angels were not sent to destroy the people of Intakia like on the occasion of the Battle of Badr. They were destroyed through the loud shriek of Hazrat Jibraeel. During the Battle of Badr, the angels had not come to destroy the infidels, but to give respect and encouragement to the believers.

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ ﴿۲۹﴾

29.It was only a blast and they were extinct [42].

42. That no one had remained even to bury him. Habeeb's grave is in Intakia, which is a place of visitation by common and special people.

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۳۰﴾

30.Alas! Woe on those servants [43] that when any Messenger comes to them they merely [44] mock at them.

43. On the people of Intakia, or of Makkah, or upon all the people in general. The third

meaning is more likely.

44 This tells us that to mock at the Prophet or anything belonging to him and to look at them with contempt, is an act of infidelity. Even their sandals should be accorded respect.

31. Have they not seen [45] that how many generations before them We have destroyed? Surely they are not to return [46] to them.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ۝

45 The infidels of Makkah most certainly must have seen them during their journeys, but they did not take any lessons from them.

46 So that they could perform good deeds. Thus, they should regard their life span as a favour. If they can reap benefit from it, they should do so. In this verse there is an exquisite refutation of the theory of reincarnation. We further learn that those Shia apostates who believe in conservatism reject this verse. They say that close to Qiyamah Hazrat Alli (May Allah be pleased with him) will return to the world.

32. And surely, all of them shall be made to appear before Us.

وَ اِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ۝

SECTION 3

33. And a sign for them is the dead earth. We gave life [47] to it and We bring forth grains from it, then they eat there from.

وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۚ اَحْيَيْنٰهَا وَ اَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ۝

47 Just as rain causes the dry earth to come back to life, similarly the dead hearts come alive through the rain of Prophethood and the dead bodies will come to life through the blowing of the trumpet.

34. And We made gardens of dates and vines therein. And We cause to gush forth springs therein [48].

وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّاَعْنَابٍ وَّ فَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۝

48 Rain causes the growth of nourishment and fruit as well as the formation of fountains. In this very way Prophethood causes the growth of nourishment of Shariah, the fruit of Tareeqat (mystic way of life) and the saints and scholars become the fountains of religion.

35. That they eat the fruits thereof, though their hands [49] did not make it. Will they then not be grateful [50]?

لِيَاْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَ مَا عَمِلَتْهُ اَيْدِيْهِمْ ؕ اَفَلَا يَشْكُرُوْنَ ۝

49 This means that they have not created these grains and fruit, although they had provided the means for the trees. Thus, there is no objection against the verse. Some scholars have said that in *'it is not made'* the word "*MA*" is a relative pronoun and its meaning is so that the people may eat the fruit and those bounties which they prepare with their hands, like the grape juice, pomegranate drink, etc. (*Tafseer Rooh-ul-Mu'ani*).

50 In that they must bring faith on Habeeb. This tells us that no matter how much gratitude the polytheist may express outwardly, he will always be ungrateful. Expressing gratitude is

Allah Almighty is being obedient to His beloved.

36.Sanctified is He Who has made all pairs [51] of what the earth grows and of themselves [52] and of those things, which they have, no knowledge [53].

سُبۡحٰنَ الَّذِیۡ خَلَقَ الۡاَزۡوَاجَ کُلَّہَا مِمَّا تُنۡۢبِتُ الۡاَرۡضُ وَ مِنۡ اَنۡفُسِہِمۡ وَ مِمَّا لَا یَعۡلَمُوۡنَ ﴿۳۶﴾

51. From this we learn that the Lord of the worlds has placed pairs in His creation e.g. sweet, sour, cold, hot, good, evil, etc. Only Allah Almighty is without a partner. Says Allah Almighty: "*And We have made pairs of everything*"(S51:V49). In fact, in some trees there are male and female which can be identified as well.

52. In that He grants to some sons only and to some daughters only, and to some He grants both sons and daughters. This tells us that all are dependent on His grant.

53. Much of the creation is created, but man has no knowledge of it, and much of it is not as yet created, but will be brought into creation in future.

37.And a sign for them is the night from which We draw out the day [54], and lo! They are in darkness.

وَ اٰیَۃٌ لَّہُمُ الَّیۡلُ ۚۖ نَسۡلَخُ مِنۡہُ النَّہَارَ فَاِذَا ہُمۡ مُّظۡلِمُوۡنَ ﴿ۙ۳۷﴾

54. In that the atmosphere by itself is black and dark. By means of the sun Allah Almighty dresses it in bright white. When the sun sets, this dress is removed from it and the world then appears to be in its original form. This tells us that originally we are all dark, but due to the light of the Holy Prophet صلی اللہ علیہ وآلہ وسلم we have been granted the brightness of faith.

38. And the sun [55] moves on prescribed course [56]. This is the Commandment of the Most Honourable, the Most Knowing [57].

وَ الشَّمۡسُ تَجۡرِیۡ لِمُسۡتَقَرٍّ لَّہَا ؕ ذٰلِکَ تَقۡدِیۡرُ الۡعَزِیۡزِ الۡعَلِیۡمِ ﴿ؕ۳۸﴾

55. This tells us that the heavens and the earth are anchored and the stars are floating in them. There is no established proof regarding the movement of the heavens and the earth. The movement of the sun, too, is until its appointed time, i.e. until the Day of Judgement.

56. By this permanence is meant the Day of Judgement or stages of the beginning and ending of the sun.

57. In this calculation and estimation of Allah Almighty there are numerous wisdoms. Seasons, time, etc. are all established in this.

39.And We have appointed stages [58] for the moon till it becomes like an old branch of a palm tree [59] again.

وَ الۡقَمَرَ قَدَّرۡنٰہُ مَنَازِلَ حَتّٰی عَادَ کَالۡعُرۡجُوۡنِ الۡقَدِیۡمِ ﴿۳۹﴾

58. There are twenty-eight stages, which it completes in twenty-eight nights. If the month is of thirty days, then it remains concealed for two nights. If it consists of twenty-nine days, then it remains concealed for one night. The discussion on this has taken place in Surah Yunus.

59. During the latter nights of the month, the moon becomes thin and slanted and looks pale, as it was in the earlier nights of the month. This is the intervening condition of man. In his old age, he is unintelligent and he tends to become weak, just as in childhood. Pure is He who is free of any change.

لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝

40.The sun is not permitted to overtake the moon [60], nor can the night overtake [61] the day. And each one is floating in an orbit [62].

60 In that the sun should rise at night to take away the light of the moon and snatch away its kingship. Or move swiftly like the moon. However, the stages, which the moon completes in twenty-eight days, are completed by the sun in one year. If the sun were swift as the moon, then the seasons would not be formed correctly.

61 In that the time of the day should appear before the period of the night is completed so that the night does not become so long that it will not allow the day to take place. Thus, of course, will not take place. It should be remembered that only on the Day of Judgement would the sun and moon be brought together. Says Allah Almighty "*And the sun and the moon will be joined together*"(S74 V9). In the same way, the unusual extension of the night, too, is one of the signs of Qiyamah, as is stated in the Hadith Shareef.

62 This tells us that the orbit of each planet is different and that the stars are floating in such a way like the fish in the sea. But, the sky itself is stationary.

وَ اٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ۝

41.And a sign for them is that We carry their offspring in a laden ship [63].

63 By this ship is meant the ark of Hazrat Nuh (On whom be peace) which was loaded with goods and human beings. These people were in their loins, because children are found in the loins of their fathers and forefathers.

وَ خَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ۝

42.And We have created for them similar (vessels) on which they ride [64].

64 This means after Hazrat Nuh (On whom be peace) until the Day of Judgement, boats and ships would continue to be made. The origin of all these is the ARK of Hazrat Nuh (On whom be peace). It should be remembered that Hazrat Nuh (On whom be peace) is the originator and inventor of ships. This has been ascertained in the twelfth Para.

وَ اِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَ لَا هُمْ يُنْقَذُوْنَ ۝

43. And if We so please, We can drown them. Then there will be none (to come) to their help, nor shall they be rescued [65].

65 This means that the coming of these ships to the shore is due to the kindness of Allah Almighty. If He so desires they can sink, as can be seen daily. Thus, you should not feel proud about your inventions, but always seek the grace and blessings of Allah Almighty. At the time of sinking in the sea, no help reaches you.

اِلَّا رَحْمَةً مِّنَّا وَ مَتَاعًا اِلٰى حِيْنٍ ۝

44. Except as a mercy from Us and a convenience for a time [66].

66 By '*time*' is meant the ages of men i.e. all the equipment of the land and sea will only be beneficial during your lifetime. After your death, they are of no use to you. Thus, do not

become over-indulgent in them that you forget your Lord.

45.And when it is said to them: "Be pious for what is before you and what is to come behind [67] you, that perhaps you may receive mercy.

وَ اِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۴۵﴾

67. Either, *'punishment before you'* denotes punishment of the previous people and there is a fear that they could be repeated, and the punishments to come would mean the punishments to come to them about whose occurrence they are afraid. Or, the former punishments denote the worldly punishments and the punishments to come refer to the punishments of the Hereafter or the punishment of the grave.

46.And when there comes to them no sign from the signs [68] of their Lord, but they turn away their faces from it [69].

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۴۶﴾

68. By this is meant the Holy QUR'AAN, or the miracles of the Holy Prophet, or those worldly things, which point towards the power of Allah Almighty, like abundance of provisions or scarcity thereof, etc.

69. In that they do not reflect on it. This tells us to reflect upon Divine verses is an act of worship and not doing so is an act of disobedience.

47.And when it is said to them, spend some out of that which Allah has provided for you; the infidels say [70] to the believers: "Shall we feed [71] those whom Allah would have fed, if He had so willed? You are not but in manifest error [72]".

وَ اِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗۤ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۴۷﴾

70. They give this reply to the believers in a mocking way.

71. This tells us that the rejection of the medium (Waseela) is an act of infidelity. Those infidels were saying the very thing that the poor do not require the medium of help of the wealthy. Allah Almighty Himself can give them sustenance without anyone's medium. But, they fail to understand that Divine power and Divine laws are two different things. The demand of law is that grace and mercy should be sought through a medium.

72. The believers were saying to the infidels of Makkah that the portion of your earning, which you are taking out in the name of Allah Almighty as per your thinking, you should give to the poor and destitute, as it is their share. In response, they would reply as has been mentioned in the above blessed verse; that since giving wealth to the poor and destitute is against Divine will and intention, as the Almighty wants to keep them dependent, then why should we make them wealthy? This nonsensical talk of theirs was for the purpose of mocking and derision, or due to their miserliness and greed. From this explanation we learn that by 'spending' here does not mean Zakaat or religious charity, because the order of Zakaat had not been revealed before Hijrah. Also, the infidel is not fit for Zakaat nor Sadaqah (charity). The believers had said this to prove the lies of the infidels, that you are eating that which you have taken out in the name of Allah Almighty.

48. **And they say: "When will the promise be fulfilled [73], if you are truthful?"**

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ

73 The Day of Judgement, accountability and reward and punishment about which you make a promise to us. This question was not for the purpose of verification, but for the purpose of making fun.

49. **They do not wait. But only a blast [74] will seize them when they will be busy [75] in disputes.**

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَ هُمْ يَخِصِّمُوْنَ

74 The first blowing of the trumpet through which everything will be destroyed.

75 In that at the time of blowing the trumpet, the people of the world would be engaged in commerce and eating and drinking.

50. **Then neither will they be able to make a will [76], nor will they return to their families.**

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَاۤ اِلٰۤى اَهْلِهِمْ يَرْجِعُوْنَ

76 This means when the Day of Judgement comes, people would be leaving all their activities incomplete. Neither would they be able to complete these themselves, nor would they be able to ask others to complete them. In fact, wherever they are at that point in time, they will be destroyed just there.

SECTION 4

51. **And the trumpet [77] shall be blown, and lo, they will run from their graves [78] towards their Lord [79].**

وَ نُفِخَ فِی الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ

77 The second trumpet will bring everyone back to life. It will be blown forty years after the first, i.e. the period between the blowing of the two trumpets would be forty years.

78 Thus, where they were buried, and if they were not buried, then wherever their original limbs were found at that point in time. This would take place as follows, before Allah Almighty raises them He would gather the original limbs of every corpse where it was buried or cremated or where it was devoured by a wild animal or swallowed by the fish.

79. Towards Syrian territory where the Day of Judgement would be established. Some will arrive there slowly, some speedily, some on foot and others by conveyance.

52. **They will say: "Ah! Woe [80] to us, who has awakened us from our slumber [81]?" This is what the Most Affectionate had promised [82] and the Messengers spoke the truth [83].**

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ٜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ صَدَقَ الْمُرْسَلُوْنَ

80 From this we learn that rising for the Day of Judgement would be full of sadness for the infidels, but full of joy for the pious servants. Just as death for the negligent is the day of separation, but for the wise and prudent it is the day of communion. It is for this reason that

their days of death are regarded as days of Urs or wedding. The angels say to them, sleep like the groom. Therefore, the discussion on the inmates of Paradise follows separately.

81. This would be the statement of the infidels. In this period of forty years Allah Almighty would raise the punishment of the grave as a result of which these infidels would be sleeping peacefully. Now, when they are resurrected they would be saying this (*Tafseer Khazain and Khazainul Irfaan*). Otherwise, where were the infidels ever sleeping in their graves, they were in severe punishment. Or, it could mean that on seeing the severity of the Day of Judgement, these infidels would be saying that the punishment of the grave was light (Tafseer Khazain). In short, one cannot use this verse to prove the negation of the punishment of the grave.

82. This must be the word of Allah Almighty or that of the angels or of the believing human and jinns.

83. This tells us that the very thing taking place on the Day of Judgement would be the singing of praises of the Prophets which would be heard by everybody as soon as they are resurrected from the graves. Thereafter there would be a frantic search for an intercessor. From it, those people should take a lesson who do not believe in the recitation of Na'at Shareef, in seeking intercession and in seeking help from the pious sages.

53.It will be but a horrible blast [84]. Lo! They all shall be brought before us.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿۵۳﴾

84. The blowing of the second trumpet is the commentary of the following verse: "*And the trumpet shall be blown*", and not its repetition. Or, by this horrible shrieking is meant that sound of Hazrat Israfeel which he will utter by standing on the mountain saying: "Oh bones that have rotted! Oh dishevelled hair! Oh scattered joint Stand up and come together, assemble to give account for your deeds". In short, this verse is not a repetition.

54. And on that day no soul shall be wronged and you shall not be rewarded except what you used to do [85].

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَّ لَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۵۴﴾

85. This address would be made to the infidels. From it, emerge two issues:

1. The minor deceased children of the infidels would not be punished because they had not committed any evil deed;

2. The believers would be rewarded for their good deeds as well as the favours of Allah Almighty. Says the Lord: "*And there is yet more than that*" (S50:V35).

55. Undoubtedly, the dwellers of heaven on that day will be happy with their entertainments comfortably [86].

إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿۵۵﴾

86. Hundreds of bounties, feasts from Allah Almighty, the pleasant environment of heavenly trees, the company of the beautiful damsels of Paradise, the sacred vision of Allah Almighty and the companionship of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Khazain*). May Allah bless us with these.

56.They and their wives [87] will be in pleasant shades reclining on raised

هُمْ وَ أَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْأَرَآئِكِ

couches.

يَتَّكِـُٔوْنَ ۝٥٦

87 In *'these wives'* are included the lawfully wedded wives of the world as well as the hoories of Paradise. From this we learn that the hoories will not be like the maidservants, but they will have the status of wives. Says Allah Almighty: *"And We got them married to black-and-bright large eyed maidens"*(S44:V54).

57. They will have fruit therein and they will have what they ask [88] for.

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ۝٥٧

88 Because the baser self would be destroyed in Paradise, none of its inmates would desire any evil thing.

58."Peace be on you" will be a word of greeting from the Merciful Lord [89].

سَلٰمٌ ۣ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ۝٥٨

89 Allah Almighty would be extending greetings to the inmates of Paradise, either directly or indirectly through the angels. But, this greeting would not be in the form of a prayer as Allah Almighty is pure from offering dua. This would be for His own pleasure and for expressing the loftiness of the inmates of Paradise. Through this greeting, a desire of obtaining Divine vision in the hearts of the believers would be fulfilled.

59. And today stand apart O you culprits [90].

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ۝٥٩

90 By culprits is meant the infidels, i.e. Oh infidels stand separately from the believers. The believers would be standing on the right side of the Divine Throne and the infidels on the left side. Or, it could mean Oh infidels of Hell! Every type of infidel would be staying separately in Hell.

60.O Children of Adam, had I not made a promise [91] with you that you should not worship Shaitaan. Certainly, he is your open enemy [92].

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْۤ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝٦٠

91 You had been ordered through the Prophets not to worship more than one god. It should be remembered that to worship anyone besides Allah Almighty is equal to worshipping the devil as this is due to his deception.

92 Because he became cursed through you. How would he now become your friend? He desires to take you along with him to Hell.

61.And that you should only worship Me. This is the Straight Path.

وَّاَنِ اعْبُدُوْنِيْ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝٦١

62. And undoubtedly, he (Shaitaan) had led astray [93] many people from amongst you. Why did you then not understand?

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ؕ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ۝٦٢

93 This means all the previous infidels should have thought about it, that due to following the dictates of the devil, the early Ummahs (nations) were destroyed. You should take a

lesson from this. Thus, the verse is very clear. It should be remembered that this address would be made to the infidels as well, that the devil had misled them in different ways.

63.This is the hell, which you were promised [94].

هٰذِهٖ جَهَنَّمُ الَّتِیْ كُنْتُمْ تُوْعَدُوْنَ ﴿۶۳﴾

94. Now that you have seen Hell, verify it. But, this verification would not be beneficial.

64.Enter it today, due to your infidelity [95].

اِصْلَوْهَا الْیَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۶۴﴾

95. This tells us that placing your full trust in the Prophet is the essence of faith. After seeing the Hereafter, the infidels would believe in everything, but that belief would not prove beneficial, because now they are believing what they are seeing and not in the Prophet.

65.This day We shall set a seal [96] on their mouths and their hearts will talk to us and their feet will bear witness [97] of their doings.

اَلْیَوْمَ نَخْتِمُ عَلٰۤى اَفْوَاهِهِمْ وَ تُكَلِّمُنَاۤ اَیْدِیْهِمْ
وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ ﴿۶۵﴾

96. This will be for them who would be denying their sins. This tells us that Allah Almighty will not just reward or punish persons in accordance with His Divine Knowledge, but will do so through the testimony of witnesses.

97. It should be remembered that the angels are recording the deeds, the books of records themselves as well as the heavens and the earth will testify against the infidels, but when they will try to deny them, their own sins will be made to testify against them. This tells us that even the tongues of the infidels will not refrain from telling lies. But, their other limbs will talk the truth. The tongue of the infidel is a great culprit. The seal on the lips will not be eternal; it will be broken through the testimony of the limbs. Therefore, they will scream loudly when they are in Hell.

66.If We had so willed, We could have mutilated their eyes. Then they would have rushed towards the path. But how would they be able to see [98]?

وَ لَوْ نَشَآءُ لَطَمَسْنَا عَلٰۤى اَعْیُنِهِمْ
فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى یُبْصِرُوْنَ ﴿۶۶﴾

98. This means if We so desire, We will make the eyes of the infidel go blind, just like their hearts. But, We do not make this to happen. In spite of their infidelity and hostility, We have still bestowed Our bounties on them, for which they are duty bound to show their gratitude.

67.If We will, so We would have deformed them in their faces [99], and they would not have been able to go on or return back.

وَ لَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوْا مُضِیًّا وَّ لَا یَرْجِعُوْنَ ﴿۶۷﴾ ع

99. In that they could have been made into stones, or monkeys, or pigs, etc. like it was done with the rebellious infidels of the previous people. It should be remembered that in the process of metamorphosis, only the face is changed, the soul remains the same. Thus, it has no connection with transmigration of souls (reincarnation) or general physical

transformation, because according to the Aryans, in metamorphosis the soul also undergoes a change. A human soul changes into an animal soul. This is impossible.

SECTION 5

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۭ اَفَلَا يَعْقِلُوْنَ ۝۶۸

68. And to whosoever We gave long life, We revert [100] him in a weak condition of creation. Do they then not understand?

100 It means that if He can make the old persons unintelligent and weak like children, then He also has the power to change your physical condition.

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ۭ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۝۶۹

69. And We have neither taught him (Muhammad) poetry [101], nor is it befitting for his dignity [102]. It is but a reminder and a clearly Luminous QUR'AAN [103].

101 Reason for its Revelation
The infidels of Makkah were saying that the Holy QUR'AAN is the work of poets. They were calling the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم a poet. Says Allah Almighty: *"Rather it is his own fabrications, nay, he is a poet"* (S21 V5). In this verse, their claim has been refuted. In Arabic idiomatic expression, a false but pleasant expression and thoughts are termed poetry. Novels and novelists are called poets, although they do not have much truth, but their passages have to be pleasant. Here, 'knowledge' signifies skill and habit, i.e. the Holy QUR'AAN is not a novel and the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is not a novelist. This does not mean that We have kept the beloved Prophet صلی اللہ علیہ وآلہٖ وسلم unaware of the truth about novels. This is like a father says, "I have not taught my children to swear", i.e. I have not got them in the habit of uttering abusive language. But, this does not mean that he is unable to identify abusive language. Thus, this verse in no way proves any decrease in the knowledge of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم. In fact, it proves about his purity. (*Tafseer Khazain, Roohul Mu'ani, Madarik, Jamal etc.*)

102 This means that reading novels is beyond the status of the Holy Prophet, but not the understanding of poetry, because knowledge of poetry is neither against the status of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم, nor beyond the status of Allah Almighty. If this was evil, then neither would the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم have known it, nor would Allah Almighty.

103 That which the infidels of Makkah regard as poetry, is the Holy QUR'AAN and an admonition. This tells us that by poetry the infidels did not mean poems, because there is no poem found in the Holy QUR'AAN, so how could they have called it poetry? What they meant was false and pleasant stories. It should be remembered that although some verses of the Holy QUR'AAN do reflect poetic metre, it is incidental, not intentional, e.g. S3:V92; S61 V13, S109 V1. In a like manner, the Holy Prophet's صلی اللہ علیہ وآلہٖ وسلم expression, too, reflects metre and rhyme, but it is coincidental, e.g. *"ANA NABIYU LA KAZIB, ANABNU ABDIL MUTTALIB*, etc. Thus, this is not a poetic verse, because in a poetic verse there is a restriction of rhyme scheme. You should further remember that the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم did not have any inclination to reciting poetry with tune; yet, he had the knowledge of differentiating between intelligent and worthless poetic verses. Thus, here it is not the negation of knowledge, but the negation of ability.

70.That it may warn one who is alive [104] and feels. And that the Word may be proved against the infidels [105].

لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿۷۰﴾

104. In that his heart is alive with the Islamic way of life.

105. The proofs of Islam become crystal clear, or the promise of the punishment is fulfilled.

71.And do they not see that Our Hands [106] have created for them cattle? So, are they their owners [107]?

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَاۤ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿۷۱﴾

106. By 'hand' is meant absolute power, i.e. We have created all the animals through our power only. No help was sought from any associate in their creation. To place the children in the womb of the mother is through the order of Allah Almighty, which, in reality, is the doing of Allah Almighty. Hazrat Adam (On whom be peace) was created by Allah Almighty, without the means of the angels. Says Allah Almighty: "*That which I make with My own hands*"(S38:V75). For that reason he is being called a human being (*BASHAR*), i.e. a being created by Allah Almighty.

107. This means that although We have created the animals, you are using them. For this, you should be grateful.

72. And We have subjected [108] the same for them that some of them ride, and some others slaughter to eat [109].

وَ ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ ﴿۷۲﴾

108. That strong animals like the elephants and camels etc. are being driven by the children of man. This is the power of Allah Almighty.

109. Just as an elephant is useful only for riding and the chicken, etc. are for the purpose of eating. Camels, oxen, etc. are useful for eating as well as for riding.

73.And there are in them other benefits [110], and also drinks for them. Will they not then be grateful?

وَ لَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ﴿۷۳﴾

110. In that their milk, meat, skin, wool, hooves, bones, tenoons, etc. all are of use to man.

74.And they have taken besides Allah other gods for worship, that perhaps they might get help [111].

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿۷۴﴾ؕ

111. In opposition to Allah Almighty, i.e. when Allah Almighty wants to give punishment, these idols try to stop this punishment. To accept this is polytheism. This verse has no connection with prophets and saints.

75.They (the gods) cannot help them, but they shall be brought, being arrested [112] as their allies

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿۷۵﴾

112. This means the polytheists would appear on the Day of Judgement as an army of their

idols and will go into Hell with the idols - but the infidels would go to receive punishment and the idols to administer this.

76.Therefore, let not their speech grieve [113] you. Surely, We Know what they conceal and what they reveal by proclamation.

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۝

113. You should not be disheartened at the infidelity of the infidels or at your rejection and inflicting of harm by them. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the great beloved of Allah Almighty, as the Lord Himself is comforting him.

77.And does not the human being see that We have made him from a drop of semen, but yet he openly disputes [114].

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝

114. Reasons for the Revelation
This was revealed regarding Aas bin Waail or Abu Jahl or Ubay bin Khalaf who had come with a decaying bone to debate with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. He was continuously breaking the bone and repeatedly asking, 'Will Allah Almighty bring its body to life again' The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied, 'Yes, He will most certainly be resurrected, and send you to Hell'. In this verse Allah Almighty is acknowledging what had been told by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of the eventual end of the people. Thus, he said that you will go into Hell.

78.And he coins for Us similitudes [115] and forgets [116] his creation. He says: "Who will give life to the bones, when they are totally decayed?"

وَضَرَبَ لَنَا مَثَلًا وَّ نَسِيَ خَلْقَهٗ ۭ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَ هِيَ رَمِيْمٌ ۝

115. That by showing a decaying bone he was rejecting Our power.
116. After creating him from scattered sand, would We now forget to recreate him. Repetition is easier than invention. Since We have created the first time, now We can create even better.

79. Please declare: "He will give life to them, Who created them the first time. And He Knows every creation [117] fully well".

قُلْ يُحْيِيْهَا الَّذِيْۤ اَنْشَاَهَاۤ اَوَّلَ مَرَّةٍ ۭ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ ۝

117. This means that Allah Almighty has full knowledge about creation, or He is fully aware about the scattered limbs of the deceased. Thus, He will recreate the entire creation in such a way that no one's limbs or body will mix with another person. Since His knowledge and His power are absolute and perfect, so why are you hesitating to believe in the Day of Judgement?

80.He who produces fire for you

الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ

ut of the green tree, and behold! You kindle fire there from [118].

نَارًا فَاِذَآ اَنۡتُمۡ مِّنۡهُ تُوۡقِدُوۡنَ ﴿۸۰﴾

18. Generally, every green tree burns after it becomes dry, but in Arabia there are two trees Murgh and Affaar. Murgh is male and Affaar s female. When their green branches rub gainst each other, fire emanates from them, et there is so much moisture in them that water drops from the branches. Observe the reatness of Allah Almighty that He combines fire and water at one place (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). The acrcia tree burns when it is moist as well; the coal in the train burns very well when it is wet. In a like manner, Allah Almighty has placed loved, burning passion and skills in the lush green trees of human nature.

1.And what! How He Who created he heavens and the earth has not the ower to create others as the like of hem [119]? Why not? He is the Great Creator, the All Knowing.

اَوَ لَيۡسَ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ بِقٰدِرٍ عَلٰٓى اَنۡ يَّخۡلُقَ مِثۡلَهُمۡ ؕ بَلٰى ۚ وَ هُوَ الۡخَلّٰقُ الۡعَلِيۡمُ ﴿۸۱﴾

وقف غفران

19. Wherever the words 'like' and 'what!' have ppeared in the QUR'AAN, the reciter of these words should say '*BALAA- without doubt!*' Here, the QUR'AAN itself uses this word.

2.Surely, His Command is that henever He intends to create nything, He says [120] to it: "Be" and comes into being [121] immediately.

اِنَّمَاۤ اَمۡرُهٗۤ اِذَاۤ اَرَادَ شَيۡـًٔـا اَنۡ يَّقُوۡلَ لَهٗ كُنۡ فَيَكُوۡنُ ﴿۸۲﴾

20. The word '*Be*!' denotes the intention of reational link and not merely the utterance of e letter *KAAF* and *MEEM* without directing em towards someone. Thus, the objection of e Aryans that if everything is not created from e word '*KUN*' (Be!), then from what is the orld created, does not hold any meaning.
21. In it mention is made of the process of creation and the power of Allah Almighty, while in "*in seven days*" period and time of creation is mentioned; while in the verse "*from ringing clay, which was of the black smelling mud*"(S15:V33) mention is made of the origin of creation. Thus, there is no inconsistency in the verses.

3.Therefore, Glorified is He in hose hand is the Governance [122] of ery thing and towards Him you ill all be returned [123].

فَسُبۡحٰنَ الَّذِىۡ بِيَدِهٖ مَلَكُوۡتُ كُلِّ شَىۡءٍ وَّ اِلَيۡهِ تُرۡجَعُوۡنَ ﴿۸۳﴾

ركوع ٥

2. Everything has one apparent and one dden. The outer thing is called an object and hidden thing is the controlling power of the ject.

123. After death, or on the Day of Judgement, for the purpose of reward and punishment, the believer would be returning with joy and the infidels with compulsion.

آیاتہا ۱۸۲ ۳۷ سُوْرَۃُ الصّٰفّٰت مَکِّیَّۃٌ ۵۶ رکوعاتہا ۵

SURAH AS-SWAFFAAT: (THE RANKS)

(MAKKAN) Revealed Before Hijrah

182 Verses: 5 Sections 860 Words , 3826 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. By those who arrange [1] themselves in close ranks.

وَالصّٰٓفّٰتِ صَفًّا ۙ

1. By 'those' is meant those angels who stand in rows in the presence of Allah Almighty in worship or stand in wait of Divine Command, or those worshippers who stand to offer congregational prayer or those soldiers of Islam who stand in rows at the time of Jihad. This tells us that Allah Almighty loves Salaah in congregation and Holy War, as He has taken an oath by them (*Tafseer Roohul Mu'ani, Khazainul Irfaan*)

2. And those who drive (then By) vigorously [2].

فَالزّٰجِرٰتِ زَجْرًا ۙ

2. This means those angels who drive the clouds and winds by chiding. Or, those Islamic scholars who stop the people from evil with severe scolding. Or, those Islamic soldiers who ride their horses on the battlefields scolding and chiding.

3. And those who recite the Rememberance[3] (the Holy Qur'aan).

فَالتّٰلِيٰتِ ذِكْرًا ۙ

3. In Salaah or at the time of giving a lecture or at the time of fighting in Jihad. This tells us that the recitation of the Holy Qur'aan is an excellent act of worship which should not be abandoned during any journey. In fact, during Jihad one needs more acts of worship, because there one is staring at death. The Noble Companions had never given up their congregational Salaah in the heat of the battle. In fact, on such occasions they would even offer Salaatul Khauf. How woeful it is of those who give up congregation and even Salaah itself.

4. Undoubtedly, your God worth worshipping is the One only.

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝

5. The Lord of the heavens [4] and the earth and is in between them, and the Lord of the Easts [5].

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

4. Allah Almighty has declared His Oneness and attributes by taking an oath on those things but the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم He has declared by taking an oath on the Holy Qur'aan, in fact on Himself. "*By the wise Qur'aan. No doubt* ...

ve been sent on a straight path"(S36: Vs2-4). Allah Almighty further says: "*Then O Beloved! By your Lord, they shall not be Muslims until they make you judge in all their disputes among themselves*"(S4:V65).

5. Every day the sun rises from a different place, therefore east has been presented in the plural form.

6. And surely We have decorated the lowest heaven with the adornment [6] of the stars.

إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ۙ﴿٦﴾

6. Because to the observers, all the stars on the first heaven appear in such a way as if colourful pearls are scattered on a blue sheet. Although the stars are found on different heaves, they beautify the first heaven. Thus, there is no inconsistency in the verse because all the heavens are clear and transparent like a mirror.

7. And have safeguarded [7] it from every rebellious devil.

وَ حِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ﴿٧﴾

7. In that when any devil makes an intention of walking in the heaven, then a ball of fire comes from the stars, which hits him like a bullet. From this we learn that it is not permissible to obtain astrological information from the stars because the stars have been made to provide light, protection, to ascertain time and road and not for the purpose of obtaining information of the unseen and to foretell omens.

8. They cannot listen [8] from the upper atmosphere and are pelted from every side [9].

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۖ﴿٨﴾

8. By '*heavenly world*' is meant the angels who discuss among themselves the events, which will be taking place in the future. The devils try to get there stealthily to listen to this conversation, but are beaten up and removed from there.

9. Live coals, which are like flames.

9. To be driven away. And for them is the everlasting punishment [10].

دُحُوْرًا وَّ لَهُمْ عَذَابٌ وَّاصِبٌ ۙ﴿٩﴾

10. This means the devils, as this is the temporary punishment in the world, while after the Day of Judgement, they will be given eter-nal punishment, which would be given in Hell.

10. Except those who eavesdrop and are pursued by shooting flames [11].

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

11. Before the advent of the Holy Prophet صلى الله عليه وآله وسلم, the devils would go to the heavens, but after this advent, they were stopped, as is described in Surah Jinn. From this we learn that the blessed advent of the Holy Prophet صلى الله عليه وآله وسلم became the cause of changes in the heavens and the earth.

11. Therefore, ask [12] them, is their creation harder than other creations [13]? Surely, We have created them of adhesive black clay [14].

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿١١﴾

12. From the polytheists of Makkah who had rejected the Day of Judgement, as well as reward and punishment.

13. The polytheists of Makkah believed in the existence of angels, accepting them as the creation of Allah Almighty and His daughters. They also believed in their power and strength. This question is for rebuking them. There is no objection to the verse.

14. In that He created Adam (On whom be peace) from this sand and every human being through Hazrat Adam (On whom be peace). The author of Roohul Bayaan states that the origin of the human being is the sticking clay in which clinging and embracing is found. Hence, clinging is found in the nature of man, whether he clings to the world or to his religion, to the devil or to the feet of the Beloved of Allah Almighty.

12. But you wonder and they ridicule [15] it.

بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ﴿١٢﴾

15. This means "O My Beloved! You are astonished at their rejection and the infidels are laughing at your astonishment. Your astonishment is an act of worship, but their laughter is infidelity.

13. And when they are admonished, they do not pay heed [16].

وَ اِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ﴿١٣﴾

16. He who fails to understand, after your explanation, he will never understand, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the final stage of guidance and understanding.

14. And when they see any sign they ridicule [17] it.

وَ اِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ﴿١٤﴾

17. It means, instead of accepting those magnificent miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, e.g. the splitting of the moon, returning of the sun, which had, set, reciting of the Kalimah by stones and rocks, they are making fun of it.

15. And they say: "This is not but an open magic [18]".

وَّقَالُوْۤا اِنْ هٰذَاۤ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿١٥﴾

18. Although magical power is not effective in the heavens and through magic a thing does not undergo any change. Both these qualities are not to be found in the miracles. Observe, once the walking stick of Hazrat Musa (On whom be peace) had changed into a snake, it swallowed all the snakes of the magicians, but those snakes were unable to swallow it because this walking stick had turned to an actual snake. As a result, it began to eat, while those snakes were, in actual fact, ropes that appeared to be snakes.

16. "What! When we become dust and bone after death, shall we be certainly raised [19] again?"

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿١٦﴾

19. This means, most certainly not. This question is for rejection. Asking a question with such an intention is infidelity.

17. "And along with our forefathers [20]?"

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿١٧﴾

20. They were finding it difficult to understand the resurrection of their predecessors because they had died a long time ago.

قُلْ نَعَمْ وَ اَنْتُمْ دَاخِرُوْنَ ﴿١٨﴾

18. Please declare: "Yes, and then you shall be the disgraced [21] ones".

21. From this there is a hint that the disgrace of the Day of Judgement is specially set-aside for the infidels. Although the sinful believers would be punished, Allah would not disgrace them there.

فَاِنَّمَا هِیَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ یَنْظُرُوْنَ ﴿١٩﴾

19. Then it will only be a single horrible shout. Henceforth they will begin to see [22].

22. The recreation of the world and the resurrection of the dead will take place in quick time after the blowing of the trumpet.

وَ قَالُوْا یٰوَیْلَنَا هٰذَا یَوْمُ الدِّیْنِ ﴿٢٠﴾

20. And they will say: "Woe upon us!" It will be said to them: "This is the Day of Requital".

هٰذَا یَوْمُ الْفَصْلِ الَّذِیْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾

21.This is the day of final decision, which you used to belie [23].

23. From this we learn that there are many words used for Qiyamah. These names are according to the functions of the day. Because it is the day for rewarding and punishing, and for deciding the fate of the creation, it is called the Day of Requital. Also, because it is the day of decision-making or creating distance and separation, it is called the Day of Judgement.

SECTION 2

اُحْشُرُوا الَّذِیْنَ ظَلَمُوْا وَ اَزْوَاجَهُمْ وَ مَا كَانُوْا یَعْبُدُوْنَ ﴿٢٢﴾

22.Drive (O angels) and bring together the wrong doers and their companions [24], and (those) whom they used to worship [25].

24. By oppression is meant the infidels and by their companions is meant those devils that had misled them. Every infidel would be chained with his devil and taken into Hell. Or, by oppressor is meant infidel and by companion is meant another infidel of their own gender, a polytheist would be chained with a polytheist and the atheist with an atheist.

25. Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace) are not included in this, because the pronoun 'what' indicates inanimate objects. From this we learn that the stones, trees, sun and the moon which were objects of worship of the infidels will all go into Hell, not for the purpose of being punished, but to give punishment. Thus, there is no objection to the verse that what sin was committed by the idols that they should go into Hell.

مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰی صِرَاطِ الْجَحِیْمِ ﴿٢٣﴾

23.Besides Allah, and lead them to the path of hell.

وَقِفُوْهُمْ اِنَّهُمْ مَّسْـُٔوْلُوْنَ ۙ

24.And stop them; they are to be questioned [26].

26. Wailamy has reported from Hazrat Abu Saeed Khudri that people will be questioned about the love for Hazrat Alli and the Ahle Bait, because the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم said "*I ask not of you any wage for it but affection in respect of kinship*". Thus, this verse is referring to the lofty position of the Ahle Bait (Sawaa-ique) Or, this question will be put to these polytheists.

مَا لَكُمْ لَا تَنَاصَرُوْنَ

25.What has happened to you that you do not help [27] each other?

27. Like how some of the infidels had been helping some in the world or promising them help. Allah Almighty is repeating the statement of these infidels, which they were making in the world "*We shall take revenge altogether*" (S54 V44). In any case, this verse does not apply to the saints of Allah. On the Day of Judgement, the Prophets and saints will give assistance, but only for the believers. Says Allah Almighty "*Fast friends shall be foes to one another on that day, but the God-fearing*" (S43 V67). The intercession of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is an absolute certainty.

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ

26.But on that day they will surrender themselves.

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ

27. And some of them will address others, questioning each other.

قَالُوْۤا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ

28. They will say [28]: "Undoubtedly, you used to approach us for misleading [29] us from the right side".

28. This conversation will be between the leaders and their subservient infidels and not between the believers and the Prophets and the saints. The Prophets and the saints will not be made to stand at the edge of Hell. They will pass from it like lighting, with their devotees. Thus, the commentaries of the present day Wahabis are incorrect.

29. This means you people had been compelling us to commit infidelity using your physical and monetary power. Here, the word 'right side' denotes power and in power both physical and monetary is included (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). From this we learn that a compelled infidel is also an infidel. Under compulsion there is permission to utter words of infidelity, not for becoming an infidel.

قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ۚ

29.They will reply: "You, yourselfves, were not believers [30]"

30. This means that you yourselves were true infidels. Our force was not on your hearts. From this, the issue of compulsion is solved.

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ

30. "And we had no control over you, but rather you, yourselves, were wrongdoing [31] people".

31. We were only your helpers and supporters, through which you became firm in infidelity. You are the culprit of the original sin. The

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ اِنَّا لَذَآئِقُوْنَ ﴿٣١﴾

31. Now the word of our Lord has been justified against us that we are certainly to taste [32] (punishment).

32. Those who are gone astray as well as those who had been misled will have to taste the punishment. Here, the word 'taste' is not used for decrease in punishment, but for sarcasm, just as the judge says to the criminal; now enjoy the taste of your doings.

فَاَغْوَيْنٰكُمْ اِنَّا كُنَّا غٰوِيْنَ ﴿٣٢﴾

32. And we misled [33] you for we, ourselves, had gone on the wrong way.

33. Only heresy was available from us. So, why did you come to us? A mango is not obtainable from the acacia tree.

فَاِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُوْنَ ﴿٣٣﴾

33. So, on that day they are all sharers in the punishment.

اِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿٣٤﴾

34. Surely, thus do We [34] deal with the culprits [35].

34. Both the leaders and their followers would be partners in the punishment, even though there will be a difference in the nature of the punishment, as both your partners in infidelity in the world.

35. This means that We punish the infidels and their companions in this manner, not forgive them. Forgiveness, kindness and compassion are only for the believers. The culprits denotes infidels.

اِنَّهُمْ كَانُوْٓا اِذَا قِيْلَ لَهُمْ لَآ اِلٰهَ اِلَّا اللّٰهُ ۙ يَسْتَكْبِرُوْنَ ﴿٣٥﴾

35. Undoubtedly, when it was said to them: "None is to be worshipped besides Allah, they turned away with pride [36].

36. This means that they did not believe in the Oneness of Allah and the Prophethood. From this verse we learn that all this description has been about the infidels and not about the believers and the pious servants of Allah Almighty. The Wahabis need to comment by seeing this verse.

وَ يَقُوْلُوْنَ اَئِنَّا لَتَارِكُوْٓا اٰلِهَتِنَا لِشَاعِرٍ مَّجْنُوْنٍ ﴿٣٦﴾

36. Saying: "Shall we abandon our gods because of the saying of a mad poet [37]?"

37. From this we learn that in their expression 'verse' did not denote a poem because the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not recite poetry, but this is meant false speech. The people of Arabia had regarded all prose-type of words as poetry. This verse is the commentary of the following verse from Surah Yasin: "*And We have not taught him to compose verses*" (S36:V69). Thus, it is wrong to use Surah Yasin to prove lack of knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

بَلْ جَآءَ بِالْحَقِّ وَ صَدَّقَ الْمُرْسَلِيْنَ ﴿٣٧﴾

37. Nay indeed [38], rather he has brought the truth and he has confirmed all the previous Messengers [39].

38. This means that the Holy Prophet ... you are deserving of the punishment.

صلی اللہ علیہ وآلہ وسلم did not recite poetry, but is speaking the truth. This tells us that by poetry is meant 'opponent of Truth', i.e. it is false and lies, and not poems.

39 This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had verified all the Prophets, because all of them had given the Prophet صلی اللہ علیہ وآلہ وسلم. The advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had proven their veracity. Or, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had called every one as true Prophets, and taught the creation to do likewise. Observe, only those Prophets gained fame who were brightened by the Holy Prophet صلی اللہ علیہ وآلہ وسلم

اِنَّكُمْ لَذَآىِٕقُوا الْعَذَابِ الْاَلِیْمِۚ۝۳۸

38. Undoubtedly , you are going to taste a painful punishment.

وَ مَا تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَۙ۝۳۹

39. And you shall only be awarded according to your own doings [40].

40 This means that Paradise would be obtained through the grace of Allah Almighty, but Hell will be obtained through His justice. Thus, the minor children of the believers would be granted Paradise, but those of the infidels would not go into Hell, because they have not committed any sins.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِیْنَ۝۴۰

40. Except those who are the chosen devotees [41] of Allah.

41 This means the believers and the pious. By this only the human beings are denoted, because angels and pious jinns are not the inmates of Paradise.

اُولٰٓىِٕكَ لَهُمْ رِزْقٌ مَّعْلُوْمٌۙ۝۴۱

41.For whom is a provision, which is in Our knowledge [42].

42 This means that you will be able to understand the sustenance of Paradise in the true sense of the word as it is beyond your imagination. It should be observed, that Allah Almighty had shown all this to the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the night of Me'raaj. Thus, through the grace of Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is aware of it.

فَوَاكِهُۚ وَ هُمْ مُّكْرَمُوْنَۙ۝۴۲

42. Fruits and they will be of every kind shall be their honour [43].

43 This tells us that the inmates of Paradise will not be given ordinary food, but a variety of fruit, because nourishment is eaten to satisfy hunger, but the fruit is to derive taste. There will be no hunger in Paradise. Thus, there will be no grain, but grapes, etc.

فِیْ جَنّٰتِ النَّعِیْمِۙ۝۴۳

43.In the Paradise [44] of delight.

44 Among the great bounties of Paradise is to be blessed with honour and respect because the sustenance of the dishonourable is the sustenance of that of an animal. None of the inmates will be made to feel that his status will be low.

عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿۴۴﴾

44. Where they will be on couches, face to face [45].

45. This tells us that the inmates of Paradise would be sitting in circles. The Zikr groups in the world are groups of the inmates of Paradise. Thus perform Salaah in proper rows so that you could look like the rows of angels.

يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ﴿۴۵﴾

45. A cup to the full brim, from the spring shall go around them.

بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ﴿۴۶﴾

46. White coloured, delicious [46] to those who are the drinkers.

46. The alcoholic drink of this world is of bad odour and of bad taste.

لَا فِيْهَا غَوْلٌ وَّ لَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿۴۷﴾

47. Neither dulling the senses, nor intoxicating to exhaustiveness [47].

47. The alcohol of the world causes pain in the stomach, discomfort while passing urine and dizziness. It causes one to feel nauseous, to vomit and stifles the intelligence, through which the drunkards fight with one another. However, the drink of Paradise is pure, without any of these effects.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿۴۸﴾

48. And they shall have chaste maidens, who will not look [48] except towards them, having beautiful large eyes.

48. This means that there will be a veil in Paradise. No woman would look at a stranger. There is a veil from pious, God-fearing persons. Although everyone in Paradise would be pious, the hooris therein would be maintaining a veil from them. Those homes in which the veil is maintained are indeed heavenly homes and wherein immodesty and openness is practiced, are homes of Hell.

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿۴۹﴾

49. As if these are preserved [49] eggs.

49. The colour is pure and pleasant, free of any dust (*Tafseer Khazainul Irfaan*).

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿۵۰﴾

50. They will address each other, questioning [50] one another.

50. When the inmates of Paradise would be speaking with love and affection with one another, they would suddenly remember about some of their heretical friends, at which they would say that go and peep into Hell to see their condition. Accordingly, they will go to where Hell would be clearly visible.

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿۵۱﴾

51. A speaker from among them will say: "Surely, there was a mate [51] of mine".

51. Neighbour, or the close companion who was the rejecter of the Day of Judgement, and who had been debating with one on these issues.

52. "Who used to say: 'Do you take it (Resurrection) to be true [52]?'"

يَقُوْلُ اَىِٕنَّكَ لَمِنَ الْمُصَدِّقِيْنَ ۝۵۲

52 You believe in the certainty of the Day of Judgement, its accountability and the reward and punishment thereof. This question of his was for the purpose of reproof.

53. "What! When we will be rotten and become dust and bones, shall we then get the reward and punishment [53]?"

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّ عِظَامًا ءَاِنَّا لَمَدِيْنُوْنَ ۝۵۳

53 The word Madeen is derived from DAIN, i.e. reward and retribution. You are speaking something strange, that dry bones would be rewarded and punished. According to our observation, reward and punishment has been meted out in ones lifetime and not after death. How will Allah Almighty give us reward and punishment?

54. He (Allah) will say: "Will you peep [54] and see?"

قَالَ هَلْ اَنْتُمْ مُّطَّلِعُوْنَ ۝۵۴

54 In Hell, what is the condition of my companion?' Saying this, all of them will get up and peep into Hell. This tells us that Hell would be very low and Paradise will be very high, because one who is in the upper region peeps into one below it.

55. Then he will look down and see him in the midst of Flaming Fire [55].

فَاطَّلَعَ فَرَاٰهُ فِيْ سَوَآءِ الْجَحِيْمِ ۝۵۵

55 This tells us that the eye-sight of the inmates of Paradise would be very sharp, because they would be able to see from such a high region the inmates of Hell who will be in such a low region, as well as to speak to them. For light, far and near is the same.

56. He will say: "By Allah, you cause me to perish [56]".

قَالَ تَاللّٰهِ اِنْ كِدْتَّ لَتُرْدِيْنِ ۝۵۶

56 In that in the world you lead me astray through which I become liable for punishment.

57. "And had it not been the blessings [57] of my Lord, I would surely have been seized and ruined [58]".

وَلَوْ لَا نِعْمَةُ رَبِّيْ لَكُنْتُ مِنَ الْمُحْضَرِيْنَ ۝۵۷

57 This means that one does not obtain guidance through one's personal excellence and knowledge. This is granted by Allah Almighty and obtained through the medium of the Holy Prophet صلى الله عليه وآله وسلم

58. This means that I would have been with you in Hell. This tells us that companionship of the pious and to safeguard oneself from the evil, is a special kindness of Allah Almighty. Fortunate is he who is granted this.

58. What, are we not going to die?

اَفَمَا نَحْنُ بِمَيِّتِيْنَ ۝۵۸

59. But our first death and that are we not to be punished [59]?

اِلَّا مَوْتَتَنَا الْاُوْلٰى وَ مَا نَحْنُ بِمُعَذَّبِيْنَ ۝۵۹

59 The inmates of Paradise will ask the question to the angels at the time when they

This question, too, would not be for the sake of interrogation, but would be a joyous one, for increasing the happiness.

would be seeing death being slaughtered in the form of a sheep. A declaration would be made that from now on there will be eternal life. From now on no one will experience death.

إِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ۝۶۰

60.Surely this will be the supreme triumph [60].

60. This conversation, too, is of those inmates of Paradise, i.e. the wealth and children of the world is not true success. The true success is that which we achieve.

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ۝۶۱

61. Therefore let the strivers strive [61] like this.

61. This conversation is that of Allah Almighty which is being told today, i.e. Oh My servants! Strive to achieve this success, about which you had been told.

اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ۝۶۲

62. Is this hospitality [62] better or that of the tree of Zaqqum [63] (cactus, of bitter taste)?

62. It should be remembered that you would be entertained in Paradise like guests, though these inmates would be the owners of their things. Calling them guests would be for the purpose of extending hospitality and not from the point of authority. Thus, there is no inconsistency in the verse.

63. The food of the inmates of Hell would be full of stench, of bad taste, extremely thorny which will injure the tongue, the palates and even the stomach.

اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ۝۶۳

63.Undoubtedly, We have made it a test [64] for the unjust.

64. The infidel's say that how will there be lush green trees in Hell. Therefore they reject all these things. The Zaqqum tree (bearing bitter, ill-tasting and sour fruit) is for the rectification of man.

اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْۤ اَصْلِ الْجَحِيْمِ ۝۶۴

64.Certainly, it is a tree grown in the bottom [65] of hell.

65. Its branches reach all the regions of Hell with which the inmates of hell are fed.

طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ۝۶۵

65.Fruit (spikes) of which are like the heads [66] of devils.

66. This means the hoods of the snake which are present, shapes of cactus trees. Because the infidelity of the infidels was in their heart and their evil actions were in their outer bodies, and they were devils in human form, hence the punishment given to them was of the same type.

فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِــُٔوْنَ مِنْهَا الْبُطُوْنَ ۝۶۶

66.And indeed they shall eat of it, and fill their bellies [67] with it.

67. The inmates of Hell would be experiencing

such intense hunger, that Allah save us! They would not be seeing what they are eating. They would be compelled to eat such thorny food. Or they would only be eating the fruit of Zaqqum, or both the trees and the branches.

67. Then, without doubt, for them there is addition to it, a mixture [68] of boiling water.

ثُمَّ اِنَّ لَهُمْ عَلَیْهَا لَشَوْبًا مِّنْ حَمِیْمٍ ۟

68 Because this thorny food would get stuck in their throats, they would feel extremely thirsty to let the food go down their throats. When they would be begging for water to quench their thirst, they would be given such boiling water. May Allah protect us!

68. Then their return is certainly towards the Flaming Fire [69].

ثُمَّ اِنَّ مَرْجِعَهُمْ لَاۡاِلَی الْجَحِیْمِ ۝

69 This tells us that inmates of Hell will be taken to a separate place from their abode to feed them with cactus fruit and boiling water to drink. Thereafter they would be brought back to their places.

69. Surely they found their fathers on the wrong path.

اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّیْنَ ۟ۙ

70. That they hurried [70] in their footsteps.

فَهُمْ عَلٰۤی اٰثٰرِهِمْ یُهْرَعُوْنَ ۝

70 From this we learn that following the preaching of the heretics is the cause of destruction, just as following the pious is the means of obtaining guidance. Says Allah Almighty: *"And be with those who are Truthful"* (S9 V119).

71. And most certainly, the majority of the ancients before them, were on the wrong path.

وَ لَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِیْنَ ۟ۙ

72. And without doubt, We sent warners [71] to them.

وَ لَقَدْ اَرْسَلْنَا فِیْهِمْ مُّنْذِرِیْنَ ۝

71 But they did not give up following their ignorant forefathers, and did believe in the Prophets. This is the condition of the present day infidels.

73. Behold! Then how (evil) was the end of those who were warned?[72]

فَانْظُرْ كَیْفَ كَانَ عَاقِبَةُ الْمُنْذَرِیْنَ ۟ۙ

72 Thus they had been placed in punishment. The same condition will be of these people. This tells us that analogy is a principle of certainty.

74. Except [72] the chosen devotees of Allah.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِیْنَ ۟

SECTION 3

75. And certainly Nuh called [73] Us, and what an excellent answer [74] did

وَ لَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِیْبُوْنَ ۟ؗ

We give.

73. This means it is the prayer for the destruction of his people. Hazrat Nuh (On whom be peace) is the very first Prophet with Shariah, and his people were the first to be punished.

74. In that by accepting his prayer Allah Almighty drowned all those people. The plural form is for the purpose of respect.

76.And We saved him and his family [75] from the great distress [76].

وَ نَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ﴿۷۶﴾

75. From this, emerge two issues:
1. After preaching for fourteen hundred and fifty years, just a few of his household members believed in him, who had obtained salvation.
2. Children, too, are among one's household members. In fact, even the wives of the sons are also part of the household members.

76. Due to drowning or due to the harm caused by the people. This tells us that the destruction of the infidels is the mercy for the believers.

77.And We made his children the only survivors [77].

وَ جَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ﴿۷۷﴾

77. From this we understand that those Muslims who were on the ark did not perpetuate any progeny - all the progeny after the deluge is from Hazrat Nuh (On whom be peace). For this reason he is called Adam II. The entire world is made of children of his three sons. Thus, in Arabia, children of faris Rome are children of Saam; in Sudan, Sindh, India and Abyssinia are children of Haam, and The people Turkey and yajooj and majooj are children of Yaafus and Majooj (*Tafseer Roohul Mu'ani*). Yaafus had seven sons; Turk, Khazar, Saqlaah, Tarees, Munsalak, Kamari and Seen. Haam also had seven sons; Sindh, Hindh, Zanj, Qabat, Habash, Naub and Kanaan. Saam had five sons; Iram, Arfakhshad, Alam, Yaqqer and Qarihk (*Tafseer Roohul Bayaan*).

78.And We left for him a good [78] name among later generations.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ﴿۷۸﴾

78. Thus, after him, the noble Prophets had engaged themselves in the praise and glory of Allah Almighty. Even now, his blessed remembrance is continuing. This tells us that auspicious remembrance after death in the world is indeed a mercy of Allah Almighty. People go out of their way to do things whereby they would be remembered after their death, like by constructing mosques, wells, bridges, Musafir Khana (guest house) etc. Books are being written. May Allah Almighty accept these religious books of the author Ahmad Yaar Khan and make them a means of salvation in the Hereafter. Aameen.

79. Peace be upon Nuh, throughout the universe [79].

سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ﴿۷۹﴾

79. Until the Day of Judgement, angels, jinns, animals, man would be extending greetings to him. Recite this verse of Salaam every morning and evening because its reciter will be safeguarded from the bites of poisonous animals, and if he recites it at the time of sitting in a ship, he will be protected from drowning.

80.Without doubt, then do We reward the righteous [80].

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۸۰﴾

80. Thus, the blessed remembrance of the pious remains behind. Angels, too, extend

greetings to them

81. Surely he was amongst My most dignified, fully believing devotees [81].

إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۸۱﴾

81 Either the word believer is used in the literal sense, i.e. the provider of protection for the believers, or in the technical sense this will be in the varying degree of faith, i.e. Prophets are in the highest category of faith, and the common people in the lowest degree.

82. Then We drowned [82] the others.

ثُمَّ أَغْرَقْنَا الْاٰخَرِيْنَ ﴿۸۲﴾

82 That is, besides the believers all the other infidels were drowned This is for the arrangement of continuity; i.e then they, then... etc.

83. And undoubtedly Ebrahim [83] belongs to his group.

وَ إِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ﴿۸۳﴾

83 The word *Sheeah* has been mentioned at eleven different places On each occasion it refers to the infidel people Here, too, it means the same, because Hazrat Ebrahim (On whom be peace) was born among infidel people. He himself says *"I find you and your people in manifest error"*(S6:V74).

84. When he came to his Lord with a sound [84] heart.

إِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ﴿۸۴﴾

84 This means that Hazrat Ebrahim (On whom be peace) is from the children, religion and from the method of worship of Hazrat Nuh (On whom be peace) It should be remembered that Hazrat Ebrahim (On whom be peace) appeared in the world two thousand six hundred and forty years after Hazrat Nuh (On whom be peace) During this long period only two Prophets had come to the world, Hazrat Hud and Hazrat Saleh (On them be peace).

85. When he said [85] to his father and his people: "Whom do you worship?"

إِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿۸۵﴾

85 By father, is meant his uncle Aazar Hazrat Ebrahim's (On whom be peace) father's name is Tarrukh, who was a believer and a monotheist For a detailed discussion of this topic, consult the author's commentary Tafseer Naeemi This statement of Hazrat Ebrahim (On whom be peace) is for the purpose of censuring This tells us that in matters of Religion there is no concession or favour. Furthermore, that a believer and an infidel would be regarded as compatriots in terms of nationality, family ties, occupation, etc. but not in terms of religion Our religious nationality is as Muslims only, no matter which country or city one may belong to.

86. "Do you solicit false [86] gods besides Allah?"

أَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿۸۶﴾

86 The moon, the sun and the statues of Namrood, which you are worshipping.

87. What do you think [87] about the Lord of the universe?"

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿۸۷﴾

87. Will He leave you without punishing you for your infidelity and polytheism? This type of thinking of yours is wrong. This tells us that relationships with the Prophet will not save you from Divine punishment.

88. Then he cast a glance at the stars [88].

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

88. The people asked Hazrat Ebrahim (On whom be peace) that tomorrow we are holding celebrations outside the city of Babul and we would like you to come there and enjoy with us. It is possible that after participating in our revelling you will stop condemning us on our polytheism. On hearing this, he looked towards the sky, while the people thought that Hazrat Ebrahim (On whom be peace) was trying to obtain future information from the stars. Those people were believers in the influential effects of the stars, as many among them were astrologers. This blessed action of his was, so as to say, one of concealment of real feelings.

89. And said: "I am going to be sick [89]".

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

89. By "*I am about to be sick*" there are two possibilities; one is that I am sick or I am terribly disheartened by your behaviour and my sickness is turned to sadness. The other is, I would be becoming a victim of infectious disease. These people were very scared of infectious diseases, like the present day ignorant people are over-cautious about smallpox and cholera, fearing their infectious effects. In the blessed talk of Hazrat Ebrahim (On whom be peace) there is concealment, not falsehood. At the time of need such concealment is permissible. In the use of puns, the meaning further from the literal meaning should be taken.

90. But they turned [90] (away) from him.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

90. Thus they did not take Hazrat Ebrahim (On whom be peace) with them so that his disease would not infect them. Religious issue: Astrology is a true science. To prepare Salaah times and fasting timetables, through it, is acceptable, but to extract information of the unseen from it is totally forbidden.

91. Then he (Ebrahim) walked towards their idols secretly and said: "Do you not eat [91]?"

فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

91. After they had departed for their funfair, Hazrat Ebrahim (On whom be peace) went to their temple. He saw that various types of food were placed as sacrificial offerings before going to the funfair. They had intended to eat those as sacred food. Seeing this, Hazrat Ebrahim (On whom be peace) said these words to the idols.

92. "What happened to you that you do not speak [92]?"

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

92. He uttered these words in a state of infuriation. Otherwise, he was fully aware that these stones did not possess the power of speech.

93.Thereupon he started to strike [93] them with his right hand.

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿٩٣﴾

93 He struck at these idols, breaking all of them and placing the axe on the shoulders of the biggest idol, left untouched.

94.Then the infidels rushed [94] towards him.

فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ﴿٩٤﴾

94 When the infidels came to learn of this, they asked him, why did you break these idols, which are the object of our worship.

95.He said: "Do you worship what your hand carved [95] out?"

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾

95 Hazrat Ebrahim (On whom be peace) replied "Those who cannot save themselves from my beating, how will they save you from the punishment of Allah Almighty?"

96. Whereas Allah has created you and what you make [96].

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾

96 Thus who is entitled to be worshipped- Allah Almighty or these helpless idols? From this we learn that we are the doers of our actions, and their Creator is Allah Almighty.

97. They said: "Build [97] for him a high wooden structure, then cast him in the flaming fire".

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِي الْجَحِيْمِ ﴿٩٧﴾

97 Hence construct a concrete building, which would be thirty yards long, twenty yards broad and thirty yards high. Burn countless sticks in it to make a bonfire, and then throw Hazrat Ebrahim (On whom be peace) alive into the bonfire. This tells us that burning someone alive is the way of the infidels. A strong warning against such a practice is reported in Hadith Shareef.

98. Then they intended an evil design against him, but We humiliated [98] it.

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾

98 By making the fire a garden for Hazrat Ebrahim (On whom be peace), Allah be praised! If Allah Almighty so wishes, He can change the fire of Ebrahim into resplendent light, and if He so wishes, He can change the River Nile into an object of destruction for the Pharaoh.

99.And he said: "I am approaching [99] my Lord, Who shall guide [100] me".

وَقَالَ اِنِّيْ ذَاهِبٌ اِلٰى رَبِّيْ سَيَهْدِيْنِ ﴿٩٩﴾

99 He said, after gaining salvation from the fire that now I have been commanded to migrate from this place. I will go to such a place where I will have religious freedom.

100 This tells us that to go anywhere in order to please Allah Almighty is like going towards Allah Almighty. Hazrat Ebrahim (On whom be peace) travelled to Syria as an immigrant, said that he was going towards Allah Almighty. Here, 'guidance' means guidance towards the place of migration.

رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿۱۰۰﴾

100.“O my Lord, bestow upon me a righteous [101] son”.

101. Hazrat Ebrahim (On whom be peace) offered this dua after reaching Syria and after he had obtained a great deal of wealth and when he was more than a hundred years old. This tells us that receiving a pious son is a great bounty of Allah Almighty.

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿۱۰۱﴾

101.So We gave him good news of a prudent [102] son.

102. Glad tidings were given about Hazrat Ismail (On whom be peace) who would be born from Hazrat Hajirah. To give the information about the birth of a son beforehand is not only from the knowledge of the unseen, but it is in fact, from the Five Branches of Divine Knowledge. This tells us that the pious and beloved servants of Allah Almighty do give information about these five branches of knowledge.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْۤ اَرٰى فِي الْمَنَامِ اَنِّيْۤ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰۤاَبَتِ افْعَلْ مَا تُؤْمَرُ ز سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿۱۰۲﴾

102.Then when he became able [103] to work with him, he said: “O my son, I have seen a dream that I am sacrificing [104] you. Now look, what is your opinion [105]?” He replied: “O my father, do as you are commanded [106], Allah willing, you will find me steadfastly [107] firm”.

103. At that point in time, Hazrat Ismail (On whom be peace) reached the age of thirteen (*Tafseer Roohul Mu'ani*).

104. In that I am making arrangements of slaughtering you. Or, Allah Almighty has commanded me to sacrifice you. Hazrat Ebrahim (On whom be peace) had this dream in the holy city of Makkah on the 8th night of Zil-Hajj, then on the 9th night and on the 10th night. Then on the morning of the 10th day of Zil-Hajj, he said to his son.

105. It should be remembered that the fulfillment of an obligation is not dependent on an opinion. Even if Hazrat Ismail (On whom be peace) had rejected this (May Allah forbid) at that time, Hazrat Ebrahim (On whom be peace) would not have delayed in sacrificing his son. He sought this opinion because the act of slaughtering became an act of worship for Hazrat Ebrahim (On whom be peace), while the sacrifice of Hazrat Ismail becomes an act of worship for him, because without intention, there is no worship.

106. This tells us that even the dream of the Prophet is a religious injunction. In fact, in the dreams of some pious servants of Allah Almighty, religious laws are issued. Observe, Azaan had been seen by the Noble Companions in their dream. Ibn Qayyum has written in 'Kitabur Rooh' that the consensus of the dreams of the pious believers is like the consensus of the Ummah. At times, like that of a well-known Hadith.

107. That at the time of being slaughtered, I would not writhe in pain. This tells us that saying of "If Allah wills" is the practice of the Prophets. It is proven from authentic traditions that at the time of martyrdom, Imam Husain (May Allah be pleased with him) did not flinch a bit, but fulfilled the promise of his illustrious grandfather.

فَلَمَّاۤ اَسْلَمَا وَ تَلَّهٗ لِلْجَبِيْنِ ﴿۱۰۳﴾ ج

103. Then they both submitted to Allah's command and he laid [108] him

(the son) down by his forehead.

108 This tells us that the dream of the Prophet is equal to revelation and due to their dreams the law of Shariah can be annulled. Killing of a child, without any crime, was forbidden in terms of Shariah, but this dream of Hazrat Ebrahim (On whom be peace) made the sacrifice of Ismail (On whom be peace) obligatory upon him. It should be remembered that this slaughtering of the son was not the injunction of his religion, but the fulfilling of the dream was. Just as Hazrat Yusuf (On whom be peace) was duty-bound to perform the prostration as he had seen in his dream.

104. We called [109] to him: "O Ebrahim".

وَنَادَيْنٰهُ اَنْ يّٰۤاِبْرٰهِيْمُ ۙ﴿۱۰۴﴾

109 This incident took place at Mina on the 10th Zil-Hajj. Hazrat Ebrahim (On whom be peace) ran the knife on the neck of Hazrat Ismail (On whom be peace), but the knife did not work. Not even a hair of Hazrat Ismail (On whom be peace) was cut.

105."Most certainly you have fulfilled [110] your dream. Thus do We reward [111] the righteous".

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ﴿۱۰۵﴾

110 From this we learn that the resolve of doing a good deed is a firm resolve because this readiness to slaughter is declared as slaughter by Allah Almighty by saying *"Undoubtedly, you have fulfilled your vision"*

111 From this we learn that the command and intention to seek pleasure are all separate things. One is not necessarily obligatory upon the other. Here, the command was for slaughter, not the intention of it or for the pleasure of Allah Almighty. Hazrat Adam (On whom be peace) was forbidden to go near the tree, but it had been Divine intention that its fruit should be eaten. The error by Hazrat Adam (On whom be peace) was based on Divine intention. There were thousands of wisdoms concealed in this error.

106. No doubt, it was a clear [112] test.

اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِیْنُ ﴿۱۰۶﴾

112 It should be remembered that Hazrat Ebrahim (On whom be peace) had already offered physical, monetary and patriotic sacrifices before this. This is the sacrifice of children offered by him. This son was granted to him in his old age, after offering many duas in the court of Allah Almighty. He was the beauty of his house, brought up in his lap, the light of his eyes. This is the son that he was ready to sacrifice. This was indeed the severest test upon him.

107.And We ransomed him with a great sacrifice [113].

وَفَدَيْنٰهُ بِذِبْحٍ عَظِیْمٍ ﴿۱۰۷﴾

113 This means the heavenly sheep. It has been called big because it became the sacrificial animal of one who is highly beloved in the sight of Allah Almighty. That which is connected to the lofty, becomes lofty itself.

108.And We left a good [114] name for him in all successive generations.

وَتَرَكْنَا عَلَیْهِ فِی الْاٰخِرِیْنَ ۖ﴿۱۰۸﴾

114 This tells us that to establish the remembrance of very important events is a religious injunction. Salaah of Eid ul Adha, sacrifice during this day and Takbeere Tashriq

are all in remembrance of Hazrat Ebrahim (On whom be peace).

109.Peace be upon Ebrahim.

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿۱۰۹﴾

110.And thus do We reward [115] the righteous.

كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿۱۱۰﴾

115. It should be remembered that running between Safa and Marwa during Hajj is the remembrance of Bibi Hajirah, Qurbani and to recite Takbeere Tashreek are both in remembrance of Hazrat Ebrahim (On whom be peace) and Hazrat Ismail (On whom be peace). At the time of bringing the sheep, Hazrat Jibraeel called out *ALLAHU AKBAR* (Allah is the greatest). On seeing the sheep, Hazrat Ebrahim (On whom be peace) recited *LA ILAHA ILLALLAHU WALLAHU AKBAR* (There is no god but Allah and Allah is the greatest). Hazrat Ismail (On whom be peace) at the freeing of his hands and the success of the test recited *WA LILLAHIL HAMD* (And for Allah is all praise). Our present day Takbeere Tashreek is the collection of these utterances.

111.Surely he was among our full-believing devotees.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۱۱۱﴾

112.And We gave him the glad tidings about Is'haaq, a Prophet and one of the righteous [116] men.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿۱۱۲﴾

116. This tells us that by "*the great sacrifice*" is meant Hazrat Ismail (On whom be peace) and not Hazrat Is'haaq, because his glad tiding is given after this sacrifice.

113. And We blessed him and Is'haaq [117]. And among their next generations, some are righteous [118] and some clearly wrong themselves [119].

وَ بٰرَكْنَا عَلَيْهِ وَ عَلٰٓى اِسْحٰقَ ؕ وَ مِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّ ظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿۱۱۳﴾ ع

117. By granting Hazrat Ebrahim (On whom be peace) with the religious and material bounties, made him the illustrious forefather of our Holy Prophet صلی اللہ علیہ وآلہ وسلم and made many Prophets from the progeny of Hazrat Is'haaq (On whom be peace). Thus, all the Prophets up to Hazrat Isa (On whom be peace) are children of Hazrat Is'haaq (On whom be peace). Only our beloved Prophet صلی اللہ علیہ وآلہ وسلم is from the progeny of Hazrat Ismail (On whom be peace). From all of this we learn that sometimes Allah Almighty commands His Prophets to do things beyond the law, on which they act immediately. Then, when these Prophets ask Allah Almighty things beyond the law, Allah Almighty too responds to them. The sacrifice of the son is beyond the law, but Ebrahim (On whom be peace) carried it out. Thus, when Hazrat Ebrahim (On whom be peace) prayed that "*Oh Allah show me how You bring the dead to life*, or when Hazrat Musa (On whom be peace) prayed "*Oh Allah bless me with Your vision*"; Allah Almighty responded to them, although these prayers are beyond the law.

118. It should be remembered that in Eid ul Fitr the expression of joy is granting us the opportunity of worshipping Allah Almighty in the month of Ramadaan. Thus it is also called small Eid, because we are small and our worship is small. But, Eid ul Adha is called big because in it lays His joy as Hazrat Ebrahim and Hazrat Ismail (On them be peace) successfully passed the test. They are big, so their remembrance is big.

119. In that in the progeny of Is'haaq (On

whom be peace), some were believers and some were infidels. This is the splendour and dignity of Allah Almighty that He creates the dead from the living.

SECTION 4

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَ هٰرُوْنَ ﴿۱۱۴﴾

114.And undoubtedly We bestowed [120] favours upon Musa and Harun.

120 In that He granted all the Israelites freedom from a cruel person like the Pharaoh.

وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ﴿۱۱۵﴾

115.And We saved them and their people from the great distress.

وَ نَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ﴿۱۱۶﴾

116.And We helped them, so they became victorious [121].

121 On the Pharaoh and all his followers, the Qibtees.

وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ﴿۱۱۷﴾

117.And We bestowed upon both a Clear [122] Book.

122 This means the sacred Taurah, which was granted directly to Hazrat Musa (On whom be peace), and to Hazrat Haroon (On whom be peace) through Hazrat Musa.

وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ﴿۱۱۸﴾

118.And We guided [123] them to the Straight Path.

123 That He had protected them from the beginning from infidelity, polytheism and sin, although Hazrat Musa (On whom be peace) was brought up in the house of a terrible sinner.

وَ تَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ﴿۱۱۹﴾

119.And We left their good names in later generations.

سَلٰمٌ عَلٰى مُوْسٰى وَ هٰرُوْنَ ﴿۱۲۰﴾

120. Peace [124] be upon Musa and Harun.

124 All these things are meant to be information, i.e. the creation will continue to extend greetings upon these two pious sages and will always remember them. Or, they would always be in the sanctuary of their Creator.

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿۱۲۱﴾

121.Surely, thus do We reward [125] the righteous.

125 This tells us that, in addition to the rewards, the pious are blessed with their remembrance and safety in the world.

اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿۱۲۲﴾

122.Surely they were among Our most dignified [126] and fully believing devotees.

126 It should be remembered that both the Prophets and the followers ride in the ship of faith, but the followers reach the shore successfully, while the Prophet is there to pilot them to their success. Thus, there is a difference in the purpose.

وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ﴿۱۲۳﴾

123.And undoubtedly Ilyas [127] is one of the Messengers.

127. His name was Hazrat Ilyas bin Yasin bin Basheer bin Fakhaas bin Ghairar bin Haroon (On whom be peace). He was sent as a Prophet to Balbak and its surroundings. He is from the children of Hazrat Haroon (On whom be peace). His advent was many years after Hazrat Musa (On whom be peace). This is the most accurate information about his advent. It should be remembered that four Prophets are alive; two are in the heavens, Hazrat Idris and Hazrat Isa (On them be peace), and two are on land, Hazrat Khizr and Hazrat Ilyas (On them be peace)(*Tafseer Roohul Bayaan*).

اِذْ قَالَ لِقَوْمِهٖۤ اَلَا تَتَّقُوْنَ ﴿۱۲۴﴾

124.When he said to his people: "Do you not become pious?"

اَتَدْعُوْنَ بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ ﴿۱۲۵﴾

125.Do you worship your god Baal [128] and leave the Best of the Creators?

128. Ba'l is the name of the famous idol of this city. It is due to this idol that the city is called Balbak, which is in Syria. This idol was made of gold. It was twenty yards long and in its eyes rubies were placed. 100 devotees of this idol were staying in the temple. The devil was speaking from the stomach of this idol, which these devotees would memorize and explain to the people (*Tafseer Roohul Mu'ani*).

اللّٰهَ رَبَّكُمْ وَ رَبَّ اٰبَآىِٕكُمُ الْاَوَّلِيْنَ ﴿۱۲۶﴾

126.Allah Who is your [129] Lord and the Lord of your forefathers [130].

129. The word '*creators*' either refers to the sculptors and designers, or creator in accordance with their beliefs, because they had believed that some were small gods, but Allah Almighty was 'big God' who was ruler over there.

130. This tells us worship the Lord of your believing forefathers, as those people are the means of identity of Allah Almighty. The children of Hazrat Yaqub (On whom be peace) had said: "*We shall worship He Who is your God and that of your fathers, Ebrahim and Ismail*"(S2:V133). Furthermore, their forefathers were believers and worshippers of Allah Almighty. Thus he said the God they were worshipping, you should do likewise.

فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۲۷﴾

127.But they treated him as a liar. So certainly they will be arrested [131].

131. They will be eternally in Hell, from the Day of Judgement. This tells us that a believer will be present with respect.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۲۸﴾

128.Except the chosen devotees of Allah.

وَ تَرَكْنَا عَلَيْهِ فِی الْاٰخِرِيْنَ ﴿۱۲۹﴾

129.And We left [132] his good name in later generations.

132. Thus, until today, Hazrat Ilyas is remembered in the world.

سَلٰمٌ عَلٰۤى اِلْ يَاسِيْنَ ﴿۱۳۰﴾

130. Peace [133] be upon Ilyas.

133 Ilyaseen is one of the praises of Hazrat Ilyas (On whom be peace), just as Saina and Sineen are names of Mt Sinai. However, Ilyaseen is not the plural of Ilyas. Therefore verse 132 states: *"Verily, he is among Our most dignified fully believing devotees"* where the personal pronoun *'he'* is in the singular.

131. Surely, thus do We reward the righteous [134].

إِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

134 The author of Tafseer Roohul Bayaan has stated that Hazrat Khizr has been given the control of the oceans and Hazrat Ilyas that of the land. They will experience death just before the Day of Judgement. Some pious sages were fortunate to meet them.

132. Without doubt, he was among Our most dignified, fully believing devotees.

إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝

133. And certainly Lut [135] is among the Messengers (of Allah)

وَ إِنَّ لُوْطًا لَّمِنَ الْمُرْسَلِيْنَ ۝

135 His blessed name is Lut bin Haraan. He is the nephew of Hazrat Ebrahim (On whom be peace). He was sent as a prophet to Sodom and its nearby territories in Syria.

134. When We saved [136] him and his family members.

إِذْ نَجَّيْنٰهُ وَ أَهْلَهٗٓ أَجْمَعِيْنَ ۝

136 For his daughters and those who had believed in him

135. Except an old woman [137] who was among those who remained behind.

إِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ ۝

137 The name of Lut's wife was Waeelah. She was an infidel, as well as a treacherous woman who was guilty of embezzlement.

136. Then We utterly destroyed [138] the others.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ۝

138 They were punished by stones pouring upon them from the unseen and their localities were turned upside down.

137. And verily you pass by (their ruined habitations) in the morning.

وَ إِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ ۝

138. And by the night [139]. Why do then have no wisdom?

وَ بِالَّيْلِ ؕ أَفَلَا تَعْقِلُوْنَ ۝

139 Oh people of Makkah! During your business journeys you pass upon these localities, day and night. You see those places in utter destruction and topsy-turvy. You should take a lesson from this.

SECTION 5

139. And certainly Yunus [140] is among the Messengers (of Allah).

وَ إِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ ۝

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

140.When he ran away towards the laden [141] ship.

140. His name is Yunus bin Mati. He is from the children of Hazrat Hud (On whom be peace). His title is Zun-Nun and one swallowed by the fish. He was the Prophet sent to the locality of Nineveh, a place situated in Musil, on the banks of the river Tigris. He preached for forty years, but the people did not refrain from polytheism. Thereafter he informed the people about the coming of Divine punishment in the next three days, by the order of Allah Almighty, after which he himself went far away from that place.

141. On the way he reached a river. He sat in a boat to cross the river. When the boat reached the middle of the river, it stopped. The sailors said that there is a slave in this boat who has run away from his master, which has caused the boat to stop. When the lots were drawn, Hazrat Yunus's name came out. He said it is me who has run away from his Master by leaving the place without awaiting revelation. Saying this, he dived into the river (*Tafseer Roohul Mu'ani*).

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

141.And when he drew lots (as to who should be thrown into the sea), he was among the rejected (to be thrown into the sea).

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

142.Then [142] the fish swallowed [143] him, while he was blaming [144] himself.

142. He was pushed by the drawing of lots and not by any human being. In the Shariah of our Holy Prophet صلى الله عليه وآله وسلم such type of decision-making is unlawful. This was either in the Shariah of Hazrat Yunus (On whom be peace), or a special order.

143. For the purpose of trust and not for the sake of food. Since worms and sand cannot devour the bodies of Prophets, then how can the fish do this? Observe, the termites destroyed the stick of Hazrat Sulaiman (On whom be peace), not his feet. For this reason the word '*swallowed*' is used here and not 'ate him'.

144. That is why I left the place without Divine revelation. In it there is a sign of acceptance of repentance.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

143.And had he not been among those who glorify [145] Allah.

145. He read the following incantation n the belly of the fish: *LA ILAHA ILLA ANTA SUBHANAKA INNI KUNTU MINAZ ZAALIMEEN.*

From this, a few issues emerge:

1. Calamities and difficulties are eased through the blessings of Zikrullah.
2. Those prayers, which are reported by pious sages, have curative effect until the Day of Judgement. Thus, till today this blessed verse has curative power for solving of difficulties.

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

144. He would have surely remained in its belly until the day when the people shall be resurrected [146].

146. In that neither Hazrat Yunus (On whom be peace) nor the fish died, because after resurrection on the Day of Judgement no one

will experience death. This tells us that immortality for some is possible. Thus, not things possible.

فَنَبَذْنٰهُ بِالْعَرَآءِ وَ هُوَ سَقِيْمٌ ۝

145. Then We cast [147] him on a barren shore, as he was sick [148] (having remained in the belly of the fish).

147. Took him out of the belly of the fish after forty days. The fish came to the shore and spewed him out from his mouth. Hazrat Yunus (On whom be peace) came out of the belly of the fish on Friday, the 10th of Muharram.

148. Due to staying in the belly of the fish, he became very weak. At the place where the fish had spewed him out, there was no shade.

وَ اَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ۝

146. And We caused to grow over him a plant of gourd [149].

149. The shadow of the gourd tree is dense. Very little dirt or flies are found on it. Its shrubs are soft. Some connoisseurs say that the pumpkin dish is full of blessings. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم loved the pumpkin dish. His Noble Companions loved it too. Hazrat Yunus (On whom be peace) rested under this tree. It should be remembered that the shrubs of this tree grew for Hazrat Yunus and did not spread on the ground, instead, this tree like other saplings was somewhat high and under its shade Hazrat Yunus (On whom be peace) would rest. Everyday a goat would come by Divine command to provide milk for him, until such time that his hair began to grow on his blessed body and he gained strength. Thereafter, he returned to his people.

وَ اَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ۝

147. And when We sent him as a Messenger towards hundreds and thousands and rather more [150].

150. Like before, We sent him to his people with great respect and honour.

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۝

148. And they believed [151]. Then We allowed them to enjoy [152] life for a time.

151. In that after seeing the signs of punishment, they repented. After his return, they became true devotees.

152. In that these people died after completing their life span.

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنَاتُ وَ لَهُمُ الْبَنُوْنَ ۝

149. Now ask them to pronounce, has your Lord daughters, while they have sons [153]?

153. This address is directed at Bani Jahmeeyah and Bani Salmah, who had been calling the angels the daughters of Allah Almighty. It should be remembered that the experiencing death has been placed among the people of Arabia loved boys, but had much hate for daughters. In fact, some would bury their daughters alive.

150. Or, did We create the angels females, while they were witnessing [154]?

اَمْ خَلَقْنَا الْمَلٰٓىِٕكَةَ اِنَاثًا وَّ هُمْ شٰهِدُوْنَ ﴿۱۵۰﴾

154. This means that neither have you seen angels being born so as to know whether they are daughters, nor have any of the Prophets said that they are daughters. Then how can you say such a thing?

151. Behold! Surely, they say this out of falsehood [155].

اَلَاۤ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ ﴿۱۵۱﴾

155. To forge calumny against Allah is a terrible sin. From this we learn that Almighty Allah's being free of offspring and partners can be understood from one's intelligence as well. He, unto whom the teachings of the Prophet have reached, should bring faith in him.

152. Allah has begotten (children). But, surely they are liars.

وَلَدَ اللّٰهُ ۙ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۵۲﴾

153. Has He chosen daughters in preference to sons?

اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿۱۵۳﴾

154. What is the matter with you? How do you judge [156]?

مَا لَكُمْ ۟ كَيْفَ تَحْكُمُوْنَ ﴿۱۵۴﴾

156. This means; 'Oh you foolish people! How stupid you are! Every person deserves boys to perpetuate his progeny and for support in his old age and not daughters'. Allah forbid! If Allah Almighty had a need for any children, why would he choose daughters instead of sons, so as to perpetuate progeny through them and who would be of help to Him in times of difficulties. This verse does not mean that boys are good and girls are evil, as was being said by the polytheists of Arabia.

155. Will you not pay heed [157]?

اَفَلَا تَذَكَّرُوْنَ ﴿۱۵۵﴾

157. That children are there to perpetuate the progeny. He who will experience death needs progeny. Observe, if the sun, moon and stars have no children, then why should Allah Almighty be in need of them.

156. Or, have you a clear authority?

اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿۱۵۶﴾

157. So bring your book [158], if you are truthful.

فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۵۷﴾

158. Here, *'Book'* does not denote heavenly book because those people were not from the People of the Scripture. What it means is bring proof for your claim.

158. And they have set up a blood kinship [159] between Him and the jinns. And undoubtedly the jinns know that they shall be presented [160] (before Him).

وَ جَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَ لَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۵۸﴾

159. Some polytheists were saying that Allah Almighty got married among the jinns, from which the angels were born (*Khazainul Irfaan*). In this verse there is a refutation of this claim of theirs. By family lineage is meant family or relationship with in-laws, though both these relationships can be with ones own kind and not with an opposite genus kind. The relationship of slavehood, propriety and being a beloved which does not require gender, is with the pious servants of Allah Almighty as we are His slaves and the Prophet is His Beloved. Every creation is his worshipper.

160. Sent into Hell for eternal punishment. If they were relatives of Allah Almighty, then why would they be given punishment?

159.Sanctified is Allah, above what they attribute.

سُبْحٰنَ اللّٰهِ عَمَّا یَصِفُوْنَ ﴿۱۵۹﴾

160.Except the sincere [161] devotees of Allah.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِیْنَ ﴿۱۶۰﴾

161. This means the pious believers would be protected from Hell.

161.Surely you and those you worship.

فَاِنَّكُمْ وَ مَا تَعْبُدُوْنَ ﴿۱۶۱﴾

162.Cannot mislead [162] anyone against Him.

مَاۤ اَنْتُمْ عَلَیْهِ بِفٰتِنِیْنَ ﴿۱۶۲﴾

162. This means through your efforts, as well as from the efforts of the idols. Only they go astray in whom there is a matter of infidelity. He, in whom this type of matter is not found, will not go astray. Companionship is a type of fire container. Only that container is able to burn to a glow in which there is oil beforehand. The companionship of the pious is like this. In Abu Jahl there was no presence of such oil and light, thus he was unable to receive faith from the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم.

163. Except such one who is to be burnt in Hell [163].

اِلَّا مَنْ هُوَ صَالِ الْجَحِیْمِ ﴿۱۶۳﴾

163. From this we learn that any person on whom there are the blessings of Allah Almighty, he will not go astray. It is for this reason that Prophets are regarded as innocent and saints are said to be protected.

164. They (angels) say: "Everyone of us has an appointed station [164] there".

وَ مَا مِنَّاۤ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ﴿۱۶۴﴾

164. This means you call the jinns and angels as daughters of Allah Almighty. Their declaration is that they worship Allah Almighty that their ranks are different from where they engage in His worship, as they are told. Or, this means the rank and worship of every angel is different. Some are in perpetual Ruku, some are engaged in constant prostration and some are sitting in a crouching position. Or, that every angel has a different status. The status of angels who enjoy the special nearness of Allah Almighty is different to the angels appointed to execute the commands of Allah Almighty.

165."And undoubtedly, we wait [165] for the command, spreading our wings".

وَّ اِنَّا لَنَحْنُ الصَّآفُّوْنَ ﴿۱۶۵﴾

165. Or, they are engaged in worship in straight rows. This tells us that rows should

straightened in Salaah and in holy war as in this there is a resemblance of angels.

166. "And surely we are those who glorify Him".

وَ اِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿۱۶۶﴾

167. And undoubtedly, they used [166] to say:

وَ اِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿۱۶۷﴾

166. The infidels of Makkah before the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

168."If we had a rememberance like that of the previous people".

لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿۱۶۸﴾

169."We would surely have been the chosen [167] devotees of Allah".

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۶۹﴾

167. This means that if a heavenly Book had come to us, we would not have gone astray and be rebellious like the Jews and Christians. Instead, we would have been devotees of Allah Almighty and obedient to Him. But, when this Prophet and the Holy Qur'aan came to them, they did not believe in them.

170. But they would have disbelieved it. They shall soon know it.

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ﴿۱۷۰﴾

171. And without doubt, Our Word has already gone to Our devotees [168], the Messengers.

وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ﴿۱۷۱﴾

168. In that before the creation of the heavens and the earth this has been recorded in the Divine Tablet.

172.Certainly, only they shall be helped [169].

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ﴿۱۷۲﴾

169. This means in holy war the victory would be granted to the Prophets and their devotees. Thus, no Prophet was killed at the hands of the infidels in holy war. Or, in matters of argument and proof it is the pious who are always victorious.

173.And surely our armies would be victorious [170].

وَ اِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ﴿۱۷۳﴾

170. The army of Allah Almighty is that group which should always make a firm resolution to do work of Allah Almighty, whether they are Islamic scholars, soldiers of Islam or believers in general who take the responsibility upon themselves to serve the Religion of Allah Almighty. The end result will always be in their favour. Although the apparent victory at Karbala was that of Yazid, and Imam Husain (May Allah be pleased with him) was martyred, yet true victory was that of Imam Husain. Yazid suffered defeat because his Khilafat and rule was cut to shreds. In this way, the objective of Imam Husain was achieved, i.e. the pristine purity of Islam was saved for all time.

174. So turn [171] away your face from them for a while.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿۱۷۴﴾

171 This means until the laws concerning Jihad (holy war) are not revealed, tolerate the cruelties of the infidels, i.e. do not engage in war with them. Thus, this verse is abrogated from the verse concerning Jihad.

175. And watch them. And soon they will see.

وَّاَبْصِرْهُمْ فَسَوْفَ یُبْصِرُوْنَ ۝

172 They will receive Divine punishment in this world, at their time of death and in the Hereafter. From this we learn that the punishment of the grave and that of Hell is not hidden from the vision of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The mule of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the punishment of the grave, at which it took to flight out of fear, as is recorded in Bukhari Shareef.

176. Do they ask Our punishment to be hastened [173]?

اَفَبِعَذَابِنَا یَسْتَعْجِلُوْنَ ۝

173 This verse is revealed regarding those infidels who would say, out of jest, where is the punishment of Allah Almighty. Why doesn't it come on us?

177. But when it will descend into their courtyard, what an evil morning[174] will that be for those who were warned.

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِیْنَ ۝

174 Thus those infidels of Makkah were severely punished with famine, defeat in wars, etc. from which they could not escape.

178. So turn away from them for a while.

وَتَوَلَّ عَنْهُمْ حَتّٰی حِیْنٍ ۝

179. And see. They will soon see [175] (their end).

وَّاَبْصِرْ فَسَوْفَ یُبْصِرُوْنَ ۝

175 This means do not reply to the jest and taunting of the infidels as yet. In future give them a practical reply when they would be punished at your hands, or when punishment would come upon them from unseen sources. This verse is not in contradiction of the previous verse, wherein it was said that do not declare holy war on the infidels as yet, whereas herein it is said that do not worry about their taunting. However, this verse, too, is abrogated from the verse concerning holy war.

180. Sanctified [176] is your Lord, the Lord of Dignity, from what they attribute.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا یَصِفُوْنَ ۝

176 Those who engage in the recitation of *SUBHANALLAH* and other incantations on a tasbeeh (rosary), their vices and blemishes would disappear and will be replaced by virtues, because the one who recites the name of Allah Almighty will feel the good effects of it. Just as the incantation of *YA SHAFEE* affected with cure, and the incantation of *YA GHAFOOR* obtains forgiveness for the reciter. The meaning of the word *SUBHAN* is to be free of all defects.

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿۱۸۱﴾ ج

181. And peace [177] be upon the Messengers (of Allah).

177. From this, emerge two issues:

1. The words on whom be peace (Alaihis Salaam) should be used after the names of Prophets, e.g. Musa Alaihis Salaam. This should not be used after the names of pious sages, like Imam Husain Alaihis Salaam, because this is used for Prophets only.

2. To greet the Holy Prophet with the words *YA NABI SALAAM ALAIKA* or *ASSALAMU ALAIKA AYYUHANNABI* is permissible. This verse is the basis for it.

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱۸۲﴾ ع

182.And all praise be to Allah, the Lord of the universe [178].

178. Every person at all times and in every manner should recite the praises of Allah Almighty. He should terminate his lecture and his sermon with the praises of Allah Almighty.

SURAH SWAD (MAKKAN)

Revealed Before Hijrah

5 Sections : 88 Verses 732 Words, 3067 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

صٓ وَ الْقُرْاٰنِ ذِی الذِّكْرِؕ۝۱

1. Swad. And I call witness by this renowned [1] Qur'aan.

1 In this verse the word *ZIKR* denotes publicity, fame and being renowned The public ity and fame which the Holy QUR'AAN has gained, is incomparable.

بَلِ الَّذِیْنَ كَفَرُوْا فِیْ عِزَّةٍ وَّ شِقَاقٍ۝۲

2. But the infidels are in false pride [2] and are in full hostility [3].

2 From this we learn that any honour which one gives in opposition to Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم is a form of punishment, while any honour gained in their servitude is a reward. Says Allah Almighty. *"The honour is for Allah and the Messenger and for the believers"*(S63:V8).

3. For this reason they do not obey him, nor believe in the Holy QUR'AAN.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّ لَاتَ حِیْنَ مَنَاصٍ۝۳

3. How many a generation We had destroyed [4] before them. They cried (for mercy), but it was too late [5] to escape.

4 This means many infidel nations were destroyed because of their arrogance, in opposing the Prophets

5 Because declaring Faith at the time of seeing Divine punishment is futile, just as sowing seeds out of season will not bear fruit.

وَ عَجِبُوْۤا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ٘ وَ قَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌۖۚ۝۴

4. And they were surprised that a warner [6] has come to them from among themselves, and the infidels said: "This is a magician and a great liar [7]".

6 Because they were saying that a human being cannot be a prophet Prophethood should have been given to the angels, although, they were worshipping stones as deities

7 Circumstances of its revelation After the conversion to Islam of *Hazrat* Umar (May Allah be pleased with him), the infidels of Makkah became scared of the rising power of Islam A delegation of twenty-five leaders under Walid bin Mugheerah came to see Abu Talib to mediate between them and his nephew. Abu Talib called the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said that if he refrains from condemning their angels, they would stop opposing him. On hearing this, the Holy

Prophet صلی اللہ علیہ وآلہ وسلم replied, if these people recite Kalimah Tayyibah and become believers, Allah Almighty will make them the masters of the world. Hearing this, the infidels left, thinking that the Holy Prophet

in one god, as one god is not enough for the entire creation. The above, blessed verse was revealed on this occasion (*Tafseer Khazainul Irfaan, Roohul Mu'ani*).

5. Has he (Prophet Muhammad) made many gods to be one God? Surely, this is a strange thing.

أَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ۝۵

6. And their (Makkan) chiefs [8] departed saying: "Go and stick [9] to your gods. Certainly, this is a thing [10] designed".

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَ اصْبِرُوْا عَلٰۤی اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۝۶

8. Saying this, they left Abu Talib.
9. This means that although you have become helpless against the Holy Prophet صلی اللہ علیہ وآلہ وسلم regarding proofs, and you were unable to answer him, yet you are continuing to worship nonsensical idols without any proof. This is an open acknowledgement of defeat by the infidels.
10. There are many explanations and

interpretations of his statement. Of these, the most appropriate is the one, which is hinted by the blessed translator, Ala Hazrat. This means the Holy Prophet صلی اللہ علیہ وآلہ وسلم who had been spending so much time on preaching. This tells us that it would seem as if this was of some worldly benefit to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

7. "We have not heard [11] about this even in the latest religion of Christianity. This is but a new fabrication [12]".

مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَاۤ اِلَّا اخْتِلَاقٌ ۝۷

11. The Christians, though being from the People of the Scripture believed in the trinity of God the father, the son and the Holy Ghost. If Tauheed (Oneness of Allah Almighty) was beneficial, then why did the People of the Scr-

ipture not acknowledge it?
12. The proof of which was not even found in the previous heavenly books. This tells us that the devil misleads in many ways.

8. "Has this rememberance (Qur'aan) been sent [13] upon him from amongst us all?" No, rather, they are in doubt concerning My rememberance [14] (Qur'aan). No, but they have not yet tasted [15] My punishment.

ءَاُنْزِلَ عَلَیْهِ الذِّكْرُ مِنْۢ بَیْنِنَا ؕ بَلْ هُمْ فِیْ شَكٍّ مِّنْ ذِكْرِیْ ۚ بَلْ لَّمَّا یَذُوْقُوْا عَذَابِ ۝۸

13. This is the envy of the infidels of Makkah on the Holy Prophet صلی اللہ علیہ وآلہ وسلم, i.e. since we are so wealthy and firmly established, then why did Prophethood not come to us. It should be remembered that receiving of Prophethood by the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the highest proof of his truth. If Prophethood was given to some wealthy person, then a person could have said that the success and splendour of Islam was achieved through monetary strength. Hence, this spread

صلی اللہ علیہ وآلہ وسلم brought all the gods together

of Islam was due to its truth and not through any material power.

14. That sometimes they are calling the Holy Qur'aan to be poetry, sometimes as magic. Sometimes as false, sometimes as the fabrication by the Holy Prophet صلی اللہ علیہ والہ وسلم nonsense that they were uttering.

15. If they could have seen the punishment, no envy or doubt would have remained. They would have been forced, like the Pharaoh, to accept Islam. This tells us that excessive wealth and comfort makes a person rebellious.

9. Or, do they possess the treasures [16] of the mercy of your Lord, the Honourable, the Great Bestower?

أَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ۝

16. So that He would give Prophethood to whomever He wishes. Prophethood is the special grant of Allah Almighty. From this we learn that Prophethood is not an acquired thing, but one which is bestowed. Sainthood is sometimes a pure grant or sometimes acquired. The sainthood of Bibi Mariam is God-given and that of the others is acquired. Says Allah Almighty "*Those who believed and keep up their duty*" (S10 V63). Faith and piety are a means of obtaining sainthood.

10. Or, is the kingdom of the heavens and the earth and what is in between them, theirs? If so, let them ascend by any means [17].

أَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۟ فَلْيَرْتَقُوْا فِي الْاَسْبَابِ ۝

17. Its purpose is to allow that sometimes the bestowal of worldly bounties assumes unnatural means. Sometimes totally ignorant people are wealthy and the educated are left destitute. Then how would Prophethood be dependent on any means?

11. This is (a disgraced gathering) from among the allies who shall be made to be routed [18] to the same place.

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ۝

18. It means these enemies of yours are a distributed army. Prior to your advent, they were from the group confronting and opposing other Prophets.

12. Before them, the people of Nuh [19], and Aad [20] and the Pharaoh [21], the lord of stakes, have already treated them (the Messengers) as liars.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ فِرْعَوْنُ ذُو الْاَوْتَادِ ۝

19. To whom Hazrat Nuh (On whom be peace) had preached for nine hundred and fifty years, but the people did not listen to him.

20. To whom Hazrat Hud (On whom be peace) had preached for a long time.

21. This means whenever the Pharaoh would become angry with someone, he would have their hands and feet tied in chains and have them whipped. He would leave them in the same condition in the sunlight so that they could become dry and be destroyed. The wretch had Hazrat Asiya put in the pillory (*Tafseer Roohul Mu'ani*).

In short, even they were not certain about

وَ ثَمُوْدُ وَقَوْمُ لُوْطٍ وَّاَصْحٰبُ لْـَٔيْكَةِ ؕ اُولٰٓئِكَ الْاَحْزَابُ ﴿۱۳﴾

[1]3. And Thamud and the people of [L]ut and dwellers [22] of the forest. [T]hose are the parties [23].

[2]2. The people of Hazrat Shuaib (On whom [b]e peace) who were inhabited in the reeds.

[2]3. Those who stood to confront the Prophets of Allah had been destroyed. This tells us that matter cannot come to stop against the soul, like darkness against light.

اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿۱۴﴾ ع

[1]4. Every one of them treated the [P]rophets as liars. So, My retribution [b]ecame inevitable [24].

[2]4. This tells us that no punishment can come [u]ntil the people had not belied the Prophet. [S]ays Allah Almighty: "*And We are not to torment until We have sent a messenger*" (S17:V15).

[S]ECTION 2

وَ مَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿۱۵﴾

[1]5. And they wait for a single blast [25] [f]rom which no one can turn away.

[2]5. At the blowing of the First Trumpet everybody would be destroyed.

وَ قَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿۱۶﴾

[1]6.And they said: "O our Lord, [h]asten to us our shares before the [D]ay of Reckoning [26]".

[2]6. Circumstances of its Revelation
[N]adar bin Harith would mockingly say that let Divine punishment come quickly. Its revelation is connected with this.

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗٓ اَوَّابٌ ﴿۱۷﴾

[1]7.Bear with patience [27] what they [s]ay and remember [28] Our devotee [D]awood, a man strong handed. [C]ertainly, he always turned [29] (to [A]llah).

[2]7. Do not give reply to their nonsensical [ta]lks until command for Jihad (holy war) is not [r]evealed. All the verses of patience against the [in]fidels have been abrogated from the [in]junctions of Jihad.

[2]8. He was given the guidance to perform the [h]ighest form of worship. He would fast on [ev]ery alternate day. He would spend two thirds of the night in worship. He would rest in the middle portion (*Khazainul Irfaan*). Here, Allah Almighty has first mentioned about the high degree of worship of Hazrat Dawood (On whom be peace), then about his error, then granting repentance from it.

29. He turns to his Lord under every condition.

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْاِشْرَاقِ ﴿۱۸﴾ۙ

[1]8.Certainly We subjected [30] the [m]ountains to him that they, with [hi]m, glorified [31] Allah at nightfall [a]nd sunrise [32].

30 In that they were leading their lives in accordance with his order, as was the case with Hazrat Sulaiman (On whom be peace)(*Tafseer Roohul Mu'ani*)

31 The mountains were reciting the glorification of Allah Almighty with him in such a way that he would listen to it. This was his second miracle.

32 This tells us that although we should be engaged in the glorification of Allah Almighty at all times, this should be done without fail during the morning and evening. For this reason that punctuality in establishing Fajr and Asr prayers is absolutely important.

19.And the birds assembled [33]; all were obedient [34] to him.

وَالطَّيْرَ مَحْشُورَةً ۭ كُلٌّ لَّهٗٓ اَوَّابٌ ⑲

33 When Hazrat Dawood (On whom be peace) would sit to recite Tasbeeh, the birds would gather around him to do the same. They would ecstatically sway to and fro, due to his melodious recitation. A melodious voice was also one of his miracles. This tells us that it is excellent to perform worship with the pious servants of Allah Almighty. The Prophet has control over the unintelligent and the inanimate objects as well.

34 The mountains and the birds were subservient to him. It should be remembered that the rule of Dawood (on whom be peace) was over the mountains and the birds, but the rule of our Holy Prophet is over the entire creation. This stately splendour is totally different.

20. And We strengthened his kingdom [35] and bestowed wisdom [36] upon him and decisive judgement.

وَشَدَدْنَا مُلْكَهٗ وَاٰتَيْنٰهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ⑳

35 This means no one's kingdom was so fortified as that of Dawood (On whom be peace). Forty thousand soldiers in armour were guarding his palace (*Tafseer Roohul Mu'ani*).

36. By wisdom is meant jurisprudence and decisive speech denotes knowledge of government and courts.

21.And had the news of the disputants reached [37] you when they came into his Mosque, climbing over the walls [38].

وَهَلْ اَتٰىكَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ ۙ ㉑

37 Those angels who had come to his court in human form as plaintiffs and complainants. To call them as claimants was on the basis of apparent form.

38 Where Hazrat Dawood (On whom be peace) had been worshipping he would sit there to decide the cases of the people. This tells us that a judge can sit in the mosque to perform the function of administration of justice.

22.When they entered upon Dawood, he became confused [39] of them. They said: "Fear [40] not, we are two disputants, one of us has aggressed against the other [41]. Therefore, judge between us with justice and be not unjust [42] and guide us to the right path".

اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْهُمْ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَآ اِلٰى سَوَآءِ الصِّرَاطِ ㉒

39. Because the door was close, and these two went in. The great Sufis say that his fear was with Allah Almighty. From the presence of the angels he had understood that their presence was meant as a reprimand for him (*Tafseer Roohul Mu'ani*).
40. Because he is from those upon whom there is no fear. Due to his blessings others are relieved of their fears. So, why should he himself be afraid?
41. From this, two issues are understood:
1. In order to obtain a verdict, it is not false to invent an imaginary situation, like it is said that Zaid gave his wife a divorce.
2. Even Allah Almighty and His angels honour the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as the attention of Hazrat Dawood (On whom be peace) was sought in this way. Thus, if any person taunts or objects to any of his blessed actions, is indeed a disrespectful wretch.
42. This means tell us to show kindness to anyone that is due to him without refusing it. From this we learn that you can say such words to the Mufti at the time of seeking a verdict and to the judge who is listening to the case. In this, there is no insult of the judge.

23."Surely, this is my brother [43], who has ninety nine ewes and I have one ewe. Yet, he says: "Give this one also to me [44]" and wants to dominate me by arguments".

إِنَّ هٰذَآ أَخِىْ لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِىَ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيْهَا وَعَزَّنِىْ فِى الْخِطَابِ ﴿٢٣﴾

43. This means he is either a religious brother or an assumed brother, i.e. assume that he is your brother, like it is said Zaid has given divorce to his wife. This is regarded as logical view. This is an imaginary vow, not of verification, neither is this a statement of inspiration. Thus, in it there is no possibility of truth and falsehood.
44. The actual incident was: Hazrat Dawood (On whom be peace) had ninety-nine wives. In addition, he sent a proposal of marriage to yet another woman, who was proposed to another man. This woman married Hazrat Dawood. Others have stated that she was in marriage to another person. Hazrat Dawood (On whom be peace) obtained her divorce from that person and then married her, as was the common practice in those days. Since Prophethood is an elevated position, Allah Almighty drew his attention towards it. Allah be praised! (*Khazainul Irfaan*). The name of that lady was Manshawa daughter of Sha'e and her husband's name was Auriya ibn Khalbana (*Tafseer Roohul Mu'ani*).

24.He (Dawood) said: "Surely he is doing injustice in demanding your ewe to add to his own ewe". And certainly, many of the partners show high-handedness against each other [45]. But, those who believe and are righteous are very few [46]. And Dawood perceived that We had tested [47] him. Therefore, he begged forgiveness from his Lord and fell in prostration [48], in homage and turned (to Him) in repentance.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلٰى نِعَاجِهٖ وَإِنَّ كَثِيْرًا مِّنَ الْخُلَطَآءِ لَيَبْغِىْ بَعْضُهُمْ عَلٰى بَعْضٍ إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَقَلِيْلٌ مَّا هُمْ وَظَنَّ دَاوٗدُ أَنَّمَا فَتَنّٰهُ فَاسْتَغْفَرَ رَبَّهٗ وَخَرَّ رَاكِعًا وَّأَنَابَ ﴿٢٤﴾

السجدة ١٠

45 It was called high-handedness and not cruelty because creating a desire of sale of his thing in the owner, is not an act of cruelty. By high-handedness is meant going against the commendable practice.

46 Because this was a verdict not the decision, as such he did not listen to the testimony of the second person. It is like the complaint that Hinda, wife of Abu Sufyaan, had made to the Holy Prophet صلی اللہ علیہ وسلم against her husband that he does not give her spending allowance. She was told to take the money out of his pocket although Abu Sufyaan was not present to listen at that time. Fatwa or verdict can be given on the testimony of one person as well.

47 From this we learn that if an error does take place by pious persons, you should not taunt or criticize them. Rather, you should ask them for an explanation, keeping in mind their respect and honour (*Khazainul Irfaan*).

48 This prostration of his was one of repentance. We should offer Sajdah (prostration) of gratitude at this place, where the repentance of Hazrat Dawood (On whom be peace) was accepted.

25. Then We forgave him [49]. And verily he had indeed nearness to Us and an excellent resort [50] (to repent).

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿۲۵﴾

49 Forgiveness was due to error and not due to sin. The Prophets of Allah Almighty are safeguarded from sins.

50 In this world and the Hereafter. This tells us that if an error is made by the beloved servants of Allah Almighty, it does not in any way diminish their lofty positions. Even after eating the wheat, Adam (On whom be peace) still remained the vicegerent of Allah Almighty. In fact, this error became the cause of his coming into the world as the vicegerent of Allah Almighty.

26. O Dawood! Certainly We made you a vicegerent [51] on earth. Therefore, decide [52] between mankind with justice, and do not follow your desire [53]. Otherwise it would cause you to go on the wrong [54] path from the path of Allah. Verily, those who go on the wrong [55] path from the path of Allah, will have severe punishment, for they have forgotten [56] the Day of Reckoning.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ﴿۲۶﴾

51 Made him his deputy so that in addition to Prophethood he was granted the kingdom of knowledge.

52 Give judgement after listening to the testimonies of both parties not only from your own knowledge. The judgement of the judge being based on testimony and administration of oath is true judgement. Even on the Day of Judgement Allah Almighty will not pass the judgement based on His Divine knowledge but each case will be decided on testimony, proof, etc. The Holy Prophet صلی اللہ علیہ وآلہ وسلم decided the case of slandering against Hazrat Aisha (May Allah be pleased with her) after Divine revelation, although the Messenger of Allah صلی اللہ علیہ وآلہ وسلم at no time had the slightest doubt of the chastity of Hazrat Aisha (May Allah be pleased with her).

53 By 'desire' is meant sensual desires of the people and not his personal desire, because the

personal desires of these pious sages had been annihilated, in seeking the pleasure of Allah Almighty. Says Allah Almighty: "*And He speaks not of his own desire. That is not but the revelation revealed to him*"(S53: Vs3-4). It is further stated: "*No doubt, the soul wants to command but that on whom my Lord has mercy*"(S12:V53).
54. Because following the dictates of personal desire does not allow him to look at the proofs of the contending parties. Thus, it is necessary for the judge to take out from his heart the love of the creation. His decision should be based on pleasing Allah Almighty only.
55. Either in beliefs, or in deeds or in the judgement of cases.
56. Had they remembered the Day of Judgement, they would not have accepted defective beliefs or evil deeds. Or, they should not have accepted bribes from people to give false decisions.

SECTION 3

27. And We have not made the heavens and the earth, and what is in between them in vain [57]. This is the view [58] of the infidels. Therefore, woe be to the infidels, because of the Fire.

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ﴿۲۷﴾

57. In fact, in it there are hundreds of wisdoms. The infidels, infidelity, devil and transgression are all evil things, yet their creation is not evil. In this creation there are thousands of wisdoms. All are included in "*that which is between them*".
58. Anything about which there is no accountability has indeed been of no avail. Thus, there is no objection against the verse.

28. Shall We make those who believe [59] and do righteous deeds similar to those who spread disorder [60] in the earth, or shall We treat [61] the pious ones like the wicked?

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۫ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿۲۸﴾

59. Circumstances of its Revelation
The infidels from the Quraish had been telling the believers that if the Day of Judgement were to take place, then what you would receive would be given to us as well. This verse was revealed to refute their baseless claims.
60. This will never take place. Even an intelligent king, too, cannot do this, i.e. making the disobedient wretches equal to those who are obedient.The dignity and status of the One Who is the greatest of all judges is unique.
61. From this we understand that if the pious and the transgressors are not equal, than how can the prophet and a common person be the same. Their difference in status is a certainty. The scholars and saints of the entire world do not come near the respect and status of the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

29. (This is) a Book that We have revealed to you, full of blessings [62], so that they may ponder on the verses, and that those gifted with wisdom [63] may be warned.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿۲۹﴾

62. It should be remembered that the information of the unseen is called a blessing.

and that in which this is included is auspicious. The Holy Qur'aan is auspicious and so too is the Possessor of the Holy Qur'aan. Hazrat Isa (On whom be peace) had stated *"And He made me blessed"* (S19 V31). In those who are beloved to Allah there are auspicious things of the unseen.

63. From this we learn that to reflect on the verses of the holy Qur'aan, to obtain good counselling by reflecting upon them, to deduce religious laws through careful deliberation on those verses is not in everyone's power. Only those who are imbued with religious perceptions, i.e. the religious scholars and more especially those who are jurists, can do this. The common people should make it their duty to seek this from the scholars of Islam.

30.And We bestowed to Dawood, Sulaiman [64] who was an excellent devotee. Surely, he always turned [65] (to Allah).

وَ وَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ ؕ

64. This tells us that the pious son is a special favour from Allah Almighty. Although Hazrat Dawood (On whom be peace) had other sons, mention is only made of the granting of Hazrat Sulaiman (On whom be peace) to him because he was a Prophet and an heir to the knowledge of Hazrat Dawood (On whom be peace). We further learn that pious children are a special bestowal of Allah Almighty and not in exchange of any good deed. For this reason "We bestowed" had been used here. Says Allah Almighty *"He bestows daughters on whomsoever He likes, and He bestows sons on whomsoever He likes."* (S42 V49)(*Tafseer Roohul Mu'ani*)

65. This means one who continues to remember Allah Almighty under all circumstances. Hazrat Dawood (On whom be peace) attained the age of one hundred years. His demise took place suddenly. At the time of his demise, he was in prostration. The fruit of such an auspicious tree should be auspicious as well. This tells us that the sudden death for the beloved of Allah Almighty is full of mercy. But for those who are negligent, such a death is a problem because they do not prepare themselves for the Hereafter.

31.Then there were exhibited before him in the afternoon [66] poised (standing) racehorses.

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ۙ

66. This means one thousand horses were presented to Hazrat Sulaiman (On whom be peace) after Zohr Salaah, for the purpose of Holy War. These horses were very expensive and good quality animals.

32.He said: "I have the love for these good horses endearing [67] me (and distracting) in the rememberance of my Lord". Then he ordered to drive them until they were hidden from his sight [69], behind the veil.

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ۚ

67. Because these horses are a means of Holy War and since Jihad is an act of worship, its provisions, too, are dear.

68. The love for these horses is not for worldly gain, but for the sake of Allah Almighty. This does not mean that Hazrat Sulaiman (On whom be peace) neglected Salaah; to take care of these horses, as has been stated by some

mmentators. This type of behaviour is against the status of Prophethood.

9. It is the horses that had hid and not the sun, because no mention has been made here of the sun. This means in his desire to see the horses running, he had given an order to them to gallop so quickly that they soon disappeared out of his view.

33.He ordered: "Bring them back to me [70]". Then he began to pass his hand [71] over their legs and necks.

رُدُّوْهَا عَلَیَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَ الْاَعْنَاقِ ﴿۳۳﴾

70. This means now that I have seen them, bring them back.

71. He placed his hands on the horses with a great deal of love. Or, to find out about the qualities and weaknesses of the horses. He did not slaughter them as is mentioned by some commentators. The horses were innocent. Also, to destroy the goods on it and to destroy the military equipment was against the status of Prophethood (*Tafseer Roohul Mu'ani*). This tells us that a horse is a noble animal and to love it for the purpose of Jihad is the way of the Prophets.

34.And verily We tested [72] Sulaiman and placed on his throne a lifeless body [73] ,but he returned (to Allah).

وَ لَقَدْ فَتَنَّا سُلَیْمٰنَ وَ اَلْقَیْنَا عَلٰی كُرْسِیِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿۳۴﴾

72. In that on one important occasion he did not remember to say INSHA-ALLAH (If Allah wills). This tells us that even the errors of the Prophets, too, become a means of achieving elevated status from Allah Almighty.

73. Hazrat Sulaiman (On whom be peace) had three hundred wives and seven hundred handmaids (*Tafseer Roohul Mu'ani*). Once he said that I would go to ninety wives. Every one will conceive and give birth to a son and all of them would be soldiers. However, due to the will of Allah Almighty, he forgot to say Insha-Allah, as a result of which only one of the wives conceived, who gave birth to an abnormal child. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said that had he said Insha-Allah, all these wives would have given birth to sons, who would have fought in the path of Allah Almighty. Here, the word 'body' denotes abnormal and stillborn baby. From this, two issues emerge:

1. Allah Almighty provides a great deal of manly power
2. These great personalities have the power to exercise justice.

35.He said: "O my Lord forgive [74] me and grant me a kingdom, which may not merit [75] to anyone else after me. Surely, You are the Bestower [76]".

قَالَ رَبِّ اغْفِرْ لِیْ وَ هَبْ لِیْ مُلْكًا لَّا یَنْۢبَغِیْ لِاَحَدٍ مِّنْۢ بَعْدِیْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

74. And forgive me for not saying Insha-Allah. This tells us that the Prophets of Allah Almighty seek forgiveness for forgetting even optional deeds.

75. This means do not give the hardships of the general kingdom to any Prophet besides me. For this reason the words "not suit anyone" are used. Or, it could mean that this kingdom is a miracle for me, and a miracle is a special bestowal.

76. This tells us that one should always recite praises of Allah Almighty when offering a prayer. The praises of the Almighty should be equal to the nature of your dua. The word '*WAHAB*' means Greatest Bestower; i.e. Bestower of skills and perfection of kingdom and governorship.

36.Then We subjected to him the wind blowing [77] to his order, wherever he desired [78].

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ۙ

77 This means Hazrat Sulaiman (On whom be peace) exercised command over the air as well. This tells us that it is permissible to say that rain fell at the command of the Holy Prophet صلى الله عليه وآله وسلم

78. This tells us that the beloved servants of Allah Almighty rule the world. Through Almighty Allah's grant they make things happen according to their wishes. These things belong to the Lord of the creation, but they become the servants of these pious sages. Hazrat Ghaus Paak says that the cities of Allah Almighty are within my dominion.

37.And (subjected) the devil (jinns), every builder and diver [79].

وَ الشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّ غَوَّاصٍ ۙ

79 From this, a few issues emerge:
1 That among the jinns there are many skilled workmen and highly efficient craftsmen.
2 The reach of the jinns is to the depth of the oceans.
3 The power of light is greater than the power of fire. Thus the control of the rebellious jinns was placed in the hands of Hazrat Sulaiman (On whom be peace).

38.And others bound [80] in fetters.

وَّ اٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ۝

80 This means the mischievous and rebellious jinns were placed in chains and held captive by Hazrat Sulaiman (On whom be peace). From this we learn that although the jinns do not come into our control like fire and air, they cannot gain freedom from the control of the pious servants of Allah Almighty. Hazrat Abu Huraira, a Companion of the Holy Prophet , had captured the Devil.

39. This is Our gift. Now you do favour upon whom you like or withhold [81]. There is no account [82] of it.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ۝

81 This tells us that Allah Almighty gives to the Prophets and they distribute it among the creation, with the order of Allah Almighty. We further learn that in this distribution they are given total authority. The Holy Prophet صلى الله عليه وآله وسلم says "Allah Almighty gives the bounties and I am the distributor of these bounties". Says Allah Almighty "*Allah and His Messenger have enriched them out of His grace*"(S9 V74).

82 This tells us that he was from those beloved servants of Allah Almighty upon whom there is no accountability. He can spend what he desires and how he desires. He can give to anyone what he likes and in what quantity he likes. Or, he can withhold the bounty from whomever he wishes. We also learn that Zakaat was not compulsory on the Holy Prophet صلى الله عليه وآله وسلم . Zakaat was not made obligatory upon any Prophet. The saying of Hazrat Isa (On whom be peace): "*And enjoined on me prayer and poor-due (Zakaat) so long as I live*"(S19:V31); is for the purpose of purity of the soul.

40.And undoubtedly he has nearness to Us and a handsome resort [83].

وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَ حُسْنَ مَاٰبٍ ۝

83. This means that in the court of Allah Almighty the love for Hazrat Sulaiman (On whom be peace) and the bounties of the Hereafter are far greater than the dominion of this world. From this we learn that the blessed Prophets are persons of great respect and dignity in the court of Allah Almighty.

SECTION 4

41.And remember My devotee Ayub [84]. He called his Lord [85] that Shaitaan had afflicted [86] me with weariness and oppression.

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّىْ مَسَّنِىَ الشَّيْطٰنُ بِنُصْبٍ وَّ عَذَابٍ ؕ﴿۴۱﴾

84. His blessed name is Ayub son of Asoos, son of Raazeh, son of Rum bin Aydh bin Is'haaq bin Ebrahim (On whom be peace). His mother is from the children of Hazrat Lut (On whom be peace). His wife is Hazrat Rahmah daughter of Ifrasheem bin Yusuf (On whom be peace). Ifrasheem, the son of Hazrat Yusuf (on whom be peace) was born from Hazrat Zuleikha (*Tafseer Roohul Mu'ani*). He had reached the age of ninety-three in which only three persons had believed in him (*Tafseer Roohul Mu'ani*).

85. This means after overcoming the hardships of severe illness. Of seven years The details of this illness had been discussed in Surah Al-Anbiya- The Prophets.

86. This tells us that the devil possesses the power of inflicting illness, just as some types of food affect illnesses. Thus, the beloved servants of Allah Almighty, too, have the power of effecting cure. Hazrat Isa (On whom be peace) had said: "*I give cure to the blind and the lepers with the permission of Allah Almighty*". Their powers are greater than the creations of fire.

42.We said: "Strike [87] your foot on the ground. Here, is a cool stream for bathing [88] and drinking".

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ ﴿۴۲﴾

87. This tells us that even the water touching the feet of the pious servants of Allah Almighty is a means of effecting cure. Therefore, it has been declared as a medium of cure.

88. Even today, the doctors state that to take a bath with cold water is beneficial for itching and scabies, which is proven from this verse.

43. And We bestowed him his family and as many more with them, in addition, as a mercy [89] from Us and as a reminder to the men of understanding.

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِى الْاَلْبَابِ ﴿۴۳﴾

89. In that He granted his wife, Rahmat, health once again and brought his deceased children back to life and granted him the same number of children. All this is ascertained from "his family and others like him".

44.And We said: "And take in your hand a dry bundle of bushes and strike [90] therewith and do not break [91] your oath".Surely, We found

وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ

إِنَّهٗۤ اَوَّابٌ﴿۴۴﴾

him steadfast. What an excellent devotee he was? Certainly, he was always turning (to Allah).

90 During the period of illness his wife, Hazrat Rahmat, once came late to him. At this he took an oath that once I am well I will beat you with a hundred lashes. After gaining his health, Allah Almighty commanded him to strike her with a broom in which there should be a hundred dark and greasy thin reeds. Remember, that in those days there was no atonement for breaking an oath. This atonement has come about in our Islamic religion. Says Allah Almighty: "*Undoubtedly, Allah has ordained for you absolution from your oaths*"(S66:V2).

91 Because at that time the atonement of an oath was neither required to be fulfilled or to be broken.

وَ اذْكُرْ عِبٰدَنَاۤ اِبْرٰهِيْمَ وَ اِسْحٰقَ وَيَعْقُوْبَ اُولِي الْاَيْدِيْ وَ الْاَبْصَارِ﴿۴۵﴾

45.And remember Our devotee Ebrahim and Is'haaq and Yaqub, the men of authority [92] and vision.

92 From this there is a hint that Allah Almighty has bestowed upon His beloved servants His power and His knowledge through which they are aware about the world, and they use these powers for the benefit of the world. For further discussion on it, consult *'Jaa-al-Haq'*.

اِنَّاۤ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ﴿۴۶﴾

46. Certainly, We purified them exclusively for reminding (people) of the abode [93] of the Hereafter.

93 In that their hearts are totally indifferent to worldly matters, and abound in the remembrance of the Hereafter, as well as with the remembrance of Allah Almighty. This tells us that to ponder over the Hereafter and the remembrance of Allah Almighty is a great bounty. Fortunate is he who is blessed with these.

وَ اِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ﴿۴۷﴾

47.And surely they are chosen [94] and the best in Our Sight.

94 In that they are solely Ours and We are theirs. Those who desire to meet Us should do so through their mystical knowledge. This tells us that every statement and action is well liked by Allah Almighty. Hence, to criticize and mock at any work of the Prophet is an act of infidelity.

وَاذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ ذَاالْكِفْلِ وَكُلٌّ مِّنَ الْاَخْيَارِ﴿۴۸﴾

48.And remember Ismaeel and Al-Yas'a [95] and Zulkifl [96]. And they were all excellent ones.

95 His name is Yas'a ibn Akhtoob. He was the deputy of Hazrat Ilyas (On whom be peace). Thereafter he was given Prophethood (*Tafseer Roohul Mu'ani*).

96 Zulkifl is the cousin of Hazrat Yas'a. It is a fact that he is a Prophet. His residence was in Syria (*Tafseer Roohul Mu'ani*).

هٰذَا ذِكْرٌ وَ اِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ﴿۴۹﴾

49. This is a reminder [97]. And surely the resort of the pious is good.

97. This means that remembrance of the pious servants of Allah is indeed remembrance of Allah Almighty, if it is done with greatness. Through such remembrance one obtains thousands of advices. We further learn that through the remembrance of these beloved servants, the hearts gain peace, contentment and tranquility. Says Allah Almighty: "*Behold, in the remembrance of Allah alone there is the satisfaction of the heart*" (S13:V28). In fact, even the stones and pebbles find inner satisfaction from the Holy Prophet صلی اللہ علیہ وآلہ وسلم

50. Paradise of eternal living, the gate thereof is open [98] for them.

جَنّٰتِ عَدۡنٍ مُّفَتَّحَةً لَّهُمُ الۡاَبۡوَابُ ﴿۵۰﴾

98. The doors of faith and piety are opened for them in the world, at the time of their demise and in their graves windows of paradise are opened for them for letting in heavenly breeze and in the hereafter doors are opened for them to enter Paradise and will remain open. They will not have to work to open them.

51.Reclining [99] therein, they shall ask [100] for plenty of fruits and drinks.

مُتَّكِـِٕيۡنَ فِيۡهَا يَدۡعُوۡنَ فِيۡهَا بِفَاكِهَةٍ كَثِيۡرَةٍ وَّ شَرَابٍ ﴿۵۱﴾

99. They will be sitting on their thrones, studded in moulds of gold; i.e. they will not be engaged in any work, but would be just resting, as they had already completed their hard work in this world.
100. They ask their servants, i.e. they will not have to get up to bring anything. The servants would make whatever they need available to them. By 'drink' is meant different types of drinks like milk, water, honey and the pure drink. It does not refer to alcohol of this world.

52.And they will have chaste women [101] who look towards none save their husbands [102] and of equal age.

وَعِنۡدَهُمۡ قٰصِرٰتُ الطَّرۡفِ اَتۡرَابٌ ﴿۵۲﴾

101. Those wives of theirs of this world who had died in their marriage, as well as the hooris and the believing wives of the polytheists and infidels who would be the inmates of heaven.
102. This tells us that the veil and modesty would be practiced in Paradise as well. It is obligatory to remain in the veil from the pious; because everyone in Paradise will be pious, yet there would be Purdah from them as well. We further learn that a woman should not look at a stranger; i.e. a man must not look at the woman and the woman must not look at the man. The places in Paradise will be for the purpose of Purdah and not for their protection.

53.This is what you are promised for the Day of Reckoning.

هٰذَا مَا تُوۡعَدُوۡنَ لِيَوۡمِ الۡحِسَابِ ﴿۵۳﴾

103. All the women are equal in beauty and age. In fact, the worldly wives will excel the hoories in beauty and the age of all the women would be thirty at all times.

54. Undoubtedly, this is Our Provision, which will never be exhausted [104].

اِنَّ هٰذَا لَرِزۡقُنَا مَا لَهٗ مِنۡ نَّفَادٍ ﴿۵۴﴾

104. From this we learn that the fruits of Paradise will not depend on seasons. Every type of fruit would be available at all times, in abundance. The gardens of Paradise will not

wither, but will be in permanent bloom. Their leaves will not fall, like the trees, here, in autumn.

55. This is for them [105] (believers). But, certainly, for the transgressors is an evil resort [106].

هٰذَا ۭ وَ اِنَّ لِلطّٰغِیْنَ لَشَرَّ مَاٰبٍ ﴿۵۵﴾

105. All that has been mentioned here is for the pious believers. Observe, now, the opposite of this.

106. This tells us that Hell is not the permanent abode of the sinful believer; it is only a temporary place. Hell is the permanent abode of the infidels only.

56. The Hell in which they shall burn, what an evil cradle.

جَهَنَّمَ ۚ یَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ﴿۵۶﴾

57. This is for them (the infidels). Therefore let them taste the boiling water and intensely cold, stinking [107] drink (pus).

هٰذَا ۙ فَلْیَذُوْقُوْهُ حَمِیْمٌ وَّ غَسَّاقٌ ﴿۵۷﴾

107. All this will be flowing from the bodies, wounds and filthy places of the inmates of Hell. They would bear a strong pungent odour and be of bad taste. This would be their food. May Allah Almighty save us from this!

58. And other torment, coupled with punishments of similar [108] nature.

وَّ اٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ﴿۵۸﴾

108. Every form of punishment would be inflicted in pairs. The punishment of eating would be pus and cactus. The punishment of drinking would be boiling water and blood. Likewise, snakes and scorpions will be used for cutting. In short, all punishment would be in pairs.

59. (They shall be told): "This is the multitude rushing in along with you [109]". There will be no welcome for them. They must roast in the fire.

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًۢا بِهِمْ ؕ اِنَّهُمْ صَالُوا النَّارِ ﴿۵۹﴾

109. The leaders of the infidels would be in front and their followers would be behind them as they enter hell.

60. They will say: "Nor you! No open place [110] for you. You brought this distress to us. Therefore, what an evil destination it is".

قَالُوْا بَلْ اَنْتُمْ ۟ لَا مَرْحَبًۢا بِكُمْ ؕ اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ﴿۶۰﴾

110. The leaders will curse the sub-ordinates, who in turn will curse the leaders, i.e. they will censure and taunt one another. This tells us that love and unity among one another is the mercy of Paradise and dissension is the punishment of Hell.

111. That you made us infidels by misleading us to bring us here in Hell.

61. They will say: "Our Lord, whoso brought this distress to us,

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ

عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

increase [112] for him double punishment in the Fire".

112. The sub-ordinate infidels will say to Allah Almighty about their leaders, that Oh Almighty Allah they are infidels, as well as promoters of infidelity, but we are infidels only. Thus, give them double of our punishment.

وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ الْأَشْرَارِ ﴿٦٢﴾

62. They will say: "What has happened to us that we do not see the men whom we used to count among evil [113] ones?"

113. The infidels will talk among themselves that why are Muslims not seen in Hell, whom we looked at with contempt in the world. From this we learn that the infidels would be able to identify one another, and remember their worldly talks.

أَتَّخَذْنَاهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿٦٣﴾

63."Is it because we treated them in ridicule [114], or have our eyes [115] missed them?"

114. This means our looking down upon them in the world was wrong. Our eyes led us astray to understand them in the true sense of the word. They have not come into Hell today, but have reached a place of honour.

115. They are certainly here in Hell, but we are unable to see them. Or, that when in the world, our eyes were unable to see their true identity. We were unable to understand their true status.

إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿٦٤﴾

64.Undoubtedly, such disputing [116] together of the people of the Fire is a truth.

116. Thus, this discussion and argument of the infidels would be taking place. There is no possibility of an error in Divine Knowledge.

SECTION 5

قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

65. Please declare (O Muhammad): "I am only a warner [117], and there is none worth worshipping except Allah, the only One, the most Dominant [118]".

117. That the Holy Prophetصلی اللہ علیہ وآلہ وسلم should only be a Warner to the infidels, but a giver of glad tidings to the believers.

118. Whoever recites *YA QAHHAAR* one thousand times daily; the fear of the creation would be removed from his heart.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿٦٦﴾

66. "The Lord of the heavens and the earth, and whatever is in between [119], the Honourable, the Great Forgiver".

119. Because this is the only world before us, therefore mention is made about it. Otherwise, He is the Lord of every creation.

67. Please declare: "That is a great news [120]".

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ

120. Of Allah Almighty being One, or my being the Prophet, or the Day of Qiyamah, Paradise, Hell being a certainty is great information.

68."Of which you are negligent".

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ

69."What knowledge I have about the heavenly [121] world, which they had disputed [122]"

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰى اِذْ يَخْتَصِمُوْنَ

121. If it had not been the Prophet possessing revelation, then how would I have known the information about the heavenly worlds which had taken place before the creation of man, because the information about these incidents cannot be obtained from history, newspapers, etc. or any such sources. However, I have full knowledge about them, with which I am acquainting you. This proves beyond any doubt that I am a true Prophet and possessor of revelation.

122. By 'heavenly world' is meant the angels, and by their 'quarrelling' is meant saying to Allah Almighty *"They said, will you place such who will spread disorder therein and shed blood?"* (S2 V30). This tells us that it is not improper for the beloved servants of Allah Almighty to quarrel with him. In fact, it is to bear with their fancies *(Tafseer Roohul Ma'ani)*. Some commentators have stated that by quarrelling of the angels denotes quarrelling among themselves regarding taking some of the good deeds of people as is stated in the Hadith: "I have seen my Lord in the most beautiful countenance. My Lord asked me 'Oh Muhammad, what are the angels quarrelling about?' I replied, You Oh Lord! Know best about it. Allah Almighty then placed His hand of kindness upon me chest, whose effect I found in my heart. As a result of this, everything between the heavens and the earth came within my sphere of knowledge. Allah Almighty again asked: 'Now tell me regarding what are the angels quarrelling?' I replied, in matters of Kaffaarat or to overcome the shortcomings". These include remaining behind in the mosque for a little while after completion of the Salaah, to walk to the mosque for congregational prayer; to perform proper wudhu during winter. Such a person's life will be good as well as his death and he will be purified from all his sins *(Darami, Tirmizi, Khazainul Irfaan)*.

70."I am only revealed that with which I am a distinct warner [123]".

اِنْ يُّوْحٰۤى اِلَيَّ اِلَّاۤ اَنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ

123. I receive all the revelations because I am a Prophet, a warner and giver of glad-tidings. Without the knowledge of the unseen the functions of Prophethood will not be fulfilled. Or, that only I have been blessed with revelation. This revelation is not like that claimed by Mirza Qadyani that I am God, son of God or the wife of God.

71.When your Lord said to the angels: "I am creating [124] a man from clay".

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ

124. I will shape the blessed body of Adam (On whom be peace) with My Hand of Power. For this reason he is called *BASHR* or a creation of His Hand.

72. "So when I fashion him completely, and breathe [125] into him My Spirit, you shall fall down in prostration [126] to him".

فَاِذَا سَوَّيْتُهٗ وَ نَفَخْتُ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿۷۲﴾

125. From this, emerge two issues:
1. The preparation of the body of Hazrat Adam (On whom be peace) took place after a set time and was completed in forty years. Thereafter, the soul was breathed into the body.
2. This verse is the origin about the blowing of the pious sages on the people for cure and blessings.

126. This tells us that this prostration was not only for the body of Hazrat Adam (On whom be peace), but for his blessed soul as well. But, since the heart was made the seat of Divine refulgence, it too became the prostrator of Allah Almighty with the soul. However, this prostration was not included in the religious code of Hazrat Adam at all, because his code of religion had not come at that time. Also, religious laws had not been made obligatory upon the angels. If a religious law becomes obligatory, then it would not be for just one occasion, but for all times.

73. Therefore, the angels fell down in prostration, all of them together [127].

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿۷۳﴾

127. From this, emerge two issues:
1. This prostration was for Hazrat Adam (On whom be peace) only in the form of prostration of respect. If the prostration was for Allah Almighty and Hazrat Adam (On whom be peace) was made its direction, then the pronominal preposition 'for him' would not have been used. Also, the devil would not have refused to offer this prostration.
2. All the angels had offered the prostration - those beloved of Allah Almighty as well as those who are executors of His commands on the earth and in the heavens.

74. Except Iblis [128], who became boastful that he was among the infidels [129].

اِلَّآ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِيْنَ ﴿۷۴﴾

128. From this, emerge two issues:
1. To regard oneself greater or equal to the Prophet is the work of the devil;
2. The one who insults the Prophet, whether he is a scholar or a Sufi or a devoted worshipper would be regarded as the devil. The devil was everything, but after insulting the Prophet he was reduced to a zero.

129. In the knowledge of Allah Almighty, the devil was reduced to a cursed being after rebelliousness appeared from him. Hence, not expelling the hypocrites from his blessed gathering was not due to the lack of knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Allah Almighty, too, had not expelled the devil prior to his disobedience.

75. He said: "O Iblis! What prevented you from prostrating before that which I made by My Own [130] Power? Are you boastful [131] that you consider yourself the exalted one?"

قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿۷۵﴾

130. This tells us that the body of Hazrat Adam (On whom be peace) was not shaped by the angels, but by Allah Almighty Himself. It is for this reason that he is called a BASHAR

(human being) because his creation is through the productive process of a hand. Thus, being a human of flesh and blood is a basis of pride for him.

131. This means that today you have become arrogant, or you were always arrogant before this. This tells us that sometimes the One who is All-Knowing and Omniscient does ask His servants. This enquiry is not the proof of His lack of knowledge.

76. He (Iblis) said: "I am better [132] than him. You have made me from fire and created him from clay [133]".

قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ۝

132. Because of the oldest Sufi, worshipper and accomplished scholar of Deoband, while Hazrat Adam (On whom be peace) had neither obtained any education nor has he been engaged in any worship.

133. This means fire is superior to sand and he who is created from the superior element, is superior as well. Both these principles are incorrect. Sand is superior to fire. Gardens are set out with sand, not with fire.

77. He (Allah) said: "Get you out (from Paradise), for you are rejected [134]".

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۝

134. From this, three issues emerge:
1. To speculate about anything, which is in opposition to Allah Almighty, is the work of the devil and a means of obtaining Divine curse.
2. Do not give a reply with proof to every deprecate person. In fact, keeping him far away is the way of Allah Almighty.
3. Some prayers of the infidels, too, are accepted in the court of Allah Almighty. The long life span of Iblees is the result of some of his duas. This command of Allah Almighty: *"And every dua (prayer) of the infidel loses its way"* (S13 V14) is regarding the Hereafter. Thus, through the prayer of the pious sages, too, life spans can increase. In fact, it can get them life after death. Hazrat Isa (On whom be peace) raised the dead to life.

78. "And surely My curse is on you till the Day of Judgement".

وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ۝

79. He said: "O my Lord, if it is so then grant me respite till the day when they shall be raised [135]".

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝

135. So that I can mislead the children of Adam and save myself from death.

80. Allah said: "Certainly, you are of those who is granted respite".

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝

81. "Till the appointed [136] day".

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ۝

136. By this is meant the first blowing of the Trumpet before the Day of Judgement. When everybody would perish with it, the devil, too, will perish.

82. He said" By Your Dignity, I shall certainly lead all [137] of them astray [138]".

قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۝

37. This means for all human beings. By this is purpose was that he would take the father's evenge from the children. It is due to him that have been expelled from Paradise, so I would top billions of his children from going into Paradise. By 'beguile' is meant having defective beliefs, or stopping from doing good deeds.

138. From this we learn that the devil did not show hypocrisy, did not speak a lie, but spoke openly about what he wanted to do. However, the devil did show hypocrisy to Hazrat Adam (On whom be peace) by deceiving him in the guise of a well-wisher

33. "Except those [139] among them who are Your chosen [140] devotees".

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

39. This means among the human beings. From this, two issues emerge:

1. The devil makes every effort to mislead human beings only.
2. The blessed Prophets have been from the human species only. Most saints are from the human species as well. Although some jinns, too, have been saints and Companions.

140. From this we learn that the devil has no influence over the Prophets and some pious sages, by trying to make them commit infidelity.

34. He (Allah) said: "Then the truth [141] is this, and I only speak the Truth [142]".

قَالَ فَالْحَقُّ ۘ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ۚ

141. Whatever We are describing is followed after this.

142. This tells us that there is absolutely no possibility of a lie in the words of Allah Almighty. A lie from Allah Almighty is just as impossible as Him having a partner. His blessed personality is free of all defects.

35. "Surely, I shall fill the Hell [143] with you and those who will follow you all together [144]".

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِيْنَ ﴿٨٥﴾

143. From your progeny, like infidel jinns. From this we learn that the devil and the infidel jinns would be sent into Hell and will receive similar punishment and torment as we receive from sand and stones. Thus, there is no inconsistency in this blessed verse in saying since the devil is created from fire, he will not be tormented by fire.

144. From the infidel humans because Hell will not be filled by sinful believers.

36. Please declare: "I ask you no reward [145] for it (the Qur'aan) nor am I of those who pretend [146]".

قُلْ مَا أَسْئَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَّ مَا أَنَا مِنَ الْمُتَكَلِّفِيْنَ ﴿٨٦﴾

145. So that the burden of Islam and guidance will fall upon you. This tells us that the Prophets at all times carried out the duty of propagation without any compensation for it. Even today, there is a prohibition for taking compensation for propagational work.

146. This means all my attributes are given by Allah Almighty. I am pure from all types of show and ceremonial behaviour. The moon is beautiful on its own; it does not need any jewellery to beautify it. From this, there is a hint that if an Islamic scholar does not have any concrete knowledge about a religious issue, he should remain silent. He should not express any personal opinion about it as this, too, is included in show.

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۸۷﴾

87. That (Holy Qur'aan) is not but a Rememberance to the entire universe[147].

147. This tells us that the Holy Qur'aan and the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is not restricted to any time or place. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the eternal Prophet for the entire creation of Allah Almighty.

وَلَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ ﴿۸۸﴾

88. And you shall certainly know [148] its truth after a while.

148. After death, or on the Day of Judgement, or in the world itself and on the occasion of the Battle of Badr etc. you will see for yourselves the unseen information of the Holy Qur'aan before your eyes.

آیاتها ۷۵ ۳۹ سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ ۵۹ رکوعاتها ۸

SURAHAL-ZUMAR [1] – (THE TROOPS)

(MAKKAN) Revealed before Hijrah

8 Sections: 75 Verses 1172 Words, 4908 Letters

1. Surah Zumar is Makkan, besides these two verses 23 and 53. It consists of eight Rukus (section), seventy-five verses, one thousand one hundred and seventy-two words and four thousand nine hundred and eight letters.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿۱﴾

1. The revelation of the book is from Allah, the Most Dignified [2], the Most Wise.

2. This means the sender of this blessed Qur'aan or this Surah is the Most Dignified and Wise. The Angel bringing it is dignified and the receiving messenger is dignified. Thus, the one acting upon it, too, would be dignified in this world and the Hereafter. The greatness of the speech (Book) can be ascertained through the greatness of the speaker (Tafseer Rooh-ul-Mu'ani).

2. Surely it is We Who have revealed [3] this Book to you with truth. Therefore, worship [4] Allah, being sincere to Him in obedience.

إِنَّآ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ۝٢

3. The bringer of Revelation is Hazrat Jibraeel, but since his work is, in reality, the work of Allah Almighty, it is said 'We have brought it down'. From this we understand that at first the Holy Qur'aan was kept at a very lofty place, because what is on top is brought down.

4. The great Sufi sages say that the servant in his intention of worship should not have the intent of obtaining Paradise and salvation from Hell, but of obtaining the pleasure of Allah Almighty because this is worship, not trade.

3. Remember that sincere obedience [5] is exclusively to Allah alone. And those who have taken protectors [6] other than Him say: "We worship [7] them only that they may bring us nearer [8] to Allah. Certainly, Allah will decide among them concerning that wherein they differ [9]. Surely, Allah does not guide him who is an ungrateful [10] liar.

أَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ۚ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ أَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوْنَآ إِلَى اللّٰهِ زُلْفٰى ۚ إِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ۗ إِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ۝٣

وقف النبي

5. There are many meanings of the word DEEN. Here, it means to worship, i.e. besides Allah Almighty, nobody is worthy of worship. Or, it could mean the acceptable worship is that which is offered with sincerity.

6. Here, the word 'Protectors' denotes deities, as is understood from the following word 'we worship'. In it, there is a refutation of the polytheists who are caught up in polytheism. This word has no link with the true friends of Allah.

7. This means the polytheists of Arabia say "we do not worship these idols by taking them as our creator and lord". We accept Allah Almighty only as our true Creator and Lord. We worship these idols as a means of leading us and gaining us the nearness of Allah". This is their polytheism. It should be remembered that it is no polytheism to regard someone as a medium of gaining the nearness of Allah. This, in fact, has been commanded by Allah Almighty in the following verse: *"Oh believers, fear Allah and seek the means of approach to Him"* (S5:V35). Polytheism is to regard the medium of the idols as deities. To regard the object of medium as a deity and to worship it is polytheism. To prostrate facing the Ka'bah is the essence of worship. To drink the water of Zam-Zam with the intention of gaining the nearness of Allah Almighty is an act of reward. But, prostrating towards the idol, drinking the water of the River Ganges with reverence is polytheism. This verse is for the infidels. Do not connect it to the Prophets, Saints of Allah and to the believers.

8. From this, emerge two issues:

1. It is infidelity to accept the enemies of Allah Almighty as the medium of reaching Him.
2. It is polytheism to worship the object of medium. You should worship Allah Almighty alone. The infidels regard their deities as small gods and Allah Almighty as the big deity. They had worshipped these small deities by regarding them as a means of their compelling intercession. All this is polytheism.

9. In that He will let the believers enter Paradise and the infidels will go into Hell. Otherwise, the verbal decision has already been

made in the world

10 This means as long as the infidel remains in infidelity he will not gain guidance towards doing good deeds or gaining Paradise.

4. If Allah intended to take a son for himself, He would have chosen [11] whom He had willed out of His creatures, and Sanctified is He. He is Allah, the only One, the Most Dominant [12].

لَوْ اَرَادَ اللّٰهُ اَنْ یَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا یَخْلُقُ مَا یَشَآءُ ۙ سُبْحٰنَهٗ ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝

11 Here, an impossible is being suspended upon an impossible i.e. if for argument Allah Almighty had any desire for children, He could have chosen that according to His own wish and to wretches not according to your plan

12 One who is in reality One, who has the upper hand over everyone, is pure and free of children, because the son is the same genus as his father and is like him. In addition, the one who is subdued or conquered chooses a son, or is overcome by sexual desire, or one who is afraid of death or an enemy. Since Allah Almighty is free of all these weaknesses, how then will He have children?

5.He created the heavens and the earth with truth [13]. He makes the night cover the day and He makes the day cover the night [14]; and He has employed the sun and the moon into service. Each moves on its course to an appointed [15] time. Do you hear? He is the Most Exalted in Power, the Most Forgiving [16].

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ۚ یُكَوِّرُ الَّیْلَ عَلَى النَّهَارِ وَ یُكَوِّرُ النَّهَارَ عَلَى الَّیْلِ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ كُلٌّ یَّجْرِیْ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الْعَزِیْزُ الْغَفَّارُ ۝

13 One who without anyone's help can reflect thousands of wisdoms, what need does He have for children

14 In summer, He lengthens the day by including a portion of the night in it, and in winter He lengthens the night by including a portion of the day in it. This is the meaning of the word 'rolls'

15 This tells us that the moon and the stars are in motion, not the heavens and the earth. These are stationary. Thus the ancient and the modern philosophy are incorrect. Their movement too, is established on a set order. After reaching a point, the sun turns back. Or, their movement is not for all times, at the time of the Day of Judgement, this order will come to an end. Eternity is for Allah Almighty alone

16. From this, emerge two issues:

1 Allah Almighty's mercy and forgiveness has over-powered His wrath and punishment. Therefore, He does not mete out punishment quickly

2 The forgiveness of Allah Almighty is with honour. If He was to forgive millions of culprits it neither harms Him in anyway, nor can anyone question Him about it

6.He has created you from a single soul [17], then He created its mates [18] from that and sent down for

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ

ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِىْ بُطُوْنِ اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِىْ ظُلُمٰتٍ ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝

you eight species of cattle in pairs [19]. He creates you in the wombs of your mothers, creation after creation [20] in threefold darkness [21] (of the womb). This is Allah your Lord. He is the authority [22]. None is to be worshipped besides [23] Him. Then where are you turning away?

17. In the physical world created all human beings from Adam (On whom be peace), and in the true sense He has created the entire universe from the Light of the Holy Prophet صلى الله عليه وآله وسلم as is reported in the Hadith Shareef. But, in this instance the first meaning is apparent as is revealed from the subject that follows.

18. Created Bibi Hawa from Adam (On whom be peace). From this we understand that man is the origin of woman, and as such he is superior to woman. This has been interpreted in other ways as well, e.g. man has been created through a soul, and through this soul He created his attached heart.

19. Camels, cattle, goats, sheep, their males and females. In this way he has made eight pairs. One pair is from male and female; the other is from female and male (Tafseer Roohul Mu'ani). Says Allah Almighty: "*And that it is He who made pairs, male and female*" (S53:V45).

20. First the sperm, then congealed blood, then a piece of meat and eventually a full baby.

21. The darkness of the mother's stomach, her womb and its membrane wherein the baby stays. It obtains its air and nourishment in these covers. A baby stays alive in the egg for many days before its birth. There, it receives air without any window. Allah be praised!

22. Everywhere and in every condition, the actual Kingship is His. Then there is no objection on the verse that kingship has been given to many persons as this, too, is given by Allah Almighty.

23. It should be remembered that kingdom, obedience, command, position on the worldly level can belong to the servants of Allah Almighty, but the objection of worship can be none besides Allah Almighty. There is no room for any apparentness in it. Some people do become kings, but not gods.

اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِىٌّ عَنْكُمْ ۟ وَ لَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَ اِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

7.If you ungrateful, then surely, Allah is Self-Sufficient [24], and He does not like the infidels [25] amongst His devotees. But if you are grateful [26] to Him, then He likes it in you. And no soul shall bear the burden of another [27]. Then to your Lord is your return. And He will inform you of what you used to do. Undoubtedly, He Knows well the secrets of the hearts.

24. Because your worship and gratitude does not increase the dominion of Allah Almighty, one bit. Similarly, your disobedience does not harm Him in any way. He is independent, but you are dependent on Him.

25. Here, by servants is meant believers and non-believers. Nobody likes ingratitude, because this is harmful to man.

26 This tells us that approval is something else and intention is something else. There is no approval about infidelity, but it is an act of his intention.

27 This means nobody will carry the burden of anyone willingly, so that the actual culprit could go free. Otherwise, those who mislead would be burdened with their own sin and those who they had misled. Says Allah Almighty: "*And undoubtedly, they shall surely bear their burdens, and along with their own burdens other burdens*"(S29:V13). But, the culprits will not be absolved. In short, there is no inconsistency in the verse, nor are authentic Ahadith contradictory to them.

8.And when any trouble [28] befalls a person, he calls upon his Lord, leaning towards Him. Then when He grants him any favour from Himself, such a person forgets what he had prayed for before [29]. And (he) initiates [30] to assign equals to Allah that he may lead (mankind) on the wrong path, away from His path. Please declare: "Enjoy life a little [31] with your infidelity. Certainly you are the inhabitants of Hell".

وَ اِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِیْبًا اِلَیْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ نَسِیَ مَا كَانَ یَدْعُوْۤا اِلَیْهِ مِنْ قَبْلُ وَ جَعَلَ لِلّٰهِ اَنْدَادًا لِّیُضِلَّ عَنْ سَبِیْلِهٖ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِیْلًا اِنَّكَ مِنْ اَصْحٰبِ النَّارِ۝۸

28 Here, the word 'man' signifies Abu Jahl or the common infidels as is ascertained from the subject that follows, while 'trouble' denotes worldly difficulties, illnesses, etc.

29 This tells us that to exercise fear of Allah during the time of comfort, by remembering previous hardships is the way of the believers.

30 By this is meant false deities, which are in a way linked to the Friends of Allah. Neither is this verse revealed regarding the believers. To attach verses of the infidels to the believers is the way of the Kharijites.

31 This means that even if the infidel, despite his infidelity obtains some benefits in the world, he will be an inmate of Hell in the end.

9.Can someone who remains in the hours of the night in devotion [32], prostrating and standing in fear of the Hereafter and hoping for the Mercy of his Lord, be like the one who is disobedient? Please declare: "Are those who know equal to those who do not know [33]?" Surely, only those understand who are wise [34].

اَمَّنْ هُوَ قَانِتٌ اٰنَآءَ الَّیْلِ سَاجِدًا وَّ قَآىٕمًا یَّحْذَرُ الْاٰخِرَةَ وَ یَرْجُوْا رَحْمَةَ رَبِّهٖ قُلْ هَلْ یَسْتَوِی الَّذِیْنَ یَعْلَمُوْنَ وَ الَّذِیْنَ لَا یَعْلَمُوْنَ اِنَّمَا یَتَذَكَّرُ اُولُوا الْاَلْبَابِ۝۹

32 From this we understand the virtue and superiority of Salaatul Tahajjud. Furthermore, Qiyaam (standing posture) and Sajdah (prostration) are the highest postures and essentials of Salaah. We also learn that the one offering Salaah and the one who is pious, both should have fear of Allah Almighty. He should not be proud of his worship, but instead should continue to fear Allah Almighty.

Reason for its revelation:

This verse was revealed in honour of Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq

(May Allah be pleased with them). Some have said that Hazrat Uthman Ghani (May Allah be pleased with him) too, is included in this, as he was extremely regular with the performance of Tahajjud Salaah. He would not awaken any of his servants during this time. Whatever work had to be done during this time, he would do it himself.

33. This tells us that the scholar of religion is superior to the worshipper. The angels were worshippers, but Hazrat Adam (On whom be peace) was a scholar. The worshippers were made to bow down to the scholar. Here, an absolute command is given that a scholar is superior to one who is not a scholar; whether he is a worshipper or not. He is superior to a worshipper. It should be remembered that by 'scholar' is meant scholar of Islam. Their virtues are mentioned in the Holy Qur'aan and the Hadith. It is for this reason that Bibi Aisha (May Allah be pleased with her) is not only superior to all the pure wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , but to all the women of the world, because she was a great scholar of Islam.

34. In this it is hinted that an intelligent person is he who can derive benefit from the teachings of the Prophets. That intelligence which cannot lead to the feet of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is ignorance and foolishness.

SECTION 2

10.Please declare: "O My devotees who believe, fear [35] your Lord. There is good for those who do good in this world [36]. And Allah's earth is spacious [37]. Most certainly, the steadfast shall be fully rewarded without [38] measure".

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَ اَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝۱۰

35. From this we understand that piety and good deeds come after faith. The good deeds of the infidels are in vain, just as it is useless to water the branches, which have been cut off from the roots. There are four conditions to this fear, and four types of people are entitled to it. The piety of the special people is not the same as the piety of the common people; while the piety of the very special people is superior to the other two.

36. The word 'good' is the subject and 'in this world' is the predicate of precedence, i.e. the pious person will obtain good in this world as well as good health, sustenance, salvation from calamities, etc. and in the Hereafter, too, they will receive good. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not*"(S65: Vs 2-3).

37. Thus the place where you do not have freedom of worship of Allah Almighty, then you should migrate to such a place where you will enjoy freedom of worship. In it, there is permission for migration. But do not leave the worship of Allah Almighty.

38. Reason for its revelation:
This verse was revealed regarding the emigrants to Abyssinia who had migrated before the Holy Prophet's صلی اللہ علیہ وآلہ وسلم migration from Makkah to Madina. Among them was Hazrat Jaffer Tayyar. It means they will be given so many rewards, which they would neither be able to calculate today, nor in the future. Hazrat Alli (May Allah be pleased with him) says the reward of every good deed will be given in weight, besides that of patience, which would be without weight. There will be no weight for patience. There is no scale for those who are patient (*Tafseer Khazainul Irfaan*).

11.Please declare: "I have surely been commanded [39] to worship,

قُلْ اِنِّيْۤ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا

الدِّيْنَ ؕ

being purely His devotee [40]".

39 And through the blessing and medium you, too, have been given the command. This tells us only that worship is worship in the true sense of the word and only that deed is a good deed, which is obtained through the knowledge and medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The good deeds and charities of the infidels are futile because they have not done them through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

40 To be the pure servant of Allah Almighty is the highest status of sincerity. This status is acquired through the Holy Prophet صلی اللہ علیہ وآلہ وسلم

وَ اُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ۝

12. "And I am commanded to submit (as a Muslim), first [41] of all".

41 This tells us that in his Ummah the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the very first worshipper and mystic possessing intimate knowledge of Allah Almighty. The great Sufi sages say that in the entire world the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the very first worshipper, he was a worshipper prior to his blessed birth, in the world of souls, and remained a worshipper until the end.

قُلْ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝

13. Please declare: "Certainly I fear to disobey my Lord, for the fear [42] of punishment of the Great Day".

42 Reason for its revelation
The infidels of Makkah would ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم, "Do you not see the leaders of your nation worshipping the idols. Can such people ever be inmates of Hell?" In response to it, this blessed verse was revealed.

قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ۝

14. Please declare: "I worship Allah exclusively, being sincere to Him in my religion".

فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ؕ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْۤا اَنْفُسَهُمْ وَ اَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ۝

15. "You may worship [43] what you like besides Him". Please declare: "Surely they will be losers who ruin their own selves and their families on the Day of Resurrection. Yes, remember that it will be a clear loss [44]".

43 In it there is no permission for polytheism, in fact, there is a strong expression of anger against it, like how a kind father becoming fed-up with his disobedient son says - go and continue with your evil deeds.

44 This tells us that among the infidels the worst is he who is infidel himself and so are his family members. Similarly, the fortunate believer is he who is himself pious and so are his family members. The greatness of Hazrat Abu Bakr Siddiq (On whom be peace) is that he himself is a Companion, his parents too are Companions, all his children are Companions and his grandchildren are Companions. He enjoys the honour of having Companions in four generations, just as Hazrat Yusuf (On whom be peace) is the Prophet of four generations.

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَ مِنْ

16. They will have coverings of fire over them, and beneath them

تَحْتِهِمْ ظُلَلٌ ۭ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ۭ يٰعِبَادِ فَاتَّقُوْنِ ﴿۱۶﴾

will be similar coverings [45] of fire. With this, Allah warns His servants: "O My devotees, you be pious [46] with Me".

45. This means they would be immersed in fire from all four sides. The commentary of this verse is the following verse: "*the day when the torment will cover them from above and from beneath their feet*"(S29:V55).

46. Piety and dread is that fear which should become the means of obedience. On this fear depends faith. Otherwise, even the devil too has absolute fear of Allah Almighty. He had said: "*I fear Allah, the Lord of all the worlds*"(S5:V28).

وَ الَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ﴿۱۷﴾

17. And those who saved [47] themselves from worshipping idols and turned [48] towards Allah in repentance, for them are glad tidings [49]. So, give good news to My such devotees.

47. In that he should remain aloof from him in matters of belief and practice. It should be remembered that TAGHOOT (devil) includes all things, which evoke in a person sedition and rebellion. Hence the devil, the leaders of infidelity and idols are all part of 'Taghoot'. It is important to remain away from all of them. This word is derived from '*Tagha*' to denote rebelliousness. It shows the hyperbolic pattern of the noun. Those who regard Prophets as persons who mislead, is an eternal wretch. These august personalities are fountains of guidance.

48. This tells us that turning to Allah Almighty is given credence to those who safeguard themselves from defective beliefs. Darkness and light cannot gather in one place. It is not possible to link yourself with Allah Almighty as well as with those who are faithless.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ۭ اُولٰٓئِكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰٓئِكَ هُمْ اُولُوا الْاَلْبَابِ ﴿۱۸﴾

18. Who listen to the word attentively and follow the best [50] thereof. It is they who Allah has guided [51] and it is they who possess wisdom [52].

50. By 'sayings' is meant the sayings of the Holy Prophet صلى الله عليه وآله وسلم . Each one of them is great and an embodiment of excellence. This restriction is that of narration of the incident and not of division. Or, it could mean that people act upon these sayings of the Holy Prophet صلى الله عليه وآله وسلم which are excellent and worthy of practice for them, e.g. the wealthy act upon the command of giving Zakaat, the healthy and strong carry out the command of Jihad. In short, there is no objection on the verse.

51. Reason for its revelation
Both these verses were revealed regarding Hazrat Abu Bakr Siddiq (May Allah be pleased with him). After accepting Islam, he informed Hazrat Uthman, Hazrat Abdur Rahman bin Auf, Hazrat Talha, Hazrat Zubair, Hazrat Sa'd bin Abi Waqqas and Hazrat Saeed bin Zaid (May Allah be pleased with them) about him accepting faith. Furthermore, he invited them to accept Islam. They responded to his preaching and entered into the fold of Islam. Allah be praised! Fortunate is that tree which

bears such fruit (Tafseer Khazainul Irfaan, Roohul Mu'ani) These verses mean that whatever good Hazrat Abu Bakr Siddiq hears from the Holy Prophet صلی اللہ علیہ وآلہ وسلم and these people hear from Hazrat Abu Bakr Siddiq, they put it into practice.

52 This tells us that excellent intelligence is that from which Religion can be obtained. That which is merely used for gaining the world, is not complete

19.Then, is one who has deserved the decree of punishment (fit to be saved)? Can you rescue [53] such a one who is in the fire?

اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿۱۹﴾

53 From this we learn there will no intercession for the infidel for his forgiveness, though punishment for some infidels would be lighter due to intercession, e.g. Hazrat Abu Talib. Although he did not accept Islam formally, he had served the Holy Prophet صلی اللہ علیہ وآلہ وسلم and as a result of this, he will be given a light punishment away from Hell, as is reported in the Hadith Shareef. For this reason, the word 'rescue' is used here.

20.But those who fear their [54] their Lord, for them are lofty chambers, over which are built further chambers, beneath which flow streams. That is the promise of Allah. And Allah does not break [55] His Promise.

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِّنْ فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۙ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ الْمِيْعَادَ ﴿۲۰﴾

54 By practice and by belief. Thus, in this piety, both faith and action are included.

55 This tells us that those servants, whom Allah Almighty had promised Paradise, like the blessed Prophets and some of their followers, for them to be inmates of Hell is just as impossible as there being a partner with Allah Almighty. He is true and His promises are true. We further learn that the sections of Paradise are high and low. The higher the piety, the loftier is his status.

21.Have you not seen that Allah has sent [56] down water from the sky, and then made springs [57] in the earth from them? Then He causes to grow therewith crops of diverse colours [58]. Thereafter it dries up and you see that it turns yellow. Then He breaks it into small grains [59]. Surely, it is a lesson for men of understanding [60].

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِي الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ؕ اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿۲۱﴾

56 From the sky, i.e. from the place of loftiness, or from heavenly causes, i.e. from the warmth of the sun.

57 Thus, when there is no rain, the wells become dry, the fountains of water become dry.

58. Whose colour, taste and effect are different. Similarly, from the torrents of Prophethood have flown the fountains of Shariah and Tareeqat, from which thousands of different fruit have come into existence.

59. After the fields become lush green and ripen into yellow harvest, it is cut and the grain is separated from the chaff.
60. The flourishing state of this world and the phases of human life are likewise - in the beginning they are beautiful, thereafter they perish. Therefore, do not place your trust in their glitter, because all that glitters is not gold.

SECTION 3

22.Cannot such one, whose heart Allah has opened for Islam [61] (peace), possess a light [62] from his Lord? But woe to those whose hearts are hardened [63] from the rememberance of Allah. They are clearly on the wrong [64] way.

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۲﴾

61. This tells us that that Light of Guidance is different to all these lights. This very light is the means of obtaining the Kalimah and the Holy Qur'aan. The name of this light is Divine Guidance.
62. In some, this light is like a lamp from which he himself derives benefit, in some it is like a gas lamp. In some it is like electricity, like the Noble Companions and the Friends of Allah Almighty and in some it is like the sun, from which the entire world derives benefit, like the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In fact, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the creator of light. His very attribute is the bright sun.
63. Those whose hearts do not become soft from the remembrance of Allah Almighty, the advice and counselling of the pious have no effect on them. In fact, it helps to make their hearts harder, e.g. through the warmth of the sun, the candle becomes soft and the salt becomes harder. May Allah protect us! *(Khazainul Irfaan)*.
64. They themselves do not engage in the remembrance of Allah Almighty, nor allow others to do so. They declare the rememberance of the pious sages as haraam (unlawful), reciting Darood Shareef and Kalimah Tayyibah as bid'at (innovation). They condemn gatherings of auspicious rememberance like Meelad gatherings, Khatam of the pious, like Khatme Khwajagan, etc. as shirk (polytheism). This is the identification of a severely hard heart. The pious sages say that indulging in excess eating, sleeping and talk makes a person hard-hearted and obstinate. If you eat less, your illness will be less, if you talk less, your sins will be less. If you recite Darood Shareef in abundance, you will not die an infidel (*Shah Abdush-Shakoor Salimi*).

23.Allah has revealed the best Book that is alike from beginning to the end (in beauty, truth and fairness), having repeated description [65] (promise of reward and award of punishment) at which do shiver [66] the skins of those who fear their Lord. Their skins and hearts soften towards the remembrance of Allah. This is the guidance of Allah. He guides therewith whom He Pleases [67]. And he, whom Allah leaves to go on the wrong [68] way, there is none to guide him.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۲۳﴾

65 The following attributes are of the Holy Qur'aan (1) It is the best Book. (2) It is eloquent and (3) it is elegant
66 It has two fold discussions with promise, it gives warning of punishment, with mercy there is discussion of Divine punishment; with light there is mention of darkness. Or, 'two fold' here means the more you recite it, the more you want to recite it, or every time you recite it creates a new enjoyment in the reciter, or that it will not end after time has passed. Or, by praise is derived that it should be praised for all times just as the word Muhammad is derived from Hamd - to show one who is to be praised for all times. Those who praise him will die, but his praise will remain for all times.
The condition of the Friends of Allah Almighty is such that the rememberance of Allah Almighty, especially the recitation of the Holy Qur'aan, brings upon them such awe of Allah Almighty that it makes their hair stand out of His fear, their bodies begin to shake and shiver, but their hearts become content, creating softness and compassion in the heart.
67 This means the Holy Qur'aan provides guidance to all, but not all obtain guidance from it.
68 In that due to their evil actions create in it misguidance, e.g. only after the animal is slaughtered that death is created for it. Thus, there is no objection to the verse

24.He who will make his face [69] to undergo the great punishment on the Day of Judgement is not equal to him who will be saved. And it will be said to the oppressors: "Taste [70] what you earned".

أَفَمَنْ يَتَّقِىْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَ قِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿۲۴﴾

69 This would be the condition of the infidels. Their hands would be tied to their necks. In the neck would be a burning mountain of sulphuric acid. They would be thrown into hell with their faces lying downwards (*Tafseer Khazainul Irfaan*)
70 Suffer the consequences of your infidelity and evil deeds. From this, emerge two issues:
1. The minor children of the infidels and polytheist would not be sent into Hell.
2. The infidels would be punished for their evil deeds performed in this world. Although they were not duty bound to these in terms of Islamic law, but they will get punished for it.

25.Those who falsified before them, faced punishment whence they knew not [71].

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿۲۵﴾

71 This tells us that negligence is one of the vices of the infidels, i.e. due to their rebelliousness, they remain ignorant of their end.

26.Therefore, Allah made them to taste humiliation [72] in the life of this world. But the punishment of the Hereafter is the greatest [73]. What a good thing it would have been if they knew?

فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۲۶﴾

72. The faces of some people became metamorphosed into lower species, some were caused to sink into the earth, some were punished with floods and on some others, stones were poured from the sky.
73. From this we learn that sometimes the punishment for sins is received in this world, but this punishment will not have any decreasing effect on the punishment of the Hereafter. That punishment is separate and will be meted out in full, e.g. the prison for the convict will not decrease the period of imprisonment.

27.And surely We have narrated in this Qur'aan all types of examples for mankind, in order that they may take [74] heed.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۷﴾

74. It should be remembered that the Holy Qur'aan makes mention of all these: proofs, examples, glad tidings, warnings, ecstatic love for Allah Almighty, praises of the Holy Prophet صلى الله عليه وآله وسلم . Since the Holy Qur'aan has been revealed for the entire mankind, some accept it through proofs, some through the fear of Allah Almighty, some through covetousness, some through ecstatic love. The Holy Qur'aan has made provision for everybody's needs.

28.It is an Arabic [75] Qur'aan, wherein there is no deviation [76] from reality, that they may become pious.

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿۲۸﴾

75. From this we learn that the translation of the Holy Qur'aan is not the textual Qur'aan, because the actual Qur'aan is in Arabic. In fact, it is not permissible to write the transliteration of Quranic verses because you will not be able to maintain the distinction between Ha-He, Sin, Tha, Swad, etc., as changing the MAKHRAJ of these letters will change the meaning of the Holy Qur'aan.
76. Neither are any of its verses lacking in eloquence, nor is there any inconsistency in them. Neither is its unseen information incorrect, nor is there any weakness in the Holy Prophet صلى الله عليه وآله وسلم on whom it was revealed.

29.Allah sets an example: A servant belonging to disagreeing rude masters, and another belonging solely to one master. Are they both equal [77] in condition? All praise be to Allah. But most of them do not know.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَ رَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۹﴾

77. In the same way, the believer is the acknowledger and accepter of the Unity of Allah Almighty while the polytheist is the slave to many deities. The guest of two homes is always hungry and the servant of many masters will always remain in anxiety and perplexity as he does not know which of these to please and to whom should he present his needs. The slave of one master always enjoys himself, so does the believer attach himself to one Master. The infidel is full of anxiety in this world and will remain the same in the Hereafter.

30.Surely, you shall die [78], and surely they shall also die [79].

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ ﴿۳۰﴾

78 In truth, this is just for a moment and not for eternity, otherwise the Holy Qur'aan states regarding the martyrs *"And they are alive, but you are unaware"*(S2 V154)

79 It should be remembered that there are two conditions of death - the separation of the soul from the body and the other is to leave the use of the soul in the body, to terminate the process of upbringing. The demise of the Prophets is of the first category, i.e. the departure of the soul from the body, while the death of common people is from both categories. Thus, because the soul of the Prophet leaves the body, they are given Kafan, burial, etc., but their soul continues to take care of their bodies and to utilize them. It is for this reason that their bodies do not decay and they recognize those who come to their mazaars, they listen to their greetings, they remove their difficulties and fulfill their needs.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ۝

31.Then on the Day of Resurrection you will most certainly dispute [80] with each other before your Lord.

80 In that the blessed Prophets would be the plaintiffs of propagation and their rebellious people will be the defendants and the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be the witnesses of the Prophets and the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be the witness of his followers. And on the testimony of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will depend the decree of the Prophets and the punishment of the infidels.

SECTION 4

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَ كَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ۝

32.Who is then more unjust than he who utters a lie [81] against Allah and falsifies [82] the truth when it comes to him? Is not in the Hell an abode [83] for the infidels?

81 In that he should prove children and associates for Allah Almighty, then say that Allah Almighty has given us this very command. This tells that falsehood can be verbal, practical as well as in beliefs. Of these, the worst form of falsehood is related to beliefs.

82 By 'truth' is meant the Holy Qur'aan because every verse of it is true. Or, it could denote the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every expression, every deed and every word of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is absolutely true. There is no chance of falsehood ever reaching there.

83 From this, emerge two issues:

1 To falsify others is a sin, but to falsify the Holy Prophet صلی اللہ علیہ وآلہ وسلم is infidelity.

2 Only the infidels will be eternally in Hell, even if the sinful believers will be sent into Hell, it will be a temporary period.

وَ الَّذِيْ جَآءَ بِالصِّدْقِ وَ صَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ۝

33.But those who come with truth and confirm it as truth, these are among the pious [84].

84 From this we learn that Hazrat Abu Bakr Siddiq is a person of a very lofty status. It is narrated in Sawaaiq e Muharriqa, on the authority of Ibn Asakr, that Hazrat Alli's recitation of it is *"Wallazi Saddaqa bihi"*, "And (Abu Bakr Siddiq) is he who declared truth about it". Hazrat Alli explains this verse as: "The one who is the bringer of truth is the Holy

rophet صلی اللہ علیہ وآلہ وسلم and the verifier of this truth is Hazrat Abu Bakr Siddiq.

4. For them is what they desire [85] rom their Lord. This is the reward f their goodness.

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ۚ﴿۳۴﴾

5. Allah be praised! He said regarding His eloved: "Your Lord will grant you so much hat you will be pleased and fully satisfied with t". And regarding Abu Bakr Siddiq, He said: For them is what they desire". At another place, He says: "*And undoubtedly, soon your Lord shall give you so much that you shall be satisfied*"(S93:V5). From this we learn that Hazrat Abu Bakr Siddiq is the reflection of loveliness of the Holy Prophet .

5.Allah will remove [86] from them he worst that they did [87] and confer n them their reward for [88] the best f their deeds.

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿۳۵﴾

6. The words "*remove from them*" are onnected with the righteous. It means that hose will receive this reward whose purpose of oing good deeds is to obtain forgiveness of heir sins, and not for any show or publicity Tafseer Roohul Mu'ani).

7. The sinful deeds done by them before ccepting Islam when they were in a state of gnorance. Or, all their errors and shortcomings after accepting Islam. Thus, there is no objection on the verse, because what sins were committed by Hazrat Abu Bakr Siddiq.

88. This means all errors of Hazrat Abu Bakr Siddiq, prior to acceptance of Islam, are forgiven and his good deeds as a believer are accepted in the court of Allah Almighty. In fact, even his minor good deeds, too, have the highest status in the eyes of Allah Almighty (*Tafseer Roohul Mu'ani*).

36. Is Allah not sufficient [89] for His devotee? Yet, they frighten you with others besides [90] Him. And whom Allah leaves to go on the wrong [91] path, for him there is no guide.

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَ يُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۚ﴿۳۶﴾

89. This question is for negation, while the word 'servant' signifies the Holy Prophet صلی اللہ علیہ وآلہ وسلم . By means of it, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is being comforted that the infidels will not be able to harm you in any way. Allah Almighty reassures him that We are sufficient for you.

90. Reason for its Revelation

The infidels, trying to instill fear in the Holy Prophet صلی اللہ علیہ وآلہ وسلم for their idols would say that you should talk ill of them, otherwise they will cause harm to you. In esponse to it, this verse was revealed. The uthor of Tafseer Roohul Bayaan says that this verse has been revealed twice, once for the sake of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and on the second occasion it was revealed regarding Hazrat Khalid bin Walid (May Allah be pleased with him) who was sent by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم to cut down that tree which was being worshipped. When he reached the tree, the infidels began to say that one idol is dwelling in it, which will cause you to become mad. Without paying any attention to them, Hazrat Khalid felled the tree. In its root was a very ugly looking man who came out from it and ran away.

91. In that due to his evil deeds, create

misguidance in it, like Allah Almighty creates death for the animal as a result of it being slaughtered.

37.And whom Allah guides, for him there is none to mislead [92]. Is not Allah the Most Honourable, the Master of Retribution?

وَمَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ۝

92 By guidance is meant the light of Faith, which is created in the hearts of believers from Allah Almighty. As a result of this, he becomes ready to obey the Prophets and keeps himself aloof from the evil people. This light is the special blessing of Allah Almighty. He, who obtains this light, can never go astray.

38. And if you ask them who created the heavens and the earth, they will certainly [93] say: "Allah". Please declare: "Tell me then that those whom you worship besides Allah, if Allah desires any harm for me can they prevent His harm? Or, if He desires mercy for me, can they prevent [94] His mercy?" Please declare: "Allah is enough [95] for me. In Him the trusting ones put their trust".

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِيَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِيْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ حَسْبِيَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۝

93 In this verse those infidels are intended who had acknowledged the existence of Allah Almighty and had accepted him as their Master and Creator. Then, in some instances, they would regard their idols equal to Allah Almighty and worship them. Thus, they were polytheists. Says Allah Almighty: *"Yet the infidels ascribe equals to their Lord"* (S6 V1). On the Day of Judgement they themselves would be saying to the idols *"When we made you equal with the Lord of the worlds"* (S26 V98).

94 It was the belief of these polytheists of Arabia that although our idols are unable to ward off the calamities sent by Allah Almighty, at the same time they would also say that they will deceptively push it back to Allah Almighty to ward it off, because Allah Almighty is in need of their help, just as the king is in need of his ministers. The refutation of this belief of theirs is found in this verse: *"And say, All praise to Allah Who has not taken Him a son, and no one is a partner in His kingdom, and none is supporter of Him because of weakness and proclaim His Greatness magnificently"* (S17 V111). Thus, this verse has no connection with the blessed Prophets and their intercession.

95 From this we learn that the help of the creation, too, is the help of the Creator. Thus, there is no inconsistency in this verse and the following verse: *"O Prophet! The communicator of the hidden news! Allah sufficer you and all those Muslims who follow you"* (S8 V64). This means Allah Almighty and all the believers following you are sufficient for you.

39.Please declare: "O my people, continue to act [96] in the best way, and

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ

عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۳۹﴾

act in my way. Soon you will come to know [97]".

96. From this, emerge a few issues:
1. It is permissible to call the infidels your people, but this will be as your countrymen and people of your nationality. But not your compatriots in religion.
2. Propagation should be conducted in a polite manner as these blood-thirsty people were being addressed as "Oh my countrymen!"
3. Every command is not for obligation. Observe, here the word 'work' is a command, yet it is neither for obligation nor for permission, but to express censure and displeasure, i.e. do whatever you want to, you will not cause any harm to me.

97. Who is true and who is false? To ascertain this will either be done in this world or on the occasion of holy war, or at the time of death; or in the grave or on the Day of Judgement, on seeing Divine punishment.

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۴۰﴾

40. On whom is imposed a disgraceful [98] penalty and on whom falls punishment [99], which is everlasting [100].

98. Punishment of embarrassment, or the punishment of Wednesday, or the punishment of the Hereafter. In the second condition one would understand from it the issue that Allah Almighty will not embarrass the sinful believers. Embarrassment of the Hereafter is especially set-aside for the infidels.

99. From Allah Almighty.

100. This means punishment in Hell, which will be eternal for the infidels.

اِنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۴۱﴾

41. Undoubtedly, We have revealed upon you the Book of guidance [101] for mankind with Truth [102]. Then, whoso gets its guidance that is for his own good and whoso errs, he errs for his own loss [103]. And you are not but a custodian [104] over them.

101. It is not for your guidance because you were on the path of guidance prior to the revelation of the Holy Qur'aan. From this, two issues emerge:
1. The guidance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not dependant on the Holy Qur'aan. He was born with the full knowledge of the Holy Qur'aan.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not hide any verse of the Holy Qur'aan from the people.

102. Here, "*We have sent down*" is used to mean, "We have sent down gradually". *INZAAL* means to send down all of it at one time, while the Holy Qur'aan was revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم gradually over a period of twenty-three years. Or, by this sending down refers to that sending down when Hazrat Jibraeel would recite the entire Qur'aan to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the month of Ramadaan. This tells us that the Holy Qur'aan was sent down to the Holy Prophet صلی اللہ علیہ وآلہ وسلم many times. Thus, there is no inconsistency in the verses of *ANZALNA* and *NAZZALNA*.

103. From this we learn that our guidance or misguidance is of benefit or harm to ourselves. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally independant on this. Although our guidance conveys rewards to him, he is not in need of it.

104. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم

did not show any shortcoming in the propagational work. Parents are only questioned about the sins of their sinful children, when they have left any shortcoming in their education. Thus, there can be no objection raised about the verse.

SECTION 5

42.Allah takes away the souls (of human beings) at the time [105] of their death and also those who do not die while they are in their sleep [106]. Then He withholds those against whom He decrees death [107], but sends back the others till an appointed [108] time. Undoubtedly, in that are signs for those who reflect [109].

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

105. By 'life' is meant the soul and by 'death' is meant taking out the soul, i.e. at the time of death. Allah Almighty takes out the soul from the body because it is not the means of nourishment of it.

106. From this we learn that one soul goes out of the body when in the state of sleep, through which sensory perception is maintained. It should be remembered that there are two souls found in the human being. The one is stationary or regal soul and the other is the travelling soul. From the first soul, life is maintained and from the second soul, sense and understanding. The first soul leaves the body at the time of death and the other leaves at the time of sleep.

107. In that He does not send it back, in fact, he gives that person death in his sleep.

108. In that until their death people would continue to sleep and wake up, and at the time of death they would sleep permanently.

109. Ponder over this, that the One who can cause you to awake after your sleep, has the power to give life to you after death. This tells us that analogy in religious matters is correct.

43.Have they taken [110] some intercessor besides Allah? Please declare: "What! Even though they neither have control over anything, nor do they understand [111]?"

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ۭ قُلْ اَوَ لَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّ لَا يَعْقِلُوْنَ ۝

110. From this we learn that idols, etc. are intercessors other than from Allah Almighty, while the Prophets and the pious are intercessors from Allah Almighty. To accept intercessors other than these appointed by Allah Almighty, is infidelity. While to accept those from Allah Almighty is faith, like the Friends of Allah Almighty and the others are friends of those other than Allah Almighty.

111. That the idols have no authority for intercession, or to cause harm or provide benefit to anyone. Then, on what ground do you worship them?

44. Please declare: "All intercession [112] belongs to Allah. For Him is the kingdom of the heavens and the earth. Then you are to return [113] to Him".

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ۭ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝

12. To whomever He desires He will grant permission to intercede. Since He has not granted this permission to the idols, then how will they intercede?
13. The believers would be returning with joy, but the infidels will return under compulsion. It is for this reason that the day of demise of the saints is called Urs or the day of the wedding. The death of the believer is the union with his Beloved and the death of the infidel is separation.

45. And when Allah alone is mentioned, the hearts of those who do not believe [114] in the Hereafter, are filled with resentment. And when those besides Him are mentioned [115], behold, they (infidels) rejoice.

وَ اِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَ اِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ﴿۴۵﴾

114. In that the discussion of Tauheed–(Oneness) of Allah Almighty displeases them and this is shown on their faces.

115. Those besides Allah Almighty signify the idols of the infidels, and not the Prophets and the saints.

46. Please declare [116]: "O Allah, the Creator of the heavens and the earth, Knower of the unseen and seen. You alone can decide between Your devotees, concerning that in which they differ [117]".

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ عٰلِمَ الْغَيْبِ وَ الشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۴۶﴾

116. From this 'say' we learn that purity of the tongue is required for offering dua. The words of the dua, too, should be of superior quality and the tongue should be perfect. What this means is Oh My Beloved! You should offer this dua through your blessed tongue. Then, after teaching them, it can be offered by others. From this there is a hint that in order to obtain full effect in duas and wazeefahs, there should be prior permission of one who is a spiritual person. Says Allah Almighty: *"Say you, I take refuge with the Lord of Daybreak"*(S113:V1). *"Say you, I came in the refuge of the Lord of all mankind"*(S114:V1). From all these, the above-mentioned benefits are achieved. Furthermore, we learn that duas mentioned in the traditions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are superior to ordinary duas.
117. Hazrat Saeed ibn Musayeeb On whom be peace has mentioned that if you offer dua after reciting this verse, it will be accepted in the Court of Allah Almighty, if Allah wills. This tells us that reciting the praises of Allah Almighty before making the dua is the way of His Prophets.

47. And if those who are the wrongdoers had all that is in the earth [118] and the likes thereof, in addition to it, they would certainly have offered all of it as ransom to get saved from the severe [119] punishment on the Day of Resurrection. But there will appear to them from Allah

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿۴۷﴾

that which they never imagine [120].

118 By oppressors is meant the infidels, i.e the punishment of Hell for the infidels will be so severe that on that day if they had all the treasures of the world in their possession, they would gladly give these to lessen this torment.
119 So that he can give this wealth to save themselves from Divine punishment. This means the miserliness of the infidels is only in the world. When they see the torment in the Hereafter they will forget about their miserliness. In this world Zakaat was a burden, they will be ready to give everything.
120 He gave them such punishment, which was beyond their imagination. Or, the good deeds in which they had placed their trust proved of no benefit to them, because the condition for the acceptance of good deeds is faith. Or, the idols in which they had placed their trust, all turned away from them. In short, this verse can be interpreted in many ways.

48.And their own earned evils will become apparent [121] to them and they will be encircled by that which they used to mock [122] at.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ۝

121 This tells us that the sins of the infidels would be found there, but their good deeds would be obliterated, because infidelity destroys good deeds.
122 This means those punishments that they had heard about from the Holy Prophet صلی اللہ علیہ وآلہ وسلم and about which they are mocking, would all appear before them. In fact, most of them will unfold to them before their death.

49.So, when any harm [123] touches human beings, they call on Us. Then, when We grant someone any favour from Us, he says: "It came to me because of my own intelligence [124]". In reality, it is only a trial, but most people do not know [125].

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا قَالَ اِنَّمَاۤ اُوْتِيْتُهٗ عَلٰى عِلْمٍ بَلْ هِىَ فِتْنَةٌ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ۝

123 By human being is meant an infidel, or a negligent person. An intelligent person is always obedient to his Lord.
124 This means the abundance of wealth, claims man, is due to his skills. This is wrong thinking, because many skilled persons are found to be poor and many unskilled persons are found to be wealthy.
125 The wealth of the world is a respite from Allah Almighty to the infidel. In fact, it is a punishment for him. To the believer, this is a test for his being grateful. Sometimes, Allah Almighty tests you with hardships and sometimes through prosperity.

50.Those before them said [126] so, but all that they had earned did not benefit [127] anything to them.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ۝

126 Thus, this very statement of Qarun is reported in the Holy Qur'aan. The Pharaoh, Shaddad, etc were also under this false belief.
127 In fact, the wealth had become a heavy burden for them. Anything that makes you unmindful of Allah Almighty is a heavy burden. May Allah Almighty bless us with the wealth from the treasures of Hazrat Uthman-e-Ghani and not with the wealth of Qarun.

فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَ الَّذِيْنَ ظَلَمُوْا مِنْ هٰۤؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ﴿۵۱﴾

1.So, the evil (consequences) of their rnings overtoke [128] them. And ose who are unjust [129] among em, too, should be overtaken by e evils of their earnings, and they annot escape it.

28. In that by means of this wealth, the doors f sins opened upon them. Eventually, this ealth made them sink. This tells us that the ealth of the believers opens the doors of orship for them, while that of the infidels, the doors of sin.

129. These oppressors are from the infidels of Makkah, found during the time of the Holy Prophet . Their condition, too, will be like this.

اَوَلَمْ يَعْلَمُوْۤا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۲﴾

2.Do they not [130] know that Allah nlarges the provisions for whom He leases and restricts [131] it for whom He Pleases. Surely in it are signs for he people who believe.

30. This means that they are certainly aware f it because sometimes skilled persons are oor and the unskilled are wealthy. Also, at mes the same person who is wealthy becomes oor. This tells us that the control of all this is n the hands of someone else.

131. The wealth of the world is like rain water - at one place it is more, at another, it is less and sometimes even at one place its quantity differs. Just as the rain is in Our control, so is your wealth and poverty. Do not be deceived by it.

ECTION 6

قُلْ يٰعِبَادِیَ الَّذِيْنَ اَسْرَفُوْا عَلٰۤى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾

3.Please declare: "O My devotees [132], who [133] have committed excesses gainst their own souls [134], do not lespair of the Mercy of Allah. urely Allah forgives all the sins [135]. ndeed He is the Most Forgiving [136], he Most Merciful".

132. From this, emerge two issues:
1. Every believer is the servant and devotee f the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
2. A servant can be linked to those other than Allah Almighty. But, under that condition, the meaning of the word ABD will be slave. Says Allah Almighty: "*And perform marriage of hose among you who have not been married and of your suitable servants and handmaids*" (S24:V32). The name of the Sheikh of the author of Durre Mukhtar was Abdun Nabi. Hazrat Abdullah bin Umar says: "I was his (the Holy Prophet's) slave and servant. For further information refer to the book JAA-AL-HAQ.

133. Here, this very translation is most suitable i.e. Oh my servants! Meaning servants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because if this denoted servants of Allah Almighty, then one has to accept that what Allah is saying is

concealed in it, because prior to it "Say you" is used. Then, even the infidels would be included in it, because they, too, are servants of Allah Almighty and they had exceeded the limits. In reality, the infidels are excluded from it.

134 By this is meant the sinful believer and not the infidel, because although the infidel is a servant of Allah Almighty, he is not the servant and devotee of the Holy Prophet صلى الله عليه وآله وسلم and here address is made to the servants and devotees of the Messenger of Allah صلى الله عليه وآله وسلم.

135 From this, emerge two issues:
1. Through the blessings of Islam, minor or major sins of infidelity are being forgiven.
2. After accepting Islam, the human rights infringed in the time of infidelity will not be forgiven. Thus, after accepting Islam, the infidel will remain duty-bound to settle the d[ebts] incurred during the period of infidelity. [Sins] are something else, but rights are a diffe[rent] matter altogether.

136 Reason for its Revelation
Some of the polytheists asked a question to the Holy Prophet صلى الله عليه وآله وسلم, althou[gh] your religion is correct, as such if we were [to] accept Islam, will our sins committed dur[ing] the period of infidelity be forgiven? [In] response to it, this verse was revealed (Tafs[eer] Khazainul Irfaan). Hazrat Wahshi, who is the murderer of Amir Hamza (May Allah be pleased with him), sent a message to the Holy Prophet صلى الله عليه وآله وسلم that if I was to accept Islam, will my sins be forgiven? At that point in time, this verse was revealed (*Tafseer Roohul Mu'ani*).

54. And turn [137] towards your Lord and submit [138] yourselves to Him; before there comes to you the punishment, and then you shall not be helped [139].

وَ اَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَ اَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ﴿۵۴﴾

137 Seek repentance. The infidels should seek it by accepting Islam, the sinner by expressing regret and remorse at his previous sins, the pious with the thought that my worship is not worthy of the Divine Master. In short, everybody should turn to Him at all times.

138 This means obey your Lord sincerely.

139 By this is meant the punishments of this world, or that of the grave or that of the Hereafter.

55. And follow the best, which has been sent [140] to you from your Lord, before the punishment overtakes [141] you suddenly, while you perceive it not.

وَ اتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّ اَنْتُمْ لَا تَشْعُرُوْنَ ﴿۵۵﴾

140 Allah be praised! What an exquisite translation! Here, the genitive case is used for narration, because the entire Qur'aan is excellent and is obligatory to be followed.

141 By this punishment is meant defeat in wars, famine, calamities, etc., as these are visible punishments. It could be that it may denote death, because the death of the infidel is a Divine punishment. It does not denote concealed punishments.

56. Lest any soul should say: "Ah, woe to me for falling short of my duty [142] to Allah. And surely I used to laugh [143]".

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَ اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ﴿۵۶﴾

142. This tells us that to be unmindful of the rights of the Prophet is really being unmindful in fulfilling the rights of Allah Almighty, because these infidels, in most instances, were negligent in fulfilling the rights of the Holy Prophet صلى الله عليه وآله وسلم . This has been declared as being negligent of fulfilling Divine rights. Likewise, fulfilling the rights and duties to the Holy Prophet صلى الله عليه وآله وسلم is in reality, fulfilling the rights and duties of Allah Almighty. Says Allah Almighty: "*Whoso obeys the Messenger, has indeed obeyed Allah*" (S4:V80).

143. Mocking about the Religion of Allah Almighty, His Prophet صلى الله عليه وآله وسلم and His Book. This tells us that, here, discussion is about the infidels.

57. Or, lest someone should say: "Surely, had Allah guided me [144], I would have been among the pious ones".

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِیْ لَكُنْتُ مِنَ الْمُتَّقِیْنَ ﴿۵۷﴾

144. Would have given guidance to accept the Truth. Thus, there is no inconsistency in the verse.

58. Or, lest someone should say seeing the punishment: "If I could turn [145] back, I would have been among the benevolent".

اَوْ تَقُوْلَ حِیْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِیْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِیْنَ ﴿۵۸﴾

145. From this we learn that the world is the place for performing actions and not the Hereafter, because the infidels will express a desire to return to the world to do good deeds. They will not say that 'Oh our Lord, we will do good deeds here'.

59. Yes, why not? Surely My Signs [146] came to you, but you falsified them and became boastful and you were among the infidels [147].

بَلٰى قَدْ جَآءَتْكَ اٰیٰتِیْ فَكَذَّبْتَ بِهَا وَ اسْتَكْبَرْتَ وَ كُنْتَ مِنَ الْكٰفِرِیْنَ ﴿۵۹﴾

146. Verses of the Holy Qur'aan, or the miracles of the Holy Prophet صلى الله عليه وآله وسلم or both. The third meaning is more effective.

147. The infidel is blameworthy here, by committing infidelity through his own power and will.

60. And on the Day of Resurrection you will see those who fabricated lies [148] against Allah, that their faces will be black [149]. Is not the Hell an abode for those who are boastful?

وَ یَوْمَ الْقِیٰمَةِ تَرَى الَّذِیْنَ كَذَبُوْا عَلَى اللّٰهِ وُجُوْهُهُمْ مُّسْوَدَّةٌ اَلَیْسَ فِیْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِیْنَ ﴿۶۰﴾

148. That he tried to prove a partner and children for Him. Or, that he said His Prophets are false. To call the Prophets liars, is in reality, calling Allah Almighty a liar, because Allah Almighty is calling them true. The verification of a liar, too, is false.

149. From this, emerge two issues:
1. Blackening the faces would be for the infidels. Although the sinful believers will be kept in Hell for a while, Allah Almighty will not blacken their faces, as in it there is disgrace for the Ummah of the Holy Prophet صلى الله عليه وآله وسلم

2 On the Day of Judgement there will be a complete visible distinction between the believers and the infidels. Without asking, it would be made known. Thus to say that on the Day of Judgement the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not be able to identify between the believers and the infidels is incorrect. Says Allah Almighty: *"The culprits will be recognized by their faces"*(S55:V41).

وَ يُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوْٓءُ وَ لَا هُمْ يَحْزَنُوْنَ۝

61.And Allah will save them who fear in their place of deliverance [150]. No evil shall touch them, nor shall they grieve [151].

150. By 'God-fearing' is meant pious believers. From the place of salvation is meant Paradise wherein there is safety from all types of hardships.

151. From this there is a hint that a believer of Paradise will not have a liking for an infidel of Hell, even if he is his son. Otherwise, such a person of Paradise would be saddened by this knowledge, and there is no place for sadness in Paradise.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ وَّ هُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ۝

62. Allah is the Creator [152] of everything and He has authority [153] over everything.

152. Infidelity and faith, piety, sin, mercy and the devil are created by Him. This tells us that it is not an act to create evil things. There are thousands of wisdoms in it.

153. He also has this authority to grant some of His servants full powers. But, if He does not grant this power, it is not out of any weakness. It is for this reason that He has given us power over our homes, granted the kings kingdoms and granted our Holy Prophet صلی اللہ علیہ وآلہ وسلم power over His entire creation. For further discussion, consult the book *'SULTANATE MUSTAPHA'*.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَ الْاَرْضِ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ۝

63.To Him belong the keys [154] of the heavens and the earth. And those who rejected the Signs of Allah, they are the people who are in loss [155].

154. This means He is the Master of mercy, sustenance, rain, etc. He can grant when and how much He may desire. No one can stop Him, nor has anyone any right to raise any objection against Him. The great Sufi sages say that the meaning of *MAFATEH* and *MAQALID* is keys. By Him are the keys of the unseen. In Mafateh, the first letter is Meem and the last letter is Ha and in Maqalid the first letter is Meem and the last letter is Dal. If you take all these letters, it forms the word *MUHAMMAD*. This hints towards the personality of the Holy Prophet Muhammad صلی اللہ علیہ وآلہ وسلم. He is the key of all the treasures of Allah Almighty in the heavens and the earth.

155. In this world as well as in the Hereafter. In this world, none of their good deeds are accepted. In the Hereafter they will not obtain salvation. What bigger loss than this!

SECTION 7

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ۝

64.Please declare: "Do you bid [156] me to worship other than Allah? O you ignorant ones [157]".

156. The infidels of Makkah had been saying that accept our deities and in return we will accept your Lord. In this way there will be peace between you and us. In this verse there is a refutation of their claim.
157. These infidels have been called ignorant, because they have no knowledge of the lofty status of the Prophet, i.e. polytheism and idol worshipping by a Prophet is just as impossible as these idols being God. Since Allah Almighty is their Protector, their souls are free of sins; as a result of this the devil has lost hope of misleading them. He has already said: "*But those among them who are Your chosen bondsmen*" (S38:V83). When all types of causes are impossible for their infidelity, their infidelity, too, is impossible.

65.And undoubtedly, it has been revealed to you, and to those before you that if you associate other gods with Allah, then surely all your deeds shall go in vain, and you shall certainly remain in loss [158].

وَ لَقَدْ اُوْحِیَ اِلَیْكَ وَ اِلَى الَّذِیْنَ مِنْ قَبْلِكَ ۚ لَىٕنْ اَشْرَكْتَ لَیَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ﴿۶۵﴾

158. In it, the address is to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the objective is the one who listens. If its purpose is to denote the Holy Prophet صلی اللہ علیہ وآلہ وسلم only, then this is making a possible dependent upon the impossible, as it is found in the Holy Qur'aan that if Allah Almighty had a son then I (the Holy Prophet) would be the first to worship him.

66. Instead, you should worship Allah alone and be amongst those who are thankful [159].

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِیْنَ ﴿۶۶﴾

159. Oh believers! Be thankful and be from those who are grateful. Do not leave them. Or, 'O My Beloved' Remain steadfast in the same way engaged in the worship of Allah Almighty and His gratitude.

67.And they do not honour Allah as is due [160] to Him. And He will roll up [161] the entire earth on the Day of Resurrection. And all the heavens shall be rolled up by the authority of His Right Hand. And Glorified be He as He is Exalted from what they associate (with Him).

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖۗ وَالْاَرْضُ جَمِیْعًا قَبْضَتُهٗ یَوْمَ الْقِیٰمَةِ وَ السَّمٰوٰتُ مَطْوِیّٰتٌۢ بِیَمِیْنِهٖ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ ﴿۶۷﴾

160. From this we learn that the one who cannot really understand the true honour and respect of the Prophet will not understand the value and honour of Allah Almighty, because the infidels were denying the Holy Prophet صلی اللہ علیہ وآلہ وسلم the respect and honour due to him. Says Allah Almighty: "*And the Jews did not know the estimation of Allah as was necessary for Him*"(S6:V91).

161. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says that on the Day of Judgement Allah Almighty would fold the heavens and place them in His hand of power and would say: "*I am the King! Where are those who had claimed to be kings and governors?*" Then He will fold the regions of the earth and declare the same. By 'hand' is meant that hand which is in accordance to His lofty grandeur.

68.And the trumpet shall be blown [162], and all who are in the heavens and all who are in the earth will be senseless except those whom Allah will [163] exempt. And then it will be blown the second [164] time and lo! They shall stand [165] up from graves awaiting.

وَنُفِخَ فِي الصُّوۡرِ فَصَعِقَ مَنۡ فِي السَّمٰوٰتِ وَ مَنۡ فِي الۡاَرۡضِ اِلَّا مَنۡ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيۡهِ اُخۡرٰى فَاِذَا هُمۡ قِيَامٌ يَّنۡظُرُوۡنَ ﴿۶۸﴾

162. By this is meant the first blowing of the Trumpet, which would be for the purpose of destruction and to render everything unconscious. The second blowing of the Trumpet will take place forty years thereafter, which would be for the purpose of bringing everything back to life and consciousness. The Holy Qur'aan has mentioned about the blowing, five times. The first is when Allah Almighty blew the soul into Hazrat Adam (On whom be peace) then the blowing of Hazrat Jibraeel in the breast of Bibi Mariam for granting her a son, the blowing of Hazrat Isa (On whom be peace) on the birds shaped out of clay to grant life to them, the blowing of Zul-Qurnain on fire to melt the steel and the blowing of the Trumpet by Hazrat Israfeel (Tafseer Roohul Mu'ani)

163. They are Hazrat Jibraeel, Mikaeel, Israfeel and Izraeel whose death will not take place through blowing, in fact, it will occur after blowing through the command of Allah Almighty. Or, it means the martyrs, or Hazrat Musa (On whom be peace) who had become unconscious on Mt. Sinai, or the hoories of Paradise, Ridwaan and the angels in charge of Hell and the snakes and scorpions from there (Tafseer Khazainul Irfaan, Tafseer Roohul Bayaan etc.)

164. The second blowing will take place after forty years. By 'forty years' is meant the time span of those years, otherwise the sun by then would have been destroyed.

165. This means they would be raised from their graves. They would be in a state of shock, or looking with raised eyebrows awaiting what would happen next. They would then be walking towards the Plains of Reckoning. For the believers, there would be conveyances waiting at their graves on which they would be riding to the Plains of Reckoning. Says Allah Almighty, *"The day We shall carry the duty-bound (pious) towards the Most Affectionate as guests"* (S19:V85)(Tafseer Khazainul Irfaan). The very first to emerge from the earth will be the Holy Prophet صلی اللہ علیہ وآلہ وسلم Hazrat Ebrahim (On whom be peace) will be the first to receive the garment of Paradise (Tafseer Roohul Mu'ani). The Holy Prophet صلی اللہ علیہ وآلہ وسلم would, in fact, emerge from the grave fully clad (*Mir'at*).

69.And the earth shall shine with the Light [166] of its Lord and the Book shall be laid [167] down and the Prophets shall be brought, and the witnesses [168] too, and true judgement shall be given between them equitably and they shall not be treated unjustly [169].

وَ اَشۡرَقَتِ الۡاَرۡضُ بِنُوۡرِ رَبِّهَا وَ وُضِعَ الۡكِتٰبُ وَ جِایْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَ قُضِىَ بَيۡنَهُمۡ بِالۡحَقِّ وَ هُمۡ لَا يُظۡلَمُوۡنَ ﴿۶۹﴾

166. The ground of the Plains of Reckoning, which would be in addition to this earth. Says Allah Almighty, *"The day when the earth shall be changed other than this earth"*(S14:V48). It will be illuminated from the Light of Allah Almighty. The sun, the moon and the stars will

be without any light. Thus the nature of this Light is beyond description. Only by looking at it will one be able to know it. Insha-Allah.
167. The Divine Tablet would be placed before everybody, or everybody's deeds would be placed in their hands, those of the believers in their right hands and those of the infidels in their left hand.
168. On the Day of Judgement, the noble Prophets would appear as plaintiffs,the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as witnesses and the Holy Prophet صلی اللہ علیہ وآلہ وسلم as state witness as the outcome of the entire world would depend on his blessed testimony. Allah be praised! What an incredible scene that would be! May Allah Almighty show this to us with His Grace and Favour!
169. That the innocent will not be found guilty or the pious will not be subjected to punishment.

70.And every soul shall be paid [170] in full what it did. And He knows best what you do [171].

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ اَعْلَمُ بِمَا يَفْعَلُوْنَ ۝٧٠

170. No one's piety will be rewarded in lesser quantity, nor will evil be punished more than its due. Thus this verse is neither against the forgiveness of sins nor against the increase in reward of piety.
171. This means, his testimony is not for the knowledge of Allah Almighty as He is Most Knowing and Omniscient.

SECTION 8

71.And the infidels shall be driven [172] towards Hell in groups [173]. Until when they shall reach it, its gates will be opened [174] and the keeper [175] shall say to them: "Did not Messengers come [176] to you from amongst you, reciting verses of your Lord, and warning [177] you of the meeting of this day of yours?" They will say: "Why not [178]". But the words of punishment would be justified [179] on the infidels.

وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا فُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ رَبِّكُمْ وَ يُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا بَلٰى وَ لٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكٰفِرِيْنَ ۝٧١

172. They would be dragged very severely, like prisoners with their leaders. The infidels would be with their leaders, some on foot, some fallen flat. May Allah Almighty save us from this!
173. Because the groups of the infidels in the world were different. In the like manner, their departure for Hell would take different forms.
174. The seven regions of Hell each have separate doors, which are kept closed. Each door will only be opened at that time when a group of people will be arriving there to enter it. The doors of the jails, too, are not opened unnecessarily. Only when the need arises will they be opened.
175. The infidels will be made to stand and firstly this will be spoken to them to disgrace them. Then, after the interrogation, the doors will be opened.
176. From this, emerge three issues:
1. Prophets have always been sent to human beings.
2. Knowing the Islamic scholars is like

knowing the Prophets, because all the infidels had not seen the Prophet, but his propagation had reached all of them.
3. Those people to whom the propagation of the Prophet had not reached, will not be sent to Hell if they believe in the Oneness of Allah (Tauheed). Thus the blessed parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are inmates of Paradise as the message of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had not reached them, but by faith they were monotheists.
177. In the form of not accepting the faith. This tells us that the warning of the Prophet is general, but his glad-tidings are for specific people.

178. This declaration will be made after the reckoning of the Day of Judgement. Otherwise, on the Day of Judgement the infidels would be denying the propagation and message of the Prophet having reached them, as a result of which it would be necessary to re-establish the procedure of calling witnesses, etc. Thus, there is no difference or disagreement in the verses.
179. This means we had sided with the devil regarding whom Allah Almighty had said: *"Undoubtedly, I shall necessarily fill Hell with you of those who will follow you all-together"* (S38 V85). Thus, there is no objection against the verse.

72. It shall be said to them: "Enter the gates of Hell to reside forever [180] therein. Evil is the destination of those who are boastful.

قِيْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ۝

180. This tells us that the believer will not be in Hell permanently, no matter how severe a sinner he might be.

73. And those who remained pious [181] to their Lord; their conveyances shall be escorted to Paradise in groups [182]. Till they reach there, the gates shall be opened [183] and the keepers will say to them: "Peace be upon you [184]. Excellent were you, so enter Paradise to abide therein forever [185]".

وَ سِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ۗ حَتّٰٓى اِذَا جَآءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ۝

181. In that they will go on a conveyance from their graves. It should be observed, in it all the believers are included. The good deeds of the believer will be his means of conveyance. Some conveyances will be swift, some slow, based on the sincerity of the action. On some conveyances there will be one, on some there will be two, on some there will be three, when the same deed has been performed collectively.
182. The group of the pious will be with their leader, e.g. the Shafa'ees, the Hanafis, the Malikis, the Hambalis, the Chishtis, the Qadiris, etc. will be with their leaders. Says Allah Almighty: *"The day when We shall call every people with their leaders"* (S17 V71). He who will be without a leader, his leader would be Shaitaan. Thus, a believer should make it his duty to align himself to a group and not remain alone. Says Allah Almighty: *"O believers, fear Allah and be with the truthful"* (S9 V119).
183. The doors of Paradise would be opened for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The believers on reaching there after the Messenger of Allah صلی اللہ علیہ وآلہ وسلم would find them open. For this reason the conjunction 'and' is used here, i.e. *"And shall be opened"*. Hazrat Alli Murtaza (On whom be peace) states that near the door of Paradise is a tree under which flow two fountains. The inmates of Paradise would be bathing in one and drinking from the other. From the physical drinking all inner

things would become purified. They will be welcomed at the door of Paradise by the angels (*Tafseer Khazain*).

184. That he should stay in the world under the protection of the Prophet because only he has stayed there successfully who had linked himself to the protective control of the Messenger of Allah صلى الله عليه وآله وسلم .

185. Whoever has entered Paradise for the purpose of reward will never be out of it.

74.And they will say: "All praise be to Allah Who has made good His promise to us, and made us inherit [186] the land so that we may dwell in Paradise, wherever we please [187]. Excellent is the reward of the activities (in piety).

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَیْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِیْنَ۝۷۴

186. From this we learn that the believer in Paradise will occupy his place as well as that of the infidel. Similarly, the infidel will occupy his place in Hell as well as that of the believer. A place has been kept in Paradise and Hell for every person. This verse is its explanation. "*That My righteous bondsmen will inherit this land*"(S21:V105). By '*land*' is meant the land of Paradise.

187. The Paradise of a common believer will be ten times larger than this entire earth. So, the superior class of believers is beyond human estimation.

75. And you will see the angels [188] surrounding His Authority, glorifying the praise of their Lord. And it will be decided between them justly. And it will be said [189]: "All praise belongs to Allah, the Lord of the universe [190]".

وَ تَرَى الْمَلٰٓئِكَةَ حَآفِّیْنَ مِنْ حَوْلِ الْعَرْشِ یُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَ قُضِیَ بَیْنَهُمْ بِالْحَقِّ وَقِیْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ۝۷۵

188. O Beloved Prophet صلى الله عليه وآله وسلم! On the Day of Judgement when the angels would be raised back to life (Tafseer Roohul Mu'ani) they would be respectfully circumambulating the Great Throne, like how the pilgrims make Tawaaf of the Ka'bah.

189. The pronominal suffix 'them' in 'between them' points towards the human beings and not towards the angels, because there the decision will be that of the human beings and not of the angels. The angels were neither duty-bound to laws of Shariah nor were any from them a sinner. There will be no decision in favour of Jinns in respect of Paradise. The sinful among them will be sent into Hell, but the pious among them will be saved from Hell. Thus, these verses are crystal clear.

190. This tells us that there will be praises of Allah Almighty sung in Paradise - but it will be for the purpose of deriving taste and not encountering any difficulty.

آیاتہا ٨٥ ٤٠ سُوْرَةُ الْمُؤْمِنِ مَكِّيَّةٌ ٦٠ رکوعاتہا ٩

SURAH AL-MOMIN (BELIEVER)

Reveled Before Hijrah

(MAKKAN) 9 Sections 85 Verses 1199 words 4960 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

حٰمٓ ⭘

1. Haa – Meem.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ⭘

2. The revelation of this Book is from Allah, the Most Honourable, the Most Knowing [2].

1 Another name for Surah Mo'min is Surah Ghafir 2 In this blessed QUR'AAN there is respect as well as knowledge The knower of the QUR'AAN is one who possesses outstanding knowledge The one who works to serve the QUR'AAN shall obtain respect in this world and the Hereafter. Because the Holy QUR'AAN was revealed gradually, the word 'sending down' has been used

غَافِرِ الذَّنْۢبِ وَ قَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ ⭘

3. The Forgiver [3] of sins, Acceptor [4] of repentance, severe [5] in punishment, the Most Bountiful [6]. There is none worthy of worship, except Him. Towards Him is the return [7].

3 One who is the forgiver of everyone's sins at all times, because there is no restriction in the word *GHAFIR* - Accepter of penitence, or in the word *'zanb'* - sin, as is the case in AL-HAMDU LILLAH (All praise be to Allah)

4 The repentance of the infidels through their infidelity, the repentance of the believers from their sins, because from the sins of the infidels their repentance will not be accepted Thus, the meaning of the verse is crystal clear It should be remembered that the denial of sins by a sinner is an act of disgrace, confessing the sins knowing oneself as culprit and regretting is repentance This is true repentance, which is meant here (*Tafseer Roohul Ma'ani*)

5 The wrath on the infidels would be due to their infidelity It should be remembered that the obedient servant is being censured while the infidel servant is given punishment. The rebellious servant of the state is given severe punishment The infidels are rebels of the Divine state.

6 Showerer of Divine bounties on the pious servants in this world and the Hereafter.

7 Believers return to Allah Almighty joyously but the infidels go back reluctantly, out of compulsion Death to the believer is a call from his Beloved, but to the infidel it is a warrant.

مَا يُجَادِلُ فِيْۤ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ⭘

4. None dispute the Verses of Allah, except the infidels [8]. Let not then (O Beloved Prophet) their going about in the cities deceive [9] you.

8. Here, '*argument*' denotes rejection of the Holy QUR'AAN, or mocking at it, or calling it magic, poetry or a tale. The deduction of religious issues from the Holy QUR'AAN by the Islamic scholars, basing these verses for religious debates and discussions, simplifying difficult verses by commentating on them, is not an act of argumentation, but it is reflecting on the sciences of the Holy QUR'AAN, which is indeed a superior form of worship. The Holy QUR'AAN states: "*Therefore, take heed, O ye with eyes*"(S59:V2). The same theme is presented in another place: "*Therefore, fear Allah, O men of understanding*"(S65:V10). Thus, this verse is crystal clear.

9. Because their travelling in total freedom and reaping trade profits is temporary, because eventually they would be captured, as the culprit for whose arrest a warrant has been issued.

5.Before them the people of Nuh and other groups after them belied [10] (the Prophets). And every Ummah aimed that they may seize their Messenger [11] and dispute with false [12] arguments that they may render the truth [13] null thereby. So, I seized them. How then was My Penalty [14]?

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ الْاَحْزَابُ مِنْۢ بَعْدِهِمْ ۪ وَ هَمَّتْ كُلُّ اُمَّةٍۭ بِرَسُوْلِهِمْ لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ فَاَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ﴿۵﴾

10. In spite of this, they haven't been blessed with long lives, abundance of wealth and worldly greatness. Refer to the history of the people of Nuh, the people of Aad and Thamud, etc. to understand this point.

11. And stop them from propagation by killing or imprisoning them. This tells us that with every flower there is a thorn. With every Prophet there had been people to falsify him. It is this enmity of these people, which had helped to reveal the greatness of the Prophets.

12. Just as the Pharaoh had tried to confront the power of the walking stick of Hazrat Musa (On whom be peace) through magic, the infidels of every period tried to oppose the Prophets through their material strength.

13. To erase the names of the Prophets from the world by trying to make prophetic miracles as acts of magic.

14. Ponder carefully, as none of these people had survived. Just like that these infidels, too, would be meeting a similar fate, i.e. they would accept Islam or they would be destroyed. This is exactly what had taken place.

6.So the word of your Lord proved true against the infidels that they are the inmates [15] of the Fire.

وَ كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْۤا اَنَّهُمْ اَصْحٰبُ النَّارِ ﴿۶﴾

15. Here, by '*infidels*' is meant those who had become infidels in matters of Divine knowledge. Their death would be on infidelity. Otherwise, many infidels, having accepted Islam, have become leaders of the inmates of Paradise.

7.Those who bear [16] the Divine Authority and those around [17] it, glorify their Lord with praise [18] and believe in Him and beg His Forgiveness 19 for the believers saying: "O our Lord! You compre-

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَ مَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُوْنَ بِهٖ وَ يَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّ عِلْمًا فَاغْفِرْ

ذِیۡنَ تَابُوۡا وَ اتَّبَعُوۡا سَبِیۡلَکَ وَقِہِمۡ
ابَ الۡجَحِیۡمِ ۝

hend [20] everything in mercy and knowledge. So, forgive those who repent [21] and follow your path [22] and save them from the punishment of Hell".

16 Today, there are four angels carrying the Throne of Allah Almighty. On the Day of Judgement eight angels would be assigned to this duty. Says Allah Almighty *"And on that day the eight angels will bear over them the Throne of your Lord"*(S69:V17).

17 Those angels who circumambulate the Great Throne are called Karrabeen. Allah Almighty alone knows their exact number.

18 First they recite Tasbeeh, thereafter they glorify Allah Almighty (Tahmeed) by reciting "Glory be to Thee, Oh Allah, I recite your praises, for You is all praise, upon Thy Allahdity after Thy Knowledge".

19 From this, emerge a few issues:

1 The intercession of angels is a certainty, because even today they are praying for the forgiveness of the believers.

2 The believers are people of great honour, because in the court of Allah Almighty their praises are being sung through the tongues of the angels and these angels make prayers of forgiveness for them.

3 It is the duty of the believers that they should remember these angels in good wor[ds] and offer dua for their well being, because [the] reward of piety is piety. *"Is the recompense [of] good not goodness?"*(S55:V60).

4 To pray for believers in their absence a[nd] to offer dua without having any relation w[ith] them is the way of the angels and a means [of] obtaining Divine pleasure.

5 To pray for your Muslim brothers by going to sacred places with the praises of All[ah] Almighty is virtually assured of acceptance. The pilgrims should make it their duty to pray for the well being of all the Muslims by holding the Golden Door of the Ka'bah, i.e. the Multazam.

20 This tells us that reciting the praises of Allah Almighty prior to offering the dua is the way of the angels.

21 From infidelity or from one's sins. Praise be to Allah! What a beautiful act of worship is repentance, as the angels pray for its acceptance.

22 This tells us that mere verbal repentance is not enough.

ہُنَا وَاَدۡخِلۡہُمۡ جَنّٰتِ عَدۡنِ الَّتِیۡ وَ
عَدۡتَّہُمۡ وَ مَنۡ صَلَحَ مِنۡ اٰبَآئِہِمۡ وَ
زۡوَاجِہِمۡ وَ ذُرِّیّٰتِہِمۡ ؕ اِنَّکَ اَنۡتَ
عَزِیۡزُ الۡحَکِیۡمُ ۝

8."O our Lord, admit them into eternal Paradise, which You have promised them, as well as those who are righteous to their parents and wives and children [23]. Undoubtedly, You are the Most Honourable, the Wise [24]".

23 This tells us that the inmates of Paradise will live with their believing wives and children in Paradise.

24 A few issues emerge from this:

1 When Allah Almighty decides to bestow a gift on any person, He gives an order to His beloved servants to pray for him. He tells them *"And pray for them"* (S9:V103).

2 The bounties of Allah Almighty are obtained through His beloved servants. If [He] wanted to give without the mediation of [His] pious servants He would not have instructed [the] angels to pray for them. Says Allah Almig[hty] *"And when they do injustice to their souls, [then] O Beloved, they should come to you and [then] beg forgiveness of Allah"* (S4:V64). The Ho[ly] Prophet صلی اللہ علیہ وآلہ وسلم is the hig[hest] medium for the entire world.

The servants are shown favours to please eir masters. The angels are praying for the lievers only so that the Great Master of the reen Dome and the inmate of the Golden hamber would be pleased with them. We ould also make it our duty to offer prayers for the Companions, the noble progeny and the residents of Madina, in order to gain the pleasure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We should have public discussions about them in the best possible way. This is the very purpose of holding Urs of the pious.

And guard [25] them from evils. And hom You guard from the evil on at day, certainly You show Your lercy upon such one. And this is e greatest success [26].

وَ قِهِمُ السَّيِّاٰتِ ؕ وَ مَنۡ تَقِ السَّيِّاٰتِ يَوۡمَئِذٍ فَقَدۡ رَحِمۡتَهٗ ؕ وَ ذٰلِكَ هُوَ الۡفَوۡزُ الۡعَظِيۡمُ ۝۹

5. In this way the sinners are given the idance to repent and to accept their pentance. This tells us that Almighty Allah's aze of kindness is on the sinners.

26. May Allah Almighty provide this for every believer, and through the medium of all the pious servants grant the success and mercy to a sinner like myself (the author). Aameen.

ECTION 2

0.Certainly the infidels shall be nformed [27] that of course the ispleasure of Allah is greater than our own hatred [28] to each other oday, when you had been called owards the faith, but you isbelieved [29].

اِنَّ الَّذِيۡنَ كَفَرُوۡا يُنَادَوۡنَ لَمَقۡتُ اللّٰهِ اَكۡبَرُ مِنۡ مَّقۡتِكُمۡ اَنۡفُسَكُمۡ اِذۡ تُدۡعَوۡنَ اِلَى الۡاِيۡمَانِ فَتَكۡفُرُوۡنَ ۝۱۰

7. Two issues emerge from this:
The sins and misdemeanours of the nfidels will be openly called out on the Day of udgement, in order to embarrass them. No ention will be made of their good deeds.
The good deeds of the believers would be isclosed openly, while the reckoning of their ins will be done secretly.

28. On the Day of Judgement, the infidels would be disgusted with themselves. They would wish for death, but it would not come to them. Says Allah Almighty: "*And the infidels will say; 'Would that I were dust'*"(S78:V40).
29. In the world, i.e. you made the Prophet become disgusted with you. Today your Lord is disgusted with you.

1.They shall say: "O our Lord, You ave caused us to die twice and have iven us life [30] twice. Now, we onfess our sins. Is there then any ay [31] of getting out (of the fire)?"

قَالُوۡا رَبَّنَاۤ اَمَتَّنَا اثۡنَتَيۡنِ وَ اَحۡيَيۡتَنَا اثۡنَتَيۡنِ فَاعۡتَرَفۡنَا بِذُنُوۡبِنَا فَهَلۡ اِلٰى خُرُوۡجٍ مِّنۡ سَبِيۡلٍ ۝۱۱

0. The commentary of this verse is the ollowing verse: "*Whereas you were dead, He gave you life, then will cause you to die, then again will He give you life*"(S2:V28).

31 This would be its reply. Now neither will your repentance be accepted, nor is their any way for you to go out of Hell. From this we understand that even if the sinful believ[er is] sent into Hell, he will come out of it thr[ough] the intercession of the pious.

12.That is because when Allah alone was called upon as the One, you disbelieved [32]. But, when partners were associated with Him, you believed [33]. Therefore, now the Command [34] is only for Allah, Who is the Highest, the Greatest.

كُمْ بِاَنَّهٗۤ اِذَا دُعِیَ اللّٰهُ وَحْدَهٗ
رْتُمْ ۚ وَ اِنْ یُّشْرَكْ بِهٖ تُؤْمِنُوْا ؕ
فَالْحُكْمُ لِلّٰهِ الْعَلِیِّ الْكَبِیْرِ ۝

32 This means the cause of your permanent abode being Hell, is your infidelity and not listening to the message of the Prophets, but accepting what was told to you by the infidel leaders on which you acted in the world. In the proclamation of One Allah include all the essentials of Faith, the worship of Allah Almighty, the obedience to the Prophet صلی اللہ علیہ وآلہ وسلم

33 Here '*prayer*' has been taken, as the opposition to polytheism from which we learn that prayer, too, is an act of worship, while the worship of anyone other than Allah Almighty is polytheism. Dua (meaning to call upon anyone) i.e. to call upon any pious person is not polytheism. In Salaah, the musallee calls upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم a[t] the time of extending salaam - *ASSALAAMU ALAIKA AYYUHAN NABI* - Greetings to yo[u] Oh beloved Prophet صلی اللہ علیہ وآلہ وسلم.

34 This means that the order to create is o[f] Allah Almighty alone, or on the Day o[f] Judgement the only authority will be that o[f] Allah Almighty. The kingship of every world[ly] king would have come to an end. The bless[ed] Prophets are by the authority of All[ah] Almighty, governors of law of Shariah in t[he] world. Some special saints became t[he] reflection of Allah Almighty's creational pow[er] in the world, i.e. whatever they say, take pl[ace] accordingly.

13.It is He Who shows [35] you His Signs and sends down for you provisions [36] from the sky. But none pays heed except him who returns [37] (to Allah).

هُوَ الَّذِیْ یُرِیْكُمْ اٰیٰتِهٖ وَ یُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ
رِزْقًا ؕ وَ مَا یَتَذَكَّرُ اِلَّا مَنْ یُّنِیْبُ ۝

35 So that you make them the means of understanding the mystical knowledge of Allah Almighty. Everything in the world is a book of the mystical knowledge of Allah Almighty.

36 Or it could mean He causes the rain to fall which is the cause of sustenance. Or, that every person's sustenance is recorded in the heavens which Allah Almighty sends down through the angels. Says Allah Almighty *"And in the heavens is your provisions"* (S51 V22)

37 This tells us that provisions are [for] everybody. But not guidance How regrettabl[e] is that we are so concerned about [our] provisions, but not the least bit bothered ab[out] our guidance? Also, that guidance is recei[ved] by that person who turns towards the H[oly] Prophet صلی اللہ علیہ وآلہ وسلم. You obtain w[ater] from the well and light from the sun, [and] guidance is obtained from the sun of guidanc[e].

14.Therefore, submit only to Allah, being sincere to Him, even though

عُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ وَ لَوْ

كَرِهَ الْكٰفِرُوْنَ ﴿۱۴﴾

he infidels [38] may be averse to it.

8. This means you must make an effort of aining the nearness of Allah Almighty. Do not bother about pleasing anyone else. If Almighty Allah is pleased with you, then nothing else should matter.

رَفِيْعُ الدَّرَجٰتِ ذُوالْعَرْشِ ۚ يُلْقِى الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿۱۵﴾

15.He is Most Exalted with His Highest Authority [39]. He casts the Spirit of faith (the revelation) by His Command upon whom He Pleases [40], out of His devotees, that He may warn of the day of meeting.

39. From this we learn that Allah Almighty, out of His Bounty, changes the lower status of a person to a higher status, but He does not lower the higher status of anyone without any reason. Loftiness of status is granted to the Prophets, and through them to their devotees. Says Allah Almighty: "*The honour is for Allah, and His Messenger and the believers*"(S63:V8).

40. Here, the word '*rooh*' (spirit) denotes Divine Revelation. For this reason the Holy QUR'AAN has been called The Spirit. "*And likewise We have revealed to you an invigorative thing*"(S42:V52). Thus, whomever He likes, He makes him a Prophet, and sends the Revelation upon him. This tells us that Prophethood is not earned through one's effort. It is bestowed by Allah Almighty. However, some Prophets were granted Prophethood through the prayer of other Prophets, e.g. Hazrat Harun (On whom be peace) and Hazrat Lut (On whom be peace).

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ؕ لِمَنِ الْمُلْكُ الْيَوْمَ ؕ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۱۶﴾

16.The Day when they will fully come forth [41]. Nothing concerning them shall remain hidden from Allah [42]; Whose is the Kingdom today. Of One Allah, All Dominant [43].

41. After emerging from the graves they will not find another place to hide.

42. Even in their own thoughts, because now, too, no one has hidden himself from Allah Almighty; although the infidels think that they have concealed themselves.

43. When all the human beings would have perished, Allah Almighty will then say: "*To whom belongs the Kingdom today? Who is there who can reply to this question?*" Thereafter, Allah Almighty Himself will reply: "*To Allah, the All-Dominant.*

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ؕ لَا ظُلْمَ الْيَوْمَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۱۷﴾

17.Today every soul shall be rewarded [44] what it earned. There will be no injustice [45] to anyone on this day. Surely Allah is swift in reckoning [46].

44. Here, '*deeds*' signify sins, which had not been forgiven, and those good deeds, which had not been wiped out because there would be no recompense for these good deeds and sins. Thus, the pronoun '*which*' remains in its normal function. This verse is not in contradiction with the verses concerning forgiveness of sins and the confiscation of good deeds. Says Allah Almighty: "*Without doubt Allah forgives all sins*"(S39:V53). He further states: "*Lest your*

works become vain while you are unaware"(S49 V2)

45 Here the word unjust denotes the punishment of sins to be more than its limits and to decrease the reward of the good deeds as set aside for it. To forgive the sins and to increase the good deeds is His Compassion and Kindness.

46 That is, He will complete the reckoning of the entire creation in a matter of four hours. The rest of the Day of Judgement is going to be utilized to reveal to the creation the lofty status of the Holy Prophet. Hundreds of years would be spent in search of the intercessor. Then, the Holy Prophet would be placed on the Place of Praise, after which the reciters of praise of the Holy Prophet صلى الله عليه وآله وسلم will commence with the recitations of Na'at Shareef. Says Allah Almighty *"It is near that your Lord may make you stand at a place where all should praise you"*(S17 V79).

18.And warn them of the approaching Day of Calamity when the hearts will reach to the throats [47] full of grief inwardly. The unjust shall have no friend nor any such helper whose request may be acceded [48] to.

وَأَنْذِرْهُمْ يَوْمَ الْأٰزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كٰظِمِينَ ۚ مَا لِلظّٰلِمِينَ مِنْ حَمِيمٍ وَّلَا شَفِيعٍ يُّطَاعُ ۞

47 Either its apparent meaning is intended - i.e. the hearts will shift from their place and will be blocked in the throats so that they will neither be able to come out nor go back to their place. But, despite this, death will not take place. It denotes severe grief and sorrow.

48 It would be said to our beloved Prophet صلى الله عليه وآله وسلم *"Oh My Beloved tell them whatever you say will be accepted. Intercede for your intercession will be accepted"*. It should be remembered, that whosoever the Lord listens to, or will listen to, would be through the medium of the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم is the huge screen between the Creator and the creation. For further details consult the book *SHAAN E HABIBUR RAHMAN*. If Allah wills, even the friends of the pious, too, will be of assistance and provide intercession and Allah Almighty will accept the request of these intercessors. Not providing help by the friends and intercessors has been included in the punishment of the infidels.

19.He knows the rebellious eyes [49] and what is concealed in the breasts [50].

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۞

49 By *'treacherous eyes'* is meant to look at ladies, which are unlawful for man. There is a punishment for this as well, because an evil eye sows the seed of lust in the heart. It is stated in the Hadith Shareef, any gaze, which falls unintentionally, is forgiven, but if it were intentional, it would be punishable. The Holy Prophet صلى الله عليه وآله وسلم says *"The first gaze is for you, the second one is upon you"*.

50 This tells us that for some concealed things of the heart, there would be reckoning and punishment, e.g. evil beliefs and evil intentions. However, there is no punishment for unintentional evil intentions. Says Allah Almighty *"Allah places not burden on any soul but to the extent of his strength"*(S2 V286). Thus, there is no inconsistency in the verses.

20.And Allah decides [51] with truth. But those, whom they worship besides Him, decide [52] nothing.

وَاللّٰهُ يَقْضِي بِالْحَقِّ ۗ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللّٰهَ

هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿۲۰﴾

Undoubtedly, Allah is All-Hearing, All-Seeing [53].

51. Thus, all the religious laws are correct, whether we understand them or not. All the decisions that would be made in the Hereafter would be correct.
52. Because they are lifeless stones, which can neither, talk nor listen.
53. His listening is not dependent on our talking. When we were unable to speak, then, too, He was listening to us: "*True greatness is when a person is able to hear the unspoken word*".

SECTION 3

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّ اٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَ مَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿۲۱﴾

21.Have they not travelled in the earth, and seen how was the end [54] of those before them? They were greater than them in might and in the impressions [55] they left on the earth. Yet, Allah seized them for their sins. And there was none to save [56] them from Allah.

54. From this, emerge two issues:
1. To undertake a journey to see the symbols and signs of Almighty Allah is commendable. Says Allah Almighty: "*Travel in the earth, then see how Allah makes first, then Allah brings up second growth*"(S29:V20).
2. If, to frequent the localities of the infidels for the purpose of seeing the effects of punishment is an act of worship, then being in the localities of the beloveds of Allah for witnessing Divine mercy, too, is an act of worship.
55. Very strong buildings, rivers, bridges, etc. through which their strength, wealth and skills are being revealed.
56. This tells us that Allah Almighty will appoint many servants to save the believers from the punishment.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿۲۲﴾

22.This is because their Messengers came to them with clear arguments, but they disbelieved. So, Allah seized [57] them. Surely Allah is Mighty and severe in punishment.

57. This tells us that the Divine punishment comes due to disobedience to the Prophet, not without it. Thus, Pharaoh of Egypt, for four hundred years, claimed to be a god, but during this period he never became ill, but when he opposed Hazrat Musa (On whom be peace), he drowned.

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ۙ﴿۲۳﴾

23.And undoubtedly We sent Musa with Our Signs and a clear authority [58].

58. Because Hazrat Musa (On whom be peace) was like the emperor and Hazrat Harun (On whom be peace) was like the minister. It is for this reason that Hazrat Harun (On whom

be peace) is not mentioned here. Also, specific miracles were given to Hazrat Musa (On whom be peace) only.

فِرْعَوْنَ وَهَامٰنَ وَ قَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿۲۴﴾

24.To the Pharaoh and Hamaan and Qarun. But they said: "He is a magician, a liar [59]".

59 From this we learn that Qarun, too, at first disagreed with Hazrat Musa (On whom be peace) on the issue of *Zakaat*, thereafter he rejected the true Prophethood. From this we learn that sometimes disagreement of just one religious issue leads you to infidelity. Furthermore, the rejection of one pillar of Isl... is similar infidelity like rejecting all its pill... Observe, Qarun at first had rejected ... obligation of *Zakaat* only, yet he has be... mentioned with the inverterate infidel like ... Pharaoh.

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْا أَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَ اسْتَحْيُوْا نِسَآءَهُمْ ؕ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۲۵﴾

25.And when he brought to them the truth from Us, they said: "Slay the sons of those who believe [60] with him and keep their women alive [61]". And the design of the infidels is nothing but a wasteful effort.

60 By this is meant the Pharaoh and people like him. Qarun is excluded from this, because he did not become party to such advice.

61 It should be remembered that prior to the birth of Hazrat Musa (On whom be peace), the Pharaoh had thousands of children of the Israelites killed because of him, so that Musa (On whom be peace) would not be born. But he failed miserably in this plan of his. In fact, the Pharaoh himself raised him in his palace. Now, he started killing the people in order to stop them from accepting Islam. The work is the same, but the objective is different.

وَ قَالَ فِرْعَوْنُ ذَرُوْنِيْۤ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْۤ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿۲۶﴾

26.And Pharaoh said [63]: "Leave me alone that I may kill Musa and let him call [64] his Lord. I fear that he will change [65] your religion or he will cause disorder in the land [66]".

63 From his group, only for the purpose of establishing his respect and honour. Otherwise, in reality he was afraid of Hazrat Musa (On whom be peace). On the day of the confrontation he ran away, leaving behind his shoes.

64 This statement of the Pharaoh was for the purpose of showing that although he has the power of taking the life of Hazrat Musa, he is not doing this due to the counselling of the people. But, in reality, he was helpless in doing this. That tyrant who had taken the li... of thousands of innocent babies, for him to ta... one more life is not difficult.

65 This means He stops you fro... worshipping me, and makes you th... worshippers of Allah Almighty, the One ... Most Dominant.

66 In that he trains his own group and co... confront me. From this we learn that ... faithless people regard correction of wrong ... mischief.

وَ قَالَ مُوْسٰۤى اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ مِّنْ

27.And Musa said [67]: "I take refuge

كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

with my Lord and your lord from every arrogant person who does not believe [68] in the Day of Reckoning".

67. He said that in response to the threats of the Pharaoh in order to pacify the crowds.68. A few issues emerge from this:
1. One should not express his own greatness in reply to the cruelties of the faithless people.
2. The believer should place his trust in Allah Almighty. He will save you from the mischief of everybody.
3. Under such circumstances, remember Allah Almighty with His quality of Divinity. Allah Almighty always protects those who are totally devoted to Him.
4. This dua is extremely beneficial for obtaining protection from the enemy, as a Prophet has uttered it.

SECTION 4

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ۖ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗۤ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَاِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

28.And a faithful [69] Muslim from amongst the people of Pharaoh who used to conceal [70] his faith said: "Do you slay [71] a man because he says: 'My Lord is Allah'. And he has indeed brought for you clear signs [72] from your Lord. And if he is a liar, then the curse of his lying is upon [73] him, but if he is truthful, then some of that which he promises [74] you with, shall befall you". Surely Allah does not guide the one who is an extravagant and a shameful liar [75].

69. Shamaan was the paternal cousin of Pharaoh who had declared faith in Hazrat Musa (On whom be peace), but due to fear would conceal his faith from the Pharaoh

70. This tells us that some of the Qibtees, too, had accepted faith. Also, that it is permissible to conceal one's faith from the enemy in times of danger in order to save one's life. Furthermore, such a helpless person should not participate in any polytheistic activities, because this believer did not give advice to kill Hazrat Musa (On whom be peace). Thus, this verse has no link with the beliefs of Rafzis about *TAQIYYAH* (pretentious behaviour in the name of religion). *TAQIYYAH* of the Rafzis is that for the purpose of selfish gains it is permissible to stay among the infidels, to support them, to deceive them in order to gain worldly benefits. They try to prove this to be the belief of the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah forbid! You should also remember, that uttering words of infidelity at the time when one's life is in danger is permissible, on the condition that faith is firm in one's heart.

71. This question is for the purpose of rejection and rebuke, i.e. don't do this, or you will not be able to do this. This tells us that supporting the Prophet is a quality of believers.

72. From which even you had inwardly accepted their truth, even though you do not want to acknowledge it. This statement, in reality, is a form of propagation in which it has been clearly stated that your Lord is not the Pharaoh, but He who has sent Hazrat Musa (On whom be peace) equipped with miracles.

73. This is pending an impossible upon the

calamity would be befalling upon you. The word 'some' is used to show that some punishment would come in the world and some in the Hereafter.

75 He should not be a prophet by forging lie against Allah Almighty, or become a false deity like you or Pharaoh.

impossible. Hence it will not be regarded as infidelity. This is the same as "*Say you: if worst to worst, there had been a son to the Most Affectionate*" (S43 V81).

74 In it is pending the obligatory upon the obligatory through which an order is intended i.e. they are mostly true, and without doubt,

يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ۡ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَاۤ اُرِيْكُمْ اِلَّا مَاۤ اَرٰى وَ مَاۤ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ۝۲۹

29."O my people, yours is the sovereignty [76] today. You have dom-inance in the land. But who will save [77] us from the punishment of Allah, if it comes upon us?" Pharaoh said: "I show you only that which I see, and I do not tell you except that which leads to the [78] way" of goodness.

76 This means you are the king of Egypt but you have ascendancy over the Israelites as well. For this position you should be more grateful to Allah Almighty so that your kingdom and control remains fully established.

77 The speaker is excluded from this, e.g. "*I am the leader of the children of Adam*". The appropriate method of a lecture should be for the speaker to include himself among the transgressors when speaking, so as to clarify the good intentions of the speaker. An example of this is the general remark of the speaker, that today we have become negligent of our Salaah although the speaker himself is regular with his Salaah.

78 This means that I was of the same opinion that Musa (On whom be peace) should be put to death. But, if you think otherwise, then he should not be killed. This reveals the helplessness of Pharaoh. Otherwise, it was not his nature to accede to anyone's opinion.

وَ قَالَ الَّذِيْۤ اٰمَنَ يٰقَوْمِ اِنِّيْۤ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ۝۳۰

30.And he who believed [79] said: "O my people, surely I fear [80] for you a day like that of the former factions".

79 If you kill Musa (On whom be peace) or trouble him in any way, or if you do not bring faith in Musa (On whom be peace).

80 By '*groups*' is meant the previous people (Ummah) who had been destroyed because of their opposition to their Prophets, e.g. the people of Aad, Thamud, etc. Their discussion follows. It has been mentioned in the Hadith Shareef that to mention truth in the presence of the cruel king is a great act of Jihad. This person was indeed a great warrior.

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ وَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَ مَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ۝۳۱

31."Which fell on the people of Nuh [81], Thamud and those [82] after them. And Allah does not desire injustice [83] to His devotees".

81 This tells us that the Pharaoh and his people were fully aware of history and they had full knowledge about the destruction of the previous people. One Qibtee is narrating the historical events and the rest of the people are standing in silence.

82 Like the people of Lut and Shuaib, etc

83. By this is meant that He does not destroy any people without sending a Prophet to them. This speech, too, is of the same believer. In it is said that the Pharaoh is not a god. The Lord of power and One Who is unparalleled is indeed Allah Almighty.

32.“And O my people! I fear for you the day [84] of calling and crying”.

وَ يٰقَوْمِ اِنِّيْۤ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿۳۲﴾

84. This means, on the Day of Judgement when the angels would be calling one another, or when the angel would be calling out by standing at The Heights, that even death has been slaughtered today. From now, the inmates of Paradise would be staying in Paradise and the inmates of Hell in Hell eternally. This, too, is the preaching of the same believer who is warning the people about the Day of Judgement.

33.“The day when you shall flee [85] turning your backs. There shall be none to save [86] you from Allah, and whom Allah leaves to err, there is none to guide him [87]”.

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

85. From the graves to the Field of Reckoning. Or, after the reckoning, towards Hell. It tells us that this believer is fully acquainted with all the beliefs.

86. From this we learn that having no saviours on the Day of Judgement would be for the infidels. Allah Almighty will appoint many saviours for the believers as this has been mentioned concerning the punishment of the infidels.

87. In that He will create misguidance among them due to their evil doings like death due to slaughtering. Thus, you cannot call Allah Almighty One who misleads. The devil is the one who misleads by inclining the hearts of the people towards misguidance. Allah Almighty is the creator of death, but no one can call Him a murderer. A murderer is that person who kills another person by premeditation, thus becoming the direct cause of his death.

34.And certainly Yusuf came to you before [88] this with clear [89] arguments, but you remained in doubt [90] about that (message) which he brought to you, until he passed away, and you said: “Never shall Allah send [91] any Messenger after him”. Thus Allah leaves such ones to go on the wrong way, who become transgressors [92], and remain in doubt.

وَ لَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۚ ﴿۳۴﴾

88. Nine hundred years before Hazrat Musa (On whom be peace), Hazrat Yusuf (On whom be peace) had come to your predecessors to give the Message of the Oneness of Allah. It should be remembered, that the age of the Pharaoh was over four hundred years, while Hazrat Musa (On whom be peace) had come about nine hundred years after Hazrat Yusuf (On whom be peace)(*Tafseer Roohul Mu'ani*).

89. From this we learn that during the time of the Pharaoh there was still some influence of the propagation of Hazrat Yusuf (On whom be

peace) to be found in Egypt. Therefore, this believer was narrating these events basing it on the message given by Hazrat Yusuf (On whom be peace). By *'bright signs'* is meant the miracles of Hazrat Yusuf (On whom be peace), some of which were the talking of a suckling baby, interpretation of dreams, administration of the affairs of the land, without any secular education in such an organized manner, etc.

90 That is you had called him a magician, a poet, etc. yet you had been unable to make any correct decision about him. Thus, this objection can be raised against the verse that infidels did not have their doubts about him. They were certain that he was not a Prophet.

91 Since we did not obey Hazrat Yusuf (On whom be peace), therefore no other person would be able to lay claim to Prophethood. And if he were the true Prophet, then Allah Almighty would not send another Prophet because we are not from those who accept the message of Prophets. This tells us that the dignified state of the believer is that he believes in the present Prophets, as well as in the previous and future Prophets. The true believer, now, is he who believes in the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as in all the previous Prophets.

92 This tells us that the one who tries to falsify the Prophet will never obtain anything true, nor will he obtain guidance towards true beliefs.

35.Those who dispute [93] concerning the signs of Allah, without any authority [94] received by them, it is greatly hateful to Allah and to the believers [95]. Thus Allah seals [96] the heart of all the boastful and the arrogant ones.

الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَ عِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝

93 In that they falsify the miracles of the Prophets. By dispute is meant to falsify.

94 This narration is the description of the incident i.e. the opponent of the Prophet is always baseless, and makes a hue and cry without any proof.

95 This tells us that expressing disgust against infidelity and the infidels is the practice of Allah Almighty and the believers. To be pleased with the infidels is the way of the infidels.

96 Of infidelity about which there is the ability of accepting the guidance in his heart, just as iron begins to rust in water. Thus this infidel whose heart is sealed is also a criminal, because why did he commit sins, which have resulted in his heart becoming sealed. The meaning of the verse is very clear.

36.And Pharaoh said [97]: "O Hamaan, build for me a lofty tower [98] that I may reach the ways".

وَ قَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ۙ

97 This was said foolishly to Hamaan.

98 In that first make hard-baked bricks, then build the palace with them, which should be very high. Allah Almighty has recorded this statement of his at another place as follows: *"Oh Hamaan, after burning clay (bricks) build for me a high palace"* (S28:V38

37."The ways to the heavens [99] so that I may peep at the God [100] of Musa. And surely, I think he is a liar [101]".

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَ اِنِّيْ لَاَظُنُّهٗ كَاذِبًا ؕ وَ كَذٰلِكَ زُيِّنَ

لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِيْلِ ؕ وَ مَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿۳۷﴾

And thus his evil deed was made to look attractive [102] in the eyes of Pharaoh and he was barred from the (right) way. And the design of Pharaoh ended in ruin [104].

99. That is, I should be able to use this high palace as a ladder by means of which I would get in to the sky.

100. This tells us that believing in Allah Almighty to be at a specific place is the way of the infidels. Allah Almighty is not at a specific place, nor at all places. He is pure from space and place. The heaven is our place of sustenance, not that of the Provider of sustenance.

101. This nonsensical words of the Pharaoh were there to reveal what type of a criminal and sinner he was, otherwise, inwardly he had already acknowledged from the bottom of his heart that Hazrat Musa (On whom be peace) is a true Prophet, and the One who has sent him is the true Lord. For this reason he is speaking with such humility. Otherwise, he would have blurted out: "*there can be no other god besides me. I am the master of the heavens and the earth*". If he were an atheist, he would have said: "*The heavens and earth have been created by themselves*. In short, this passage reveals his helplessness and oppression.

102. To falsify the Prophet, to claim divinity, to be engaged in sinful deeds became the cause of his present foolish state.

103. The devil and his baser self stopped him from accepting the path of truth, due to the above evil doings.

104. This means in all the schemes, which the Pharaoh tried against Musa (On whom be peace), he failed miserably. Eventually, Hazrat Musa (On whom be peace) achieved victory. This Divine practice will continue until the Day of Judgement.

SECTION 5

وَ قَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿۳۸﴾

38. And he who believed said: "O my people! Follow me, I will guide [105] you to the way of goodness".

105. This means, I am obeying Musa (On whom be peace) and you must obey me. Guidance is by me. From this we learn that just as obedience of the Prophet is obedience of Allah Almighty, in the same way the obedience of the Ulama and religious guides is obedience of the Prophet. Furthermore, that even during the time of the Prophet, the Ulama should be obeyed. Thus, the non-jurist Companions would obey the Companions who were jurists. It is for this reason that the jurists of Islam say that during the lifetime of the Prophet there is no credence given to consensus of the Ummah, but there is credence given to analogy (*Qiyaas*) of the jurists. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم sent Hazrat Muaz bin Jabal (May Allah be pleased with him) as governor to Yemen, he asked him: "*On what would you base your judgement*?" The reply was: "*On the Book of Allah Almighty*". If you do not find it in the Book of Allah, then what would you consult?" The reply was: "*From the Sunnah of the Messenger of Allah*". "What if it is not found in it?" The reply was: "*I would then deduce it from my own opinion*". On hearing this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم expressed great joy (*Tirmizi*).

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّ اِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿۳۹﴾

39. "O my people! This life of the world is only a temporary [106] enjoyment, and the Hereafter is

certainly the home for permanent [107] residence".

106. The first guidance given by this believer was to make them aware of the evils of this world and its ephemeral nature because love of the world is the root of all evil. It is this euphoria and love of the world, which made the arrogant Pharaoh claim divinity and Mirza Qadyani make himself a prophet. May Allah Almighty protect us from this.

107. This means if there are comforts in the Hereafter, they are going to be eternal, and if there were torment, it, too, would be forever. For this reason the discussion that follows is regarding good and evil deeds as they are the means of the comforts and torments of the Hereafter.

40."Whoso does an evil deed, shall be awarded only with the like [108] of it; and whoso does righteous deeds, whether male or female, and be a believer [109], shall enter [110] Paradise and they shall be provided therein without account [111].

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ۝

108. This means there will be no increase in the punishment of the sins. From this we understand that the minor children of the infidels would not be sent into Hell.

109. Two issues emerge from this:

1. Faith is such a condition for good deeds like wudhu is for Salaah.

2. After accepting faith, no person is absolved from doing good deeds. The obligation of doing good deeds will always remain with him.

110. It should be remembered that one would obtain Paradise only through the bounty of Allah Almighty. Faith is the key to its entry and good deeds are a means of obtaining a higher status therein. The children of the believers will obtain status in Paradise due to the faith and good deeds of their parents.

111. This means they will obtain so much that it would be beyond calculation. Or, the eating and drinking there would be so excessive that you would not be able to keep count of it in comparison to the control in this world. Or, count is meant estimation, i.e. they would be given sustenance beyond estimation.

41."O my people! What happened to me that I call you towards [112] salvation, while you call me towards the Fire".

وَ يٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَ تَدْعُوْنَنِيْٓ اِلَى النَّارِ ۝

112. Obedience towards Hazrat Musa, which is a means of obtaining Paradise. Here, the use of the expression *'What happened to me'* is similar to that used by the Arabs 'What happened to me that I am seeing you so sad'; i.e. what has happened to you? *(Tafseer Roohul Ma'ani)*

42."You call me that I should disbelieve in Allah and associate with Him that which I have no knowledge of [113], while I invite [114] you towards the Honourable, the Great Forgiver"

تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَ اُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۫ وَّ اَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ۝

13. This restriction is for the narration of the ncident because there is no proof about ssociation with Allah Almighty, nor as anyone as any concrete knowledge about it. People re committing polytheism through their own ssumptions.

3."Surely, that to which you call me s of no use anywhere, neither in this world [115], nor in the Hereafter, and hat our return is towards [116] Allah, nd the transgressors are the inmates of the Fire".

114. This tells us that calling towards the Prophet is, in reality, calling towards Allah Almighty, because this believer has called the people towards Musa (On whom be peace), to obey him.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَ لَا فِي الْاٰخِرَةِ وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ وَ اَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ﴿۴۳﴾

115. This could also mean that no preacher came from these false deities. Many Prophets were sent to propagate and call the people owards Allah Almighty. From this emerges his issue that the blessed Prophets, the Islamic scholars and the great Sufis are the proofs of Allah Almighty. Says Allah Almighty: "*It is He who has sent His Messenger with guidance and the religion of truth*"(S48:V28). The true Lord is He towards Whom the true Prophets are inviting the people.

116. After death, for the purpose of reward and punishment. Thus, make every effort to please Him.

44."You shall soon [117] remember when the time comes as to what I say to you. And I entrust [118] my affairs to Allah. Allah sees all His devotees".

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَ اُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ﴿۴۴﴾

117. This means you regret, when seeing Divine punishment you will recall my counselling. But, your regret at that time will not benefit you. This tells us that friend of Allah knew that these people would not be accepting faith. Furthermore, he also knew that Divine punishment would be coming to them. Allah Almighty provides Knowledge of the Unseen to His beloved servants.

118. Instead of accepting the advice, the Pharaoh began to threaten this believer that we will kill you. In response, he said this. This dua should be recited at the time of every calamity and when confronting any enemy, as it is very beneficial.

45.So, Allah saved [119] him from the evils [120] of their plot and an evil punishment surrounded [121] the people of Pharaoh.

فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿۴۵﴾

119. This pious Qibtee obtained salvation with Hazrat Musa, even though he was from the people of the Pharaoh. In addition, even that Qibtee who disguised himself to look like Hazrat Musa (On whom be peace) also obtained salvation. Just for disguising himself to assume the facial look of Hazrat Musa, he was saved, as is found in Mirqaat Sharah Mishkaat of Mullah Alli Qari in the Hadith of "Whoever imitates the ways of people..."

120. Thus, that pious believer, Shaman or Herbeel, left the people of Pharaoh and entered

a cave in the mountain. He made the intention of Salaah. While in Salaah, Allah Almighty appointed beasts and other animals to guard him. The Pharaoh had sent one thousand soldiers in search of him and when they came to the mouth of the cave, some of them were torn apart by these beasts and some ran away and came to the Pharaoh and narrated this incident. He ordered these soldiers to [be] hanged so that this secret would not be reve[aled] (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

121. In that they were drowned with [the] Pharaoh in the world, while they would [be] receiving severe punishment in the grave [and] the Hereafter.

46.The fire to which they are exposed, in the morning [122] and evening, and the day when the Hour shall come, it shall be ordered [123] to cause the people of Pharaoh to enter the most grievous punishment [124].

اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ يَوْمَ تَقُوْمُ السَّاعَةُ ۟ اَدْخِلُوْۤا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿۴۶﴾

122. In that while the heat of Hell will be in their graves at all times, but every morning and evening a reminder would be given to them about the fire of Hell until the Day of Judgement. By 'grave' is meant the world of Barzakh. From this emerge three issues:

1. The punishment of the grave is a certainty.
2. The punishment of the grave will not be inflicted by entering into Hell, but from far away through feeling the heat of Hell.
3. The reckoning of the grave is limited to matters of faith, but the reckoning of the Hereafter will be regarding both faith and deeds. Therefore, mention in this verse is made of that punishment, i.e. being reminded everyday about Hell is prior to the Hereafter, while being sent into Hell will be on the Day of Judgement.

123. On that day, the angels of punishme[nt] would be commanded openly.

124. From this we learn that the punishment of the infidels would be taking different form[s]. The punishment of the obdurate infidels would be severe, while the punishment of less vehement infidels would be lighter, as [is] understood from the word grievous.

47.And when they will argue with one another in the Fire [125], then the weak shall say to those who became boastful: "Surely, we were your followers [126]. Will you relieve us of any portion of the Fire?"

وَ اِذْ يَتَحَآجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ﴿۴۷﴾

125. The Pharaoh and his people, or all the infidels. This tells us that these types of disputes are a specific part of the infidels. Although sinful believers would be sent into Hell, they will not be mocking one another - if Allah wills.

126. We became infidels because of yo[u], therefore do something for us today. Th[is] nonsensical prattle will take place after the[y] will become totally disheartened from eve[ry] source of help.

48.Those who were boastful will say: "We are all [127] in it". Surely, Allah has already judged between His servants.

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُلٌّ فِيْهَاۤ ۙ اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿۴۸﴾

127. This means we, too, are in the fire from all four sides, so how can we take your fire in us.
128. The inmates of Paradise and the inmates of Hell have already gone to their places. Now, there is no question of making the punishment lighter. From this we learn that the hardship which the infidel will feel on entering Hell, will continue eternally. It will not be felt less as is the case in the world where upon getting used to hardships its effects seem to become less.

49.And those in the fire shall say to the keepers of Hell: "Pray [129] to your Lord that He may lighten for us the punishment for a day".

وَ قَالَ الَّذِيْنَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿۴۹﴾

129. This tells us that infidels of Hell, on going there, will begin to acknowledge the medium of the pious after being sent there, although they had been rejecting this, while they were in the world. Thus, they would be requesting the angels of Hell to pray for them.

50.They will say: "Did not your Messengers bring to you clear signs?" They will reply: "Yes". They will again say: "Then you yourselves pray [130]". And such praying of the infidels will only be in vain [131].

قَالُوْۤا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَ مَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿۵۰﴾

130. They will say that we do not pray for the forgiveness of the infidels. From this we learn that it is prohibited to pray for the forgiveness of the infidels.
131. This means that the prayer of the infidels in the Hereafter will not be accepted. There is a difference of opinion about the acceptance of their prayer in this world. Truth of the matter is that some of their prayers are accepted in the world.

SECTION 6

51.Surely We shall help Our Messengers and the believers [132] in the life of the world and on the day when the witnesses [133] shall stand forth.

اِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا وَ يَوْمَ يَقُوْمُ الْاَشْهَادُ ﴿۵۱﴾

132. In that their proofs will be made stronger, their religion will be made more dominant over all other religions, vengeance will be sought from their enemies. It should be remembered, that sometimes the vanquished state of the believers is for the purpose of a test. Then eventually, success is granted to the Muslims. Says Allah Almighty: *"And you are the very same who shall overcome, if you have faith"*(S3:V139).
133. On the Day of Judgement when the angels and the Ummah of the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) would be testifying about the propagation of the previous Prophets and about the rebelliousness of the infidels. Similarly, Allah Almighty helps the believers at the time of death and in their graves by keeping them steadfast on their faith. It is due to His help that the believer dies on faith and is successful in his grave. Says Allah Almighty: *"Allah keeps firm the believers on the right word"*(S14:V27).

لا يَنفَعُ الظّٰلِمِينَ مَعْذِرَتُهُمْ وَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوْٓءُ الدَّارِ ﴿۵۲﴾

52.The day when the excuse of the unjust people will not profit [134], and for them is the curse [135] and for them is the evil abode.

134 From this we learn that the repentances and excuses of the believers would be accepted in the Hereafter as well. The faith of the infidel is not acceptable at the time of death, but the repentance of the believer at the time of death is acceptable. For the believer there will be mercy and an excellent abode.

135 In that the infidel inmates of Hell wo[uld] be cursing one another. The reproach of [the] angels and believing inmates of Paradise and [in] fact, the curse of Allah Almighty is on them. This curse, too, is only for the infidels. The sinful believers are protected from this.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَ اَوْرَثْنَا بَنِىْٓ اِسْرَآءِيْلَ الْكِتٰبَ ﴿۵۳﴾

53.And undoubtedly, We bestowed guidance [136] upon Musa and made the Children of Israel the inheritors [137] of the Book.

136 By 'guidance' is either meant the Tauraat, or miracles. The third meaning is most appropriate i.e. We made Musa (On whom be peace) a true guide. From this we understand that every person finds guidance through the Prophet of Allah and the Prophet finds guidance from Allah Almighty. The sun provides light for the world, but Allah Almighty Himself has directly illuminated the sun. The Prophets are on guidance prior to their advent of Prophethood and revelation of the Book upon them. During his upbringing in the palace of the Pharaoh, Musa (On whom be peace) was always on the path of guidance, as he was constantly rebuffing.

137 By 'book' is meant either the Tauraat or all those Books and scrolls given to the Israelites indirectly through Prophets. From this we learn that the Ulama (Islamic scholars) are heirs of the Prophets. We also learn that monetary inheritance of the Prophet is not distributed because their legacy is not monetary, but one of perfection. Take perfection from them. This legacy will be obtainable at all times.

هُدًى وَّ ذِكْرٰى لِاُولِى الْاَلْبَابِ ﴿۵۴﴾

54.As guidance and a reminder for the persons of understanding [138].

138 This tells us that only intelligent people obtain benefit from the teachings of the Prophets. Here, the word 'intelligence' denotes that intelligence which leads a person tow[ards] religious guidance.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ اسْتَغْفِرْ لِذَنْۢبِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِىِّ وَ الْاِبْكَارِ ﴿۵۵﴾

55.Therefore (dear Prophet), be steadfast. Surely, the promise of Allah is true [139]. And ask forgiveness [140] for your (followers') faults from your Lord, praising Him in the morning and in the evening [141].

139 He will most certainly make your religion dominant over all the religions. Allah Almighty fulfilled this promise.

140 Here, the link to the Holy Pro[phet] صلى الله عليه وآله وسلم is not one of wages of [sin] but one of error, i.e. those things that had b[...]

eclared as sins by the Messenger of Allah صلى الله عليه وآله وسلم, like it is said that stealing is n in Islam, i.e. that which has been declared Islam as sin. Or, this link is based on sponsibility like the attorney states that this is is case.

41. By *'morning and evening'* is meant at all mes. Says Allah Almighty: "*And for them there is their provision morning and evening*"(S19:V62 i.e. the inmates of Paradise will be given their provisions every morning and evening. This means, either at all times or it could denote the five daily prayers, or the *azkaar* recited during the morning and evening, because at that point in time, the angels of morning and evening assemble.

6.Surely, those who dispute [142] oncerning the signs of Allah, ithout any authority they may have ot, there is nothing in their hearts, ut an ambition [143] of greatness, to hich they shall not reach [144]. So, ou ask refuge with Allah. Certainly, He is All Hearing, All eeing [145].

إِنَّ الَّذِينَ يُجَادِلُونَ فِيٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۖ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٦﴾

142. This means the infidels Quraish who try heir best to falsify the verses of the Holy QUR'AAN. Thus, from these the true ommentaries of the Holy QUR'AAN by the earned Ulama and their religious services are xcluded, because these do not create mischief, ut instead they eradicate mischief.

143. Those who had deprived them from the bedience of the Holy Prophet صلى الله عليه وآله وسلم aying that since we are the leaders of the eople, why should we obey anyone. It hould be remembered that engaging hemselves in holy war against the infidels with pride by the believers is an act of worship. To express arrogance in opposition to your Muslim brother is forbidden, while arrogance in opposition to the Prophet of Allah is infidelity. The devil's arrogance was in the third category, as a result of which he was destroyed.

144. In fact, they will be disgraced. This is exactly what had happened to them.

145. This tells us that we should seek refuge from the evil of the envious. Says Allah Almighty: "*And from the evil of the envier when he envies me*"(S113:V5).

57.Certainly, the creation of the heavens and the earth is greater [146] han the creation of mankind, but most of mankind do not know [147].

لَخَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

146. This is in your opinion; otherwise the power of Allah Almighty is equally controlling verything big and small. Says Allah Almighty: "*For Him is this only that whenever He intends anything, then He says to it: "Be!" and it becomes at once*"(S36:V82). The purpose of the verse is the intimation of Allah Almighty, that since We had created the heavens and the earth already, what difficulties will it pose to re-create them.

147. This tells us that not making religious analogy is a sinful act. The infidels did not presume about their re-creation on the basis of the re-creation of the heavens and the earth. For this they have been censured.

وَمَا يَسْتَوِي الْأَعْمٰى وَ الْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ لَا الْمُسِيْٓءُ ؕ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ﴿۵۸﴾

58.And neither the blind and the seeing are equal, and nor those who believe and do righteous deeds are equal to the evildoers [148]. How little do you remember?

148 This is the description of the blind and those who see, i.e. here the blind are the infidels and those who can see are the believers.

اِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۵۹﴾

59.Surely, the Hour is to come [149]. There is no doubt in it, but most of mankind does not believe [150].

149 Another name given for the Day of Judgement is The Hour, because for the believer this long day will seem like a moment. Or because the Day of Judgement will occur all of a sudden in a matter of moments.

150 There are thousands of proofs that have been established about the Day of Judgement. Our getting up in the morning everyday after the night's sleep, too, is a proof of Qiyamah. The resurgence in nature after the devastation of winter is also a proof of Qiyamah. Here, 'many people' denote the infidels who reject the occurrence of the Day of Judgement. The word 'most' is used to denote majority, because the infidels are more than the believers in number.

وَ قَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ؕ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ﴿۶۰﴾

60.And your lord says: "Pray to Me, I shall acknowledge [151] your call. Certainly those who are too proud [152] to worship Me, will soon enter Hell, disgraced [153].

151 This means worship Me, I will accept it as is understood from the verse that follows. Or, offer your dua to Me. I will accept it, or, call upon Me, I will respond to it, or beg, I will grant you your wishes. In short, to offer a dua, and to seek everything small or big from Allah Almighty is an act of worship, as we have been ordered to do so. It should be remembered that here is a Divine order for the acceptance of this worship and dua. Says Allah Almighty, "*Towards Him ascends all pure works*" (S35 V10)

152 In that they regard it as their insult in the worship of Allah Almighty. They regard it as a disgrace to come to the mosques and to stand with the poor, as was the condition of the general leaders of the Quraish. Thus, there is no objection on this verse.

153 This tells us that indignity and disgrace would be for the infidels. Although the sinful believer would be sent into Hell, he would not be disgraced therein. Nobody will know about his condition.

SECTION 7

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى

61.It is Allah Who has made for you night that you may get rest [154] in it, and He made the day, enabling you

see [155]. Surely, Allah is Bounteous to mankind, but most of mankind ungrateful [157].

النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦١﴾

4. Weep in the first night and obtain its physical and spiritual comforts in the last night in the court of Allah Almighty. This tells us that to spend the night in games and plays is an act of sin. In fact, it is not appropriate to remain awake without any valid reason, as has been reported in the Hadith Shareef.

55. So that you can earn your provisions during it and complete every work with ease.

56. This tells us that whatever anyone has obtained is through the grace of Allah Almighty and through his personal effort.

157. It should be remembered that the expression of every bounty is different. The gratitude for time is that every moment of it should be spent in doing lawful things, as well as spare some time for the rememberance of Allah Almighty and for the service of Islam. The great Sufis have stated that for everything there is Zakaat.

2. Such is Allah, your Lord, the Creator [158] of everything. None is worthy of worship, except He. Where are you turning [159] away?

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَیْءٍ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾

58. From this we learn that Allah Almighty is the Creator of everything, small, big, good, and evil. Anyone who regards the creator of anything, anyone other than Allah Almighty is opposing this verse, like the Mu'tazillah sect, which believes that man is the creator of his actions. Furthermore, the creation of everything is not evil. The devil is evil, but his creation is not evil. There are thousands of wisdoms in this.

159. You are worshipping the idols by cutting off your links with Allah Almighty. From this we learn that the path of the Prophet of Allah is the straight path, which leads the people to Allah Almighty. The rest of the other paths are of misguidance.

3. Thus, turned away those who deny [160] the Signs of Allah.

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾

60. By signs of Allah is meant either the verses of the Holy QUR'AAN or the miracles of the Holy Prophet (صلى الله عليه وآله وسلم). Rejecting means not believing or accepting them. Or, by signs is meant proofs of the powers of Allah Almighty, which are spread in different parts of the world. Rejecting them means not reflecting upon them, or regarding them as the creation of someone else. The purpose of the verse is that anyone who has been deprived of Islam, will always be doing evil actions. Only when the heart is sound, will the person be right. When one's beliefs are correct, the actions, too, would be correct.

4. Allah is He Who made the earth for you a resting [161] place and the sky as the roof [162] and shaped you. Then made your shapes perfect [163] and provides [164] you good things. Such is Allah, your lord. So, blessed

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّیِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ

فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿۶۴﴾

is Allah, the Lord all the worlds [165].

161. In which you would be staying after your life and death. It should be remembered that the stay of Hazrat Isa (On whom be peace) in the heaven is of a temporary nature, like how we fly in the air when travelling by plane. Hazrat Isa too, would be residing on the earth and would be buried in it. Or, it could mean that the earth has been anchored for your sake without the slightest movement. Thus, the claim of modern science that the earth moves on its own axis is completely wrong.

162. Which is placed over you like a tunic giving you eternal shade.

163. That He granted you upright posture, unlike the animals. He gave you hands to eat so that your head does not bow before your food. Allah be praised!

164. Lawful and tasty things. Chaff is made into fodder for the animals while you may enjoy thousands of types of nourishments from grain. From this we learn that to refrain from lawful and tasty provisions is not austerity, but a sin. Austerity is a different type of virtue and excellence. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had sometimes partaken of chicken meat as well.

165. Big and small, all are dependent on Him, while He is totally independent. It should be remembered that Allah Almighty is the Lord of the worlds while His Beloved Prophet (صلی اللہ علیہ وآلہ وسلم) is the mercy unto the worlds. He, for whom Allah is the Lord, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the mercy.

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۶۵﴾

65.He is Ever Living [166]. None is to be worshipped except Him. So, worship Him, being sincere [167] only to Him in the religion. All praise belongs to Allah, Lord of all the worlds.

166. Only Allah Almighty is truly living, is eternally living and will be living eternally. The rest are alive, either for a temporary period, or in a worldly sense. Similarly, the true Accomplisher is Allah Almighty, while His beloved servants are accomplishers under His authority.

167. Safeguard yourselves from all types of known and concealed forms of polytheism.

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّيْ ۫ وَ اُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿۶۶﴾

66.Please declare: "I have been forbidden [168] to worship those whom you worship besides [169] Allah, since clear [170] arguments have come to me from My Lord. And I have been commanded to submit [171] only to the Lord of the all the worlds.

168. Before coming into the world, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم never worshipped anyone besides Allah Almighty before the advent of Prophethood, nor before the revelation of the Holy QUR'AAN.

169. Here, the meaning of the word دعا (Prayer) is not just calling, but worshipping as well, because in opposition to mention is made of Islam. Also, prior this, mention has been made

worshipping; "*I have been forbidden to worship*". In Islam, worship of anyone besides Allah Almighty is polytheism, not just calling upon someone. For a detailed discussion of this, consult the book *Jaa-al-Haq*.

170. Here, *'clear signs'* denotes the proofs of Unity of Allah Almighty which had been explained to the Holy Prophet صلى الله عليه وآله وسلم prior to its revelation by Allah Almighty, not just the verses of the Holy QUR'AAN (*Tafseer Roohul Mu'ani)* because the Holy Prophet صلى الله عليه وآله وسلم was from the Natural Religion prior to the advent of Islam and the sincere devotee and worshipper of Allah Almighty. Thus, this verse does not mean that after the QUR'AAN was revealed, the Messenger of Allah صلى الله عليه وآله وسلم gave up the worship of the idols. Observe, in his blessed childhood, Hazrat Ebrahim (On whom be peace) on seeing the setting of the sun, the moon and the stars said that how can they be gods; as is stated in the Holy QUR'AAN.

171. This means worship and obey Him. In it, is included all types and forms of worship. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of all modes of worship.

67.It is He Who made you from dust. Then from a drop of semen [172], then from a blood clot [173], then brings you forth as an infant [174], then causes you to live so that you may attain your full strength [175]. Then you become old [176], though some of you is lifted up [177] even before it and that you may reach an appointed term [178] and perhaps you may understand [179].

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ یُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُیُوْخًا ۚ وَ مِنْكُمْ مَّنْ یُّتَوَفّٰى مِنْ قَبْلُ وَ لِتَبْلُغُوْۤا اَجَلًا مُّسَمًّى وَّ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۷﴾

172. In that He created Hazrat Adam (On whom be peace) from sand, then his progeny from sperm. Or, that He created nourishment from sand, the sperm from the nourishment and man from the sperm. In short, there is no inconsistency in the verse. It should be remembered that although there is water in the nature of man, there is fire as well. But, these are subservient to sand just as water is required to prepare the dough for the baking of bread.

173. The sperm, after forty days, changes to a clot of blood in the womb of the mother. Forty days thereafter, it becomes a piece of flesh and then a foetus.

174. Unintelligent and weak. The author of Tafseer Roohul Bayaan states that up to the age of six; a human being is called an infant, then a boy or a girl. The ages of man and their names have already been discussed in detail in an earlier discussion.

175. Adolescence is the name given to man between sixteen and thirty years. Some have written that this is the youthful age of man, while after twenty-one the age is one of strength (*Tafseer Roohul Mu'ani*).

176. From fifty years until death, the age is called old age. Some have said that until eighty it is called old age, thereafter it is called **HARM**, i.e. when a person's thinking snaps off. This is known in different ways in Urdu, Punjabi, etc. Allah and His Messenger صلى الله عليه وآله وسلم know best!

177. Death can take place before old age, or before one reaches the prime of one's life. This, too, is the power of Allah Almighty that some strong people die earlier and some weak people live much longer than them.

178. By 'appointed promise' is meant death. In that case, it is the discussion of the previous topic. Or, it denotes the Day of Judgement, in

which case it would mean that just as you had been staying in the world until a stipulated age, likewise, you would be staying in *Barzakh* (the world of graves) for a stipulated period. There is no permanence in *Barzakh* as well.

179. The true Creator is He Who is giving of them momentum and through Whose pow the world is experiencing continuous changes.

هُوَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۚ فَاِذَا قَضٰۤی اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ ﴿۶۸﴾

68.It is He Who gives life and causes death; and when He decrees a thing, He only says to it: "Be" and it comes into "Being"[180].

180. In it, mention is made of Divine Power, while in the first verse, intention was being made of Divine Laws, i.e. there is Divine Law in existence. Making the human being from sand, sperm, etc. reflects Divine Power, e.g. "Be, and it becomes!" Or, there the discussion is about the creation of bodies, while here the discussion is about the world of order.

SECTION 8

اَلَمْ تَرَ اِلَى الَّذِیْنَ یُجَادِلُوْنَ فِیْۤ اٰیٰتِ اللّٰهِ ؕ اَنّٰى یُصْرَفُوْنَ ﴿۶۹﴾

69.Have you seen those who dispute [181] in the signs of Allah? How they turn [182] away?

181. In that they make an effort to disprove the verses of the Holy QURAAN, i.e. the infidels. This verse has no connection with the difference of opinions of Ulama with regards to jurisprudence because their differences are for the purpose of ascertaining the verification of the verses. For this reason *"those who dispute the signs of Allah"* follows after this.

182. The baser self and the devil deviates them from the Path of Truth. The wolf only devours that sheep which is separated from its flock.

الَّذِیْنَ كَذَّبُوْا بِالْكِتٰبِ وَ بِمَاۤ اَرْسَلْنَا بِهٖ رُسُلَنَا ۫ فَسَوْفَ یَعْلَمُوْنَ ﴿۷۰﴾

70.Those who reject the Book with which We have sent [183] Our Messengers. They shall soon know.

183. By this is meant the Books of the Prophets, their miracles or their beliefs. From this we learn that it is obligatory for us to declare faith in all the Prophets, their books, their miracles and their status.

اِذِ الْاَغْلٰلُ فِیْۤ اَعْنَاقِهِمْ وَ السَّلٰسِلُ ؕ یُسْحَبُوْنَ ﴿۷۱﴾

71.When in the iron fetters and chains around their neck, they shall be dragged [184]

184. This tells us all these three types of punishments are specifically set-aside for the infidels. The sinful believers would be protected from them. These punishments are iron collars in their necks, chains in their feet and being dragged and thrown into Hell like dead dogs.

فِی الْحَمِیْمِ ۙ۬ ثُمَّ فِی النَّارِ یُسْجَرُوْنَ ﴿۷۲﴾

72.Into boiling water, then burnt [185] in the fire.

185. This tells us that at first the infidels would be made to dip into boiling water, thereafter he would be sent into Hell. The angels would do all these works.

73.Then it will be said to them: "Where are those gone, who used to associate partners[186] with Allah?"

ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ﴿۷۳﴾

186. The idols, the moon, the sun, etc. or their leaders in infidelity. In short, this verse has no link with the Prophets.

74."Besides Allah?", They will say: "They are lost[187] away from us, but rather we never worshipped[188] anything before". Thus, Allah leaves the infidels[189] confused.

مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿۷۴﴾

187. All these things would be found in Hell, but none of them would be able to lend any assistance to the infidels. In fact, the sun, the moon, etc. will provide them with additional punishment.

188. This could have two meanings. The one is the saying of the infidels that we were not worshipping any idol at all, in which case they deny being polytheists. Or, the second meaning is those, which we were worshipping, were absolutely nothing. We were merely hoping for their help, but today we have come to realize that they cannot do anything.

189. That today they had even forgotten their polytheism. Or, that while in the world they had taken falsehood to be truth.

75.That is because they enjoyed[190] on the earth without right and because they behaved boastfully[191].

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَمْرَحُوْنَ ﴿۷۵﴾

190. In that they were proud of their polytheism and had been expressing joy about it.

191. This tells us that false joy is infidelity and expressing joy about truth is an act of worship. Says Allah Almighty: "*Say you, only Allah, grace and only His Mercy, on it therefore let them rejoice. That is better than all their wealth*"(S14:V58). Thus, expressing joy at Holi and Diwali is infidelity, while joy of Eid is an act of worship. To celebrate the birthdays of idols is infidelity, while celebrating the Eid Meelad of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of worship.

76.They will enter the gates of Hell[192] to remain therein forever, and wretched is the abode of the boastful transgressors[193].

اُدْخُلُوْۤا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿۷۶﴾

192. Every group of the infidels can enter Hell through whichever door it is entitled to enter. There are various regions of Hell and every region has its own doors. The same is the condition of Paradise.

193. Those who have been expressing arrogance against the Prophets, the Saints and the pious Ulama of Islam, those who had regarded it as their insult to sit with them and obey them. From this we learn that expressing arrogance on the presence of the Prophet of Allah is infidelity. It is a place to assume humility.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَاِمَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ۝

77.So you should be patient [194]. Surely, the promise of Allah is true. Then whether We let you see something of what We have promised them or should We cause you to die before [195]. In any case, they are to return to Us.

194. Do not declare holy war on the infidels because of their cruelties or do not make haste in their punishment. All this will certainly come on its time. In the first condition this verse is abrogated, but in the second it is lasting and firm.

195. This, if and why is not because of the knowledge of Allah Almighty. He is All-knowing and Omniscient. Its true objective is to show that some of the punishments will come upon the infidels during the lifetime of the Holy Prophet صلی اللہ علیہ وآلہ وسلم like the defeat at Badr, Hunain and some after the earthly life of the Holy Prophet like during the time of the Noble Companions, especially during the time of Hazrat Umar Farouk (May Allah be pleased with him) the disgrace of Muslim victories in the Battle of Yarmuk, Qadisiyah, etc. This was to show with the outer eye in the blessed life, otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم to this day in seeing everything taking place in the world.

وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ مَّنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ فَاِذَا جَآءَ اَمْرُ اللّٰهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُوْنَ ۝

78.And certainly We sent many Messengers before you (O Muhammad). But there are some of them whom We have mentioned [196] to you, and there are some whom We have not mentioned to you [197]. And it is not for any Messenger that he should bring any argument without Allah's permission [198]. But when the Command of Allah comes, the matter is justly decided, and then the people of falsehood and vanity shall remain losers [199] in grief.

196. Clearly described in the Holy QUR'AAN. It should be remembered that some names of the Prophets are mentioned clearly in the holy QUR'AAN, but no mention is made of any incidents of theirs, like Hazrat Yas'a (On whom be peace). Incidents of some have been mentioned, but their names have not been mentioned, like Hazrat Hizakeel and Khizr (On them be peace). Some Prophets' names and stories have been mentioned like Hazrat Musa and Hazrat Isa (On them be peace). But nothing has been mentioned about other Prophets like Hazrat Danyaal, etc. However, all Prophets have been mentioned jointly. It should be remembered that only nineteen Prophets have been clearly mentioned in the Holy QUR'AAN.

197. Here, negation is not being made of the knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم but the negation is made of being mentioned in the Holy QUR'AAN. Otherwise, our Holy Prophet (صلی اللہ علیہ وآلہ وسلم) ...

aware about the condition of every Prophet. Says Allah Almighty: "*And all that We relate to you of the tidings of the Messengers*" (S11:V120). On the Night of Me'raaj, the Holy Prophet صلى الله عليه وآله وسلم met all the Prophets. He would even speak to them. Says Allah Almighty: "*And ask those of Our Messengers whom We sent before you*" (S43: 45).

198. Reason for its revelationThe infidels of Makkah were seeking new miracles from the Holy Prophet صلى الله عليه وآله وسلم all the time. They were not satisfied at what they had already seen. They were requesting for mountains of gold, etc. This verse has been revealed in refutation of it. It should be remembered that all the miracles have been performed with the permission of Allah Almighty. In the performance of some miracles, the Prophet is given the choice like the stick turning to a snake, while in some there is no choice as in the revelation of Quranic verses.

199. This means these will only believe now after they see the punishment or death, and the faith of that time would not be accepted. Otherwise, seeing one miracle is enough for the acceptance of faith. But those infidels have the opportunity of seeing thousands of miracles.

SECTION 9

79.It is Allah Who has made for you the cattle, that you may ride on some and eat the meat [200] of others.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ﴿۷۹﴾

200. This means some animals of your use are those on which you ride only, but are not eaten by you, e.g. the horse and mule. Some are only eaten by you and not ridden, e.g. goat, chicken etc. Some of them are both eaten and ridden by you, like the camel and oxen. This restraint is not for the purpose of total prohibition.

80.And you have other advantages [201] in them, that you may attain the desires [202] of your hearts. On their backs and on ships [203] you are carried.

وَ لَكُمْ فِیْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَیْهَا حَاجَةً فِیْ صُدُوْرِكُمْ وَعَلَیْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿۸۰﴾

201. Their milk, wool, eggs are being used.

202. That you had your merchandise on them and accrue profits from them.

203. You travel on the animals on land and on the ships at sea. Water does not sink the ships.

81.And He shows you His Signs [204], and then which of the Signs of Allah will you deny [205]?

وَ یُرِیْكُمْ اٰیٰتِهٖ ۖ فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿۸۱﴾

204. Learn to ascertain from these conveyances about the modes of transport. Just as the journey at sea is impossible without the ships, similarly the journey of the mystical knowledge of Allah Almighty is not possible with the ship of Shariah.

205. This means these signs are so visible and evident, or become so evident that there will be no room for its rejection. Only he who is bereft of basic intelligence would reject it. Thus, believe in the Unity of Allah Almighty and in the veracity of all His Prophets.

82.Have they not travelled in the

اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا

كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْۤا اَكْثَرَ مِنْهُمْ وَ اَشَدَّ قُوَّةً وَّ اٰثَارًا فِی الْاَرْضِ فَمَاۤ اَغْنٰی عَنْهُمْ مَّا كَانُوْا یَكْسِبُوْنَ ﴿۸۲﴾

land [206] that they might see how was the end [207] of those before them? They were more numerous [208] and stronger in might than these. But, what they earned did not benefit them [209].

206. From this, emerge two issues:
1. To travel on land for the purpose of seeing Divine punishment on the desolate localities of the infidels is not only permissible, but it is a commendable act.
2. To go to the sacred mausoleums of the pious saints with the intention of seeing the mercy and bounty of Allah Almighty, too, is an excellent act. The Hadith Shareef in which it is mentioned that do not undertake a journey to visit any other mosque besides the three, i.e. Masjide Haraam, Masjide Nabawi and Masjid ul Aqsa, means do not go to any other mosque with the intention of obtaining more rewards than these three mosques.

207. From this we learn that for the veracity of any historical incidents or monuments, there is no need for proofs from QUR'AAN and Hadith, its fame of being historical will be deemed sufficient. Observe, Allah Almighty did not provide geographical localities of these people, but instead said that obtain lessons from seeing their desolate places. People of Arabia only knew about these people and their localities from verbal fame. Thousands of issues can be deduced from this. Genealogy, enoorment, relics of the pious became known through mere fame, they do not require concrete proof for their verification.

208. This means the number of these infidels was much more than you, and their wealth and property far exceeded yours, and their symbols and buildings, which they have left behind them, too, are far more than yours. But, when Divine punishment came upon them due to their opposition of the Prophets, none of these things of theirs was able to save them. Then on what ground are you opposing the Prophets?

209. In the same manner these infidels, too, would not be saved by their wealth and their groups from the punishment of Allah Almighty. This tells us that analogy is true and absolute analogy helps in the matters of beliefs as well, i.e. to give a joint decision in matters of joint affairs is permissible.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَیِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ﴿۸۳﴾

83. When their Messengers came to them with clear signs, they kept rejoicing [210] in what knowledge [211] they had. But, what they mocked [212] at, overtook them.

210. This tells us that to express joy in opposition to the Prophet of Allah is an act of infidelity, just as expressing joy out of love for the Prophet of Allah is an act of worship. Furthermore, to regard oneself as a greater scholar than the Prophet of Allah is an act of infidelity. There, neither your knowledge nor your intelligence is taken into account. Only your obedience will be able to hold you in good stead.

211. Here, knowledge denotes their polytheistic beliefs, which is literally 'knowledge' and technically called ignorance. Or, their mental faculties of knowledge, which were contrary to the teachings of the Prophet. Like how today's scientists are claiming that the heaven is a non-entity or that the earth is in motion, or that Me'raaj is not possible, because in this they are opposing the Holy QUR'AAN and Hadith Shareef.

212. The punishment of Allah Almighty in the world, which they were regarding against

thegrain of intelligence.

84.But when they saw Our punishment, they said: "We believe [213] in only One Allah and we deny all that we used to associate with Him".

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْۤا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَ كَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِیْنَ۝۸۴

213. This means now they had accepted faith after seeing Divine punishment. This is not faith in the unseen, which is absolutely necessary.

85.But their belief was of no use to them when they had seen [214] Our punishment. This is Allah's Law, which is prescribed [215] to His devotees. And the infidels thereupon lost (all).

فَلَمْ یَكُ یَنْفَعُهُمْ اِیْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَاؕ سُنَّتَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ فِیْ عِبَادِهٖۚ وَ خَسِرَ هُنَالِكَ الْكٰفِرُوْنَ۠۝۸۵

214. From this we learn that bringing faith after seeing Divine punishment has no credence. The people of Hazrat Yunus (On whom be peace) had brought faith after seeing the signs of Divine punishment, therefore it was accepted, and not after seeing the actual punishment. Similarly, if the infidel declares faith after seeing the signs of faith, it would be accepted, but if he does so after seeing death or the angels of punishment, it would not be accepted.

215. The law of acceptance of faith is that it is not given any credence after seeing death or the punishment. If anyone's faith is given credence even after death it is out of Divine mercy and not due to the law. An example of this is when our Holy Prophet صلی اللہ علیہ وآلہ وسلم brought his beloved mother back to life to bless her with faith, which became accepted in the court of Allah Almighty. Now she is a believer and among the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

آیاتها ۵۴ (۴۱) سُورَةُ حٰمٓ السَّجْدَةِ مَكِّيَّةٌ ۶۱ رکوعاتها ۶

SURAH HAA- MEEM- US- SAJDAH (THE PROSTRATION)
(MAKKAN) Revealed Before Hijrah
6 Sections: 54 Verses 796 Words, 3250 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

حٰمٓ ۝۱

1. Haa – Meem.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝۲

2. This is a revelation from the Most Affectionate, the most Merciful [2].

2 From this, two issues emerge:
1 The QUR'AAN was revealed gradually over a period of twenty-three years.
2 The Holy QUR'AAN is an absolute reflection of the beauteous attributes of Allah Almighty. For this reason mention is being made of mercy and bounty.

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝۳

3. A Book whose Verses have been fully explained [3], a QUR'AAN in Arabic, for the people who understand.

3 Examples, promises, censures, verses of Personality and Attributes are being mentioned in detail.

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝۴

4. A bearer of good [4] news and a warner. But most of them turn away and do not listen [5].

4 This tells us that the Holy QUR'AAN, by text, is only in Arabic. Thus, its translation will not be regarded as the Holy QUR'AAN. You cannot recite its translation in Salaah nor are the laws of QUR'AAN applicable for the recitation of the translation. Sajdah Tilawat will not become Wajib when reciting the translation. Furthermore, the Holy QUR'AAN has been revealed for the guidance of mankind and not for the guidance of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم. The Holy Prophet صلی اللہ علیہ وآلہٖ وسلم was already on the path of guidance, prior to its revelation.
5 Here, 'listening' means to listen attentively, to listen for accepting. From this, there is a hint that at the time of the recitation of the Holy QUR'AAN, silence must be observed.

5.And they say: "Our hearts are in covers from that to which you invite [6] us, and in our ears is a heaviness, and between us and you there is a veil [7]. So, you do your deed and we do our [8] deeds".

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَ فِيْٓ اٰذَانِنَا وَقْرٌ وَّ مِنْۢ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ﴿٥﴾

6. The infidels were babbling this nonsense on the basis of mockery and arrogance that we are so staunch in our infidelity that your teaching has no effect on our hearts. This tells us that when bad times come, then man begins to regard weakness as a skill. This is the case with some of today's Muslims who make fun of those who are regular with their Salaah, but are proud about their going to the cinema and participating in worthless activities. May Allah protect us from this.

7. These statements of theirs were absolutely correct about which even the Holy QUR'AAN has mentioned at different places. But, uttering this truth was infidelity. This tells us that sometimes truth, too, is infidelity, e.g. the devil said: "Oh Allah, you made me an infidel". Although this is truth, but the devil's statement of it made him an infidel. Hazrat Adam (On whom be peace) said: "*Oh our Lord! We have wronged ourselves, if you forgive us not, and not have mercy on us, then certainly we are among the losers*" S7:V23). This was against expectations. Prophets are never tyrants or wrongdoers. The words of Hazrat Adam are there to establish faith and repentance. The great Sufis have deduced many issues concerning love for Allah Almighty.

8. This means you do deeds of faith, we will continue with our infidelity. Or, do what you can to harm us and we will do everything within our power to cause harm to you.

6.Please declare [9]: "I am a human being, indeed like you [10]. To me it is revealed that undoubtedly for you, only One Allah is worthy of worship [11]". Therefore, be firm [12] before Him and beg His Forgiveness [13]. And woe be on the polytheists [14].

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ﴿٦﴾

9. Here, the word 'say' has been used for the Holy Prophet صلى الله عليه وآله وسلم to say it. No other person has the right to address the Holy Prophet صلى الله عليه وآله وسلم as an ordinary human being. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other*" S24:V63). Some Prophets had called themselves as wrongdoers or being at a loss. If we remember them with these words, we will become infidels.

10. I am neither Allah, nor the son of Allah Almighty, but a genuine servant of Allah. This is an added restraint in respect of divinity. This does not mean that I am neither a Prophet nor an intercessor nor controller of the world, but just and ordinary human being like you. It should be remembered that the one who called the Holy Prophet صلى الله عليه وآله وسلم as a human being like you is either Allah Almighty, or the Holy Prophet صلى الله عليه وآله وسلم himself or the devil and the infidels. Now, if anyone calls him a human being should carefully think what he is.

11. From this, emerge two issues:

1. Revelation is the big distinguishing factor between the Prophet and us they are possessors of revelation, we are not. This difference of revelation has made the Prophet so superior to the follower, like speech has made the human being superior over the lower animals. One cannot really say that there is no

difference between a human being and an animal the only difference between them is speech and intelligence. In a like manner, it cannot be said that what difference is there between the Prophet and us besides revelation.
2. There is a huge difference in the belief of Tauheed of the Prophets and our belief. They understood and accepted Tauheed through revelation, while our belief in Tauheed is based on their teachings. Their teacher is Allah Almighty, while our teachers are these blessed Prophets.
12. This means keep those beliefs and do those deeds, which will lead you towards Al[lah] Almighty. This path is called The Strai[ght] Path. It is that path which the Prophets ha[ve] brought into the world.
13. The infidels should seek forgiveness f[or] infidelity, the sinner from sins. The pi[ous] should seek forgiveness even after doing go[od] deeds, that Oh my Lord my good deeds co[uld] not become worthy of Your lofty court.
14. At such places, polytheism denot[es] infidelity. Thus, the verse does not mean th[at] ruination is only for the polytheists and not th[e] infidels.

7.Who do not pay [15] Zakaat and they disbelieve in the Hereafter.

الَّذِیْنَ لَا یُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ۝

15. In that they do not accept faith. Faith is the Zakaat of the body, because this verse is Makkan and the laws regarding Zakaat had been revealed in Madina Shareef, i.e. Zakaat became obligatory in Madina Tayyibah. Or, they do not regard Zakaat to be obligatory, or that the laws regarding the obligation of Zakaat which would be revealed in future, they would not be regarding it as obligatory. Otherwise, it is not obligatory upon the infidel to pay Zakaat.

8.Surely, those who believe and do righteous deeds shall have endless [16] rewards.

اِنَّ الَّذِیْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَیْرُ مَمْنُوْنٍ۝

16. That which is unending, i.e. the eternal bounties of Paradise or that believer who does good deeds but then due to old age, physical disability or some helplessness is unable to perform these deeds, shall continue to receive such rewards (Tafseer Khazainul Irfaan). Or, due to Sadaqa-e-Jariah - leaving behind a pio[us] son the believer will continue to receiv[e] rewards of those in their graves.

SECTION 2

9.Please declare: "Do you disbelieve [17] in Him who created the earth in two [18] days? And do you set up equals [19] to Him? He is the Lord of all the words [20].

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِیْ خَلَقَ الْاَرْضَ فِیْ یَوْمَیْنِ وَتَجْعَلُوْنَ لَهٗ اَنْدَادًا ذٰلِكَ رَبُّ الْعٰلَمِیْنَ۝

17. In that they do not believe in His Prophet, because the polytheists of Arabia had not denied the existence of Allah Almighty.
18. This means within the period of two days, because at that point in time, there was no sun. In one day the earth was created, on the other it was spread. Says Allah Almighty: *"And aft[er] that He spread out the earth"*(S79:V30).
19. Although the Lord of such absolute pow[er] is not dependent on anyone's help. But, si[nce] you regard your idols as helpers of Allah, yo[u] are regarding Him as helpless.

20. Since every creation is being taken care by Him, then how can they become equal to Him?

10.And He set therein firm anchors [21] rising above it and placed blessings [22] in it and He ordained therein provisions for its inhabitants, all this in four [23] days. This is for those who enquire [24].

وَ جَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَ بٰرَكَ فِيْهَا وَ قَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ﴿۱۰﴾

21. He created the mountains so that the earth remains anchored with the slightest movement. This tells us that the earth is totally stationary. Ships are stopped in the harbours by means of anchors.

22. Allah Almighty has placed visible bounties in the earth. He has created different types of animals and their fodder and nourishments in it. The concealed bounties created in it are in the form of Prophets and Saints. This tells us that the earth is superior to the sky, as it is the place of rest of the Prophets.

23. He created the earth in two days, and the provisions in two days, which adds to four days, i.e. Sunday to Wednesday (*Tafseer Roohul Mu'ani*). From this we learn that the creation of the sustenance has been done before the one to be sustained. Therefore, why should man be much concerned about it? The soul has been created four thousand years before the body (*Tafseer Roohul Mu'ani - Ibn Abbas*).

24. This means if the people question you, give them their reply so that it would provide proof about your Prophethood.

11.Then He turned towards the heavens and it was a smoke [25]. Then He said to it and to the earth: "Come [26] both of you willingly or unwillingly". They both submitted: "We come willingly [27]".

ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ﴿۱۱﴾

25. This tells us that the creation of the earth is before that of the sky, which is there in the form of foam where Makkah Muazzamah is presently situated. The sky is water vapour, which is in the form of smoke.

26. This means be obedient. This is the outer meaning of it. This command has been given to the heavens and the earth. Both of them have understanding and intelligence. They understand not only Allah Almighty, but his pious and sinful servants as well. They weep at the death of a believer. Says Allah Almighty: "*And the heavens and the earth did not shed tears for them*"(S44:V29).

27. This means they are in your presence out of joy and they will remain like this. They will obey you eternally with happiness.

12.So, He ordained them in seven heavens in two [28] days and inspired each heaven its own mandate [29]. And We adorned the lower heaven with glittering [30] stars and guards [31]. This is the regulation of the Most Honourable, the All Knowing [32].

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَ اَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖۗ وَ حِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۱۲﴾

28. This means on Thursday and Friday giving a total of six days. Saturday was not used

29 He had allocated appropriate duties to all the angels of the heavens. Hence, some angels are in a perpetual state of standing, some in a state of bending (Ruku) some in prostration (Sajdah) and some are in a sitting state (Qadah). The collective name given to their worship is the Islamic Salaah (*Tafseer Roohul Ma'ani*). In addition, from one heaven comes light, from another comes sustenance and from one comes death. It should be remembered that by 'order' here, is meant creational order, and not one of legal order or overwhelming responsibility. Thus, the angels do not gain rewards for their worship.

30 Here, the lower heaven is meant the first heaven, while the lamps denote stars.

31 From this is meant it is not permissible to ascertain information of the destiny and unseen matters from the stars, because they are not created for this purpose. HAFAZA means to protect, i.e. the stars are a means of protection of the heavens. The heavens are established through them. It is due to them that the devils cannot gain access to it. When the stars will disappear, the heavens would perish. It should be remembered that the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and pious Ulama are the stars of the earth through whom the beauty and eternity of it is maintained. When they perish, the earth will perish as well.

32 There are thousands of wisdoms behind appointing angels and commands on each of the heavens.

13. But if they turn [33] away their faces, then please declare: "I warn you of a thunderbolt, like the thunderbolt [34] faced by Aad and Thamud".

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ۝

33 That after listening to such eloquent oratory, they did not accept faith.

34 Because the people of Makkah had seen the ruined localities of the Aad and Thamud. The Aad and Thamud were compatriots of their Prophets, but despite this, they were destroyed because of their infidelity. Relationships with their Prophets did not save them. For this reason mention has been made of these two nations specifically. It should be remembered that after the advent of our beloved Prophet صلی اللہ علیہ وآلہ وسلم descent of common heavenly punishments have been discontinued, but this can come to certain specific people. In fact, this will come towards the end of the world. Thus, this warning is absolutely correct. Also, this verse does not prove the issue of forging the possibility of a lie against Allah Almighty.

14. Then their Messengers came to them from before them and behind [35] them saying: "Worship [36] none except Allah". They said: "Had our Lord wished so, He would have sent down angels [37]. So we disbelieve [38] in what you have been sent with".

إِذْ جَاءَتْهُمُ الرُّسُلُ مِن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ۝

35 This means the Prophets of these nations were trying to convey to them the Divine Message through all possible ways, and giving the guidance through every possible method.

36 From this we understand that the polytheists and the infidels are duty-bound to accept faith, but only after accepting faith do they become duty-bound to the laws of Islam.

his is because the Prophets had ordered them accept faith.

7. This means if Allah Almighty wanted to make anyone a prophet, he would have made he angels His prophets and not human beings ke us. The status of Prophethood is greater han that of human skills. These people were believing in wood and stones as gods, but they were hesitant in believing the human beings as prophets.

38. From this we learn that the infidels were rejecting the Prophets and the Books revealed to them. This rejection of their has been declared as rejection of Allah Almighty.

5.And as for the Aad [39], they became njustly [40] boastful in the land and aid: "Who is stronger in might than s [41]?" Did they not know that Allah Who created them, is stronger [42] than hem in might? But, they continued o deny Our Signs.

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ قَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۱۵﴾

9. Hazrat Hud (On whom be peace) was the Prophet sent to those people who had settled in Ahqaaf, a city within the boundary of Yemen.

0. From this we understand that sometimes pride can be correct or sometimes incorrect. The one, which is true, is good, while the one, which is false, is bad. The believer's pride, in opposition to the infidels, in order to regard them as disgraceful and to regard himself as a person of honour due to his faith, is an act of worship. However, to regard oneself greater than the Prophets, saints and pious devotees of Allah Almighty is either forbidden or an act of infidelity.

41. In the people of Aad, an ordinary person was over fifty feet tall. One person could pick up huge boulders. They were under the impression that if punishment were to descend upon them, they would be able to defend themselves due to their physical strength.

42. When a person is bereft of faith, he fails to understand such words of wisdom.

16.So, We sent upon them a furious [43] cold wind in the days of their misfortune [44], so that We made them taste the penalty of being degraded in the life of this world. And undoubtedly, the penalty of the Hereafter is more degrading [45] and they shall not be helped [46].

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْٓ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ ﴿۱۶﴾

3. In which there was only strong wind and thunder, but not any rain. The wind was so cold that only Allah Almighty could give you refuge from it. From this we learn that Allah Almighty can destroy people with mighty strength with a simple thing. He can destroy the mighty Namrood through a tiny mosquito and the powerful elephant through a small swallow.

4. This tells us that some days areinauspicious. The days on which punishments had descended are full of misfortune. Also, the days on which one does not get guidance to do good deeds, too, are inauspicious. In truth, inauspiciousness are the evil deeds of man. Punishment on the people of Aad commenced on Wednesday 22 Shawwaal and continued for eight days and seven nights, i.e. until Wednesday 29 Shawwaal (*Tafseer Roohul Mu'ani*).

45 This means the infidels would receive full punishment in the Hereafter. The punishment received in the world will not be able to decrease the punishment there. The worldly hardships of the believer are a means of comforts in the Hereafter.

46. This tells us that there will be no h[elpers] for the infidel. Having no helpers is a form [of] punishment for the infidels.

17.And as for the Thamud, We guided [47] them, but they preferred blindness to guidance. Therefore, the thunder of the degrading penalty overtook [48] them as the earning of their doing [49].

وَاَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ۝

47 It tells us that the work of the Prophet is indeed the work of Allah Almighty. The people of Thamud were shown the guidance by their Prophet Hazrat Saleh (On whom be peace), but Allah Almighty says that We had shown it. Thus there is no objection against the verse, because when Almighty Allah becomes the provider of guidance, then it means to lead the person to obtain his goal and that after obtaining this guidance, it would be impossible to go astray.

48 In that Hazrat Jibraeel shrieked loudly at them as a result of which all of them were destroyed. Since this shriek was a destructive sound, it is called thunder, because sometimes thunder kills people. It is possible that first the shriek of Hazrat Jibraeel came to them and was followed by thunder and lightening from the sky. Thus, there is no inconsistency in this verse and the following verse: "*Then a true uproar overtook them*" (S23:V41). In one verse, a particular type of punishment is meant, and in the other verse another type of punishment is being mentioned.

49 The punishment descended upon the infidels due to their evil doings and evil beliefs, while their minor children, their animals and their lands suffered the punishment due to the actions of these wretches.

18.And We save those who believe and remain pious [50].

وَنَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ۝

50 These people were the companions of Hazrat Saleh (On whom be peace) who had believed in him. They were hundred and ten in number (*Tafseer Roohul Mu'ani*). The method of salvation was that before the coming of the punishment the Prophet would leave that area with his followers. It is only after their departure that punishment would come to that place. This tells us that the presence of the pious servant in any area is the means of be[ing] safe from Divine punishment. Says All[ah] Almighty: "*If they had been separat[ed] necessarily then We would have punished the infidels among them with a painful punishm[ent]*" (S48:V25). If the poor believers had [left] Makkah, then Allah Almighty would have [sent] punishment on them.

SECTION 3

19.And on the day that the enemies of Allah shall be driven [51] towards the Fire; then those who will come first shall be stopped till those coming next [52] should meet them.

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ فَهُمْ يُوْزَعُوْنَ۝

51. That the angels would drag them towards Hell in such a disgraceful manner, like how the butchers drag the animals towards the abattoir.
52. This tells us that the infidels would bereaching the end of Hell one after another, but their entry into Hell will be together. What will take place at the edge of Hell after gathering there is what is being mentioned here.

20.Till when they reach there (whence) their ears and their eyes and their skins will bear witness [53] against their doings.

حَتّٰۤى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَجُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۰﴾

53. That is every limb of theirs would say that he had used me to commit such and such a sin. The first to speak will be the right hand (*Tafseer Roohul Mu'ani*).

21.And they will say to their skins: "Why did you bear witness [54] against us?" They will say: "Allah made us speak, He Who bestowed speaking [55] power to everything". And He created you the first time and towards Him are you to return [56].

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ۚ قَالُوْۤا اَنْطَقَنَا اللّٰهُ الَّذِيْۤ اَنْطَقَ كُلَّ شَيْءٍ وَّهُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿۲۱﴾

54. This tells us that on the Day of Judgement the tongue of the infidel will speak lies, while the rest of the limbs would be speaking the truth. Thereafter, the tongue will complain to those limbs, which are mentioned here. But, despite this, all the limbs will be put into Hell because they were accessories to the sins with the tongue. Furthermore, to have a court case, to ask for witnesses, etc. is no proof of the lack of knowledge of the judge. Sometimes this is done to silence the criminal. Thus, when the Holy Prophet صلى الله عليه وآله وسلم sought witnesses to investigate the case of slander against Hazrat Aisha (May Allah be pleased with her), it does not prove his lack of knowledge.
55. This verse is on its apparent meaning i.e. the hands, the feet, the tongue will be literally speaking with apparent eloquence. In the world too, trees speak, whose speech the special servants of Allah Almighty hear.
56. Now you would be entering Hell, which you had been denying in the world. Now, look at it to know its certainty.

22.And how could you veil [57] yourselves that your ears and your eyes and skins should bear witness against you? You thought [58] that Allah did not know most of your doings [59].

وَمَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَاۤ اَبْصَارُكُمْ وَلَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿۲۲﴾

57. It is evident that this speech is of their limbs, i.e. Oh infidels, at the time of sinning you were asking the people, but you could not remain concealed from your Lord. We, your limbs, were present as witnesses. It is possible that this is the speech of Allah Almighty
58. Had they regarded Allah Almighty as Omniscient in their beliefs or through their deeds, and then they would not have had the courage to commit the sins.
59. Some of the infidels of Arabia had this thought that although Allah Almighty is aware

of our outer deeds. He does not know our concealed actions. This is like the belief of some philosophers that Allah Almighty is aware of the complete details, but not of minor details.

23. This was your conception, which you formed about your Lord, and it had ruined [60] you. So, now you are amongst the losers.

وَ ذٰلِكُمْ ظَنُّكُمُ الَّذِیْ ظَنَنْتُمْ بِرَبِّكُمْ اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِیْنَ

60 That you became bold on sins by this type of thinking. But today you are going into Hell. From this we learn that the infidels would be punished for their sinfulness.

24. Then, if they endure [61], the fire is their destination [62]. And if they beg for a favour, none will favour [63] them.

فَاِنْ یَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَ اِنْ یَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِیْنَ

61 In that in the world refrain from complaining aloud of the punishment. Exercising patience in the world was a means of gaining reward. Today, patience and impatience are equal for them.

62 This means if the infidels exercise patience after being in Hell, they will still remain in Hell. And if they scream out of impatience, then they would still be in Hell. May Allah protect us from this!

63 Today, Allah Almighty is telling them and they are not listening, but tomorrow when they would be pleading with Allah Almighty, He will not respond to them.

25. And We have appointed [64] for them some comrades, who made to appear fair in their eyes what is before them, and what is behind [65] them, and the sentence was justified [66] against them, along with those groups that had already gone before them from amongst the jinns and mankind [67]. Certainly, they were the losers, to perish.

وَ قَیَّضْنَا لَهُمْ قُرَنَآءَ فَزَیَّنُوْا لَهُمْ مَّا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ وَ حَقَّ عَلَیْهِمُ الْقَوْلُ فِیْۤ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَ الْاِنْسِ ۚ اِنَّهُمْ كَانُوْا خٰسِرِیْنَ

64 Their companion, the devil, and evil people had been appointed for them in the world. This tells us that an evil friend is a punishment from Allah Almighty for the person, while a good friend is a mercy of Allah Almighty.

65 By making the sins appear as good in this world and made them reject the Hereafter.

66 By this is meant the following injunction of Allah Almighty: *"Surely those of them who will follow you, I will fill Hell with all of you"* (S7:V18).

67. From this, emerge two issues:

1. The infidel jinns will be sent into Hell and will remain there eternally in punishment.
2. Infidel human beings will be with those type of infidels as per their category of sin, e.g. the polytheists will be with the polytheists, the Nasara ( ) and Yahud will be with their type even though they may have been in different places and different times in the world.

ECTION 4

6.And the infidels say [68]: "Listen ot to this QUR'AAN and make bsurd [69] noise therein. Perhaps you ay get the upper hand [70]".

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿۲۶﴾

8. The leaders of the infidels had advised heir subordinates that neither should they listen o the recitation of the Holy QUR'AAN nor llow anyone else to do so. They would hurl busive language at the believers or the Holy rophet صلى الله عليه وآله وسلم while the Holy UR'AAN was being recited, or play musical nstruments, etc. They would do any possible neans to suppress the recitation so that the UR'AAN does not seep into your hearts and hereby you do not turn away from your eligion. This tells us that even the infidels ere acknowledging the influencing power of he Holy QUR'AAN.

9. From this we understand that to create a in at the time of the recitation of the Holy QUR'AAN to make it difficult for the reciter is the practice of the polytheists. Thus, it is totally forbidden to play drums, etc. in the vicinity of the mosque at the time of congregational Salaah, as well as creating a commotion at the time of Quranic sermon. From this, many issues can be deduced. Likewise, it is forbidden for a few people to recite the QUR'AAN aloud collectively. In short, at the time of recitation of the Holy QUR'AAN it is obligatory to refrain from all those activities, which hinder one from listening to it.

70. So that the Holy Prophet صلى الله عليه وآله وسلم would delay the recitation of the Holy QUR'AAN because of your commotion.

7. Certainly We shall make the nfidels taste a severe [71] punishment. And We shall surely award [72] them or their worst deeds that they used o commit.

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿۲۷﴾

1. In that these infidels giving such advice ould be severely punished. They have been old as infidels that this action of theirs is an act f infidelity.

2. Hazrat Abdullah ibn Abbas (May Allah be leased with him) reported the severest punishment was given to the infidels on the Battlefield of Badr, while the punishment for their infidelity in the true sense of the word would be given to them in the Hereafter. Thus, there is no contradiction in the verse.

8.That is the reward of the enemies [73] of Allah, the fire, wherein they hall abide eternally [74], as the unishment for denying Our Verses.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ؕ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۲۸﴾

3. From this we learn that the enemy of the oly Prophet صلى الله عليه وآله وسلم and the Holy UR'AAN, is the enemy of Allah Almighty. bserve, these infidels tried to suppress the ound of the recitation of the Holy QUR'AAN; rough which they had been declared as enemies of Allah Almighty.

74. Or, it could be that the region of Hell in which they would be initially placed, they would remain in it eternally. Or, that they would remain in Hell forever, though the regions would continue to change.

وَقَالَ الَّذِیْنَ كَفَرُوْا رَبَّنَاۤ اَرِنَا الَّذَیْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِیَكُوْنَا مِنَ الْاَسْفَلِیْنَ۝

29.And the infidels shall say [75]: "O our Lord, show us those among the jinns and men who mislead [76] us that we may trample [77] upon them under our feet, so that they may remain amongst the lowest [78]".

75 After they are in Hell, they would say this. But, because its happening is a certainty, it has been interpreted with the past.
76 Some have said that by these two are meant Qabil and Iblees because it is Qabil who had been the first to commit an unjust murder and Iblees is established in infidelity and polytheism. It tells us that these two wretches will be locked up in separate kists and hidden from the rest of the inmates of Hell.
77 Fully trample them and take revenge on them.
78 Be disgraced by Our trampling. Here, the word lowest denotes being disgraced and wretched.

اِنَّ الَّذِیْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَیْهِمُ الْمَلٰٓىِٕكَةُ اَلَّا تَخَافُوْا وَ لَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِیْ كُنْتُمْ تُوْعَدُوْنَ۝

30.Undoubtedly, those who say: "Our Lord [79] is Allah, then remain firm [80] on it, the angels descend [81] upon them saying: "Fear not, nor grieve [82] and be glad in Paradise, which you were promised [83]".

79 Accepting Allah Almighty as Lord means to accept all His Prophets to be true, just accepting your father as a father means to honour and respect all those who are dear to him and regard his relatives dear to you. You regard his mother as your grandmother and his brother as your uncle. Also, you learn to exercise patience at the calamities sent by Allah Almighty and express gratitude at the comforts provided by Him. What comes from the Beloved should be regarded as beloved.
80 Until the time of death. In that you carry out His injunctions. Do the good deeds with sincerity. You do not move away from Him in sadness or joy, in comfort or in hardship.
81 That which provides contentment during the time of every hardship in the world. These providers of contentment are called *SAKINA*. Says Allah Almighty: *"Then Allah sent down His satisfaction on him"*(S9:V40). Through this satisfaction, you do not feel the pangs at the time of death. And they give glad tidings in the grave and on the Day of Judgement.
82 Do not fear the future, nor grieve about the past. Your world is good and your Hereafter, too, is good. You will be bestowed with Paradise.
83 This glad tiding is given to the believer at the time of his death, which gives him immense joy. It is for this reason that the day of demise of the saints is called Urs, i.e. the day of the wedding. May Allah Almighty provide this for us! Some received the *gladtidings* in the world.

نَحْنُ اَوْلِیٰٓؤُكُمْ فِی الْحَیٰوةِ الدُّنْیَا وَ فِی الْاٰخِرَةِ وَ لَكُمْ فِیْهَا مَا تَشْتَهِیْۤ اَنْفُسُكُمْ وَ لَكُمْ فِیْهَا مَا تَدَّعُوْنَ۝

31.We are your friends in the life of this world and in the Hereafter [84]. And for you therein is that which you yourselves desire [85], and you shall get therein that which you may ask [86] for".

84. This respect, too, is that of the angels (Tafseer Roohul Mu'ani, Khazainul Irfaan), i.e. We are your helpers in the world, at the time of your death, in the grave as well as, in the Hereafter. This tells us that the angels provide help for the believers. Says Allah Almighty: *"And after that, the angels are his helpers"* (S66:V4). The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the reliever of difficulties and the fulfiller of needs. The help of the beloved servants of Allah Almighty is true.

85. This means you will receive every kind of bounty in Paradise, which you would desire. Here, the soul under discussion is not the baser self, because that would be made to perish by then. Thus, the inmate of Paradise will not desire anything which is evil, so much so, that a believing father would not desire the salvation of his infidel son.

86. In the first statement, mention was made of desire and wishes, while here, mention is made of verbal request. Thus, there is no contradiction in the verse. The meaning is the same as mentioned above.

32."Hospitality" from the Forgiving, the Merciful [87]".

نُزُلًا مِّنْ غَفُوْرٍ رَّحِیْمٍ ﴿۳۲﴾

87. The inmates of Paradise, in terms of entertainment, would be the eternal guests of Allah Almighty.

SECTION 5

33.And who is better in speech than him who invites [88] towards Allah and does righteous [89] deeds and says: "I am a Muslim [90]?"

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَاۤ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِیْ مِنَ الْمُسْلِمِیْنَ ﴿۳۳﴾

88. In it, first on the list is the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) and through his blessings would be the Saints and Ulama who engage themselves in the propagation of Islam. In fact, it includes the Muazzin, the Mukabbir and every believer who calls the creation of Allah Almighty towards any piety. This tells us that Allah Almighty loves the speech very much, which gives invitation towards good, even if his voice is heavy and his words are simple. May Allah Almighty bless us with this.

89. By 'piety' is meant piety of the heart as well, i.e. having mystical knowledge of Allah Almighty as well as piety of the body, in other words all types of worship. In this one statement Shariah and Tareeqat are included.

90. From this, two issues emerge:

1. No believer should conceal his religion. His speech, his actions, his physical appearance and his character should reveal that he is a Muslim. To practice hypocrisy is the way of the devil.
2. Do not say that Insha-Allah I am a believer, but regard oneself as a believer with certainty.

34.And the good and the evil are not equal [91]. Repel [92] (the evil) with that which is best. Then the one, whom between you and him is enmity, will become as such as if he was your bosom [93] friend.

وَ لَا تَسْتَوِی الْحَسَنَةُ وَ لَا السَّیِّئَةُ ؕ اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ فَاِذَا الَّذِیْ بَیْنَكَ وَ بَیْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِیٌّ حَمِیْمٌ ﴿۳۴﴾

91. This means good and defective beliefs and good and evil deeds are not equal. Good and evil statements are not the same. Good and evil behaviour are not the same. The end result of good things is good and the end result of evil is evil. Therefore, how can a Prophet and an ordinary person be equal?

92. In your personal matter remove the evil

with good anger with patience, ignorance with knowledge, an evil treatment of someone with forgiveness, reply a rude statement with politeness and courtesy. Or, it could mean remove infidelity with the sword.
93 Reason for its Revelation
This verse was revealed regarding Abu Sufyaan, who had enmity for the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his heart and would cause harm to him. In spite of this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم always treated him well; so much so, that he even married his daughter, Umme Habibah. Due to this kindness, Abu Sufyaan became a devoted Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

35. And none are made to receive it, except the steadfast [94], and none are made to achieve it except those who have a great future [95].

وَ مَا يُلَقّٰىهَاۤ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَاۤ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝

94 Those who have the power to suppress their anger. It should be remembered, that exercising patience because you are helpless, is different to being patient by possessing the power of exercising it. The second form of patience is of greater quality. When the brothers of Hazrat Yusuf (On whom be peace) came to his palace in Egypt, he treated them with much kindness and pardoned all their faults. May Allah Almighty grant us such excellent virtues.
95 This tells us that possessing excellent virtues is a great bounty from Allah Almighty. Gaining wealth is easy, but obtaining good deeds and excellence is difficult.

36. If any provocation [96] of the devil reaches you, then seek refuge in Allah. Undoubtedly, He is the All Hearing, the All Knowing.

وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

96 In it, Muslims in general are being addressed. If the devil under such circumstances persuade you towards doing evil, then recite Ta'awwuz, i.e. "I seek protection of Allah, from Shaitaan".

37. And among His Signs are the night and the day and the sun and the moon [97]. Prostrate neither before the sun nor the moon [98], but prostrate before Allah alone, Who created [99] them, if you are His devotee [100].

وَ مِنْ اٰيٰتِهِ الَّيْلُ وَ النَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِیْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝

97 That by seeing these things learn to ascertain the power of Allah Almighty and your own humility and meek nature. If the night and day, the moon and the sun are not the same at all times, then how will you be kept in one condition. Do not fear in the face of hardships nor be boastful in comfort.
98 Here prostration denotes Sajdah (prostration) of worship and not the Sajdah of respect. Otherwise, the word 'you worship' would not have been used here. The prohibition of Sajdah of respect is proven from many traditions (Ahadith), but it is not proven categorically from any Quranic verse. It is for this reason that the rejecter of this prohibition cannot be called an infidel. However, one who

performs Sajdah of respect is a terrible sinner, a transgressor and a cursed person who is entitled for divine punishment and wrath. It should also be remembered that the one making a Sajdah of respect to the sun, is also an infidels, because this practice is that of a polytheist. Any action, in which there is a sign of polytheism, is infidelity, like prostrating to an idol.
99. Worshipping the moon, the sun, day and night. The one worthy of worship is the Creator, not the creation.
100. This tells us that in all the worships, Salaah is most superior, and in Salaah, Sajdah (prostration) is most superior. This prostration is the sign of man's slavehood and devotion. It should be remembered that it is for the sake of a command and not for the purpose of doubt, i.e. without any doubt you are indeed Allah's bondsman, therefore worship him.

38.And if they become haughty [101] (then remember) that those close [102] to your Lord glorify His Praises, night and day and do not grow weary [103] (of doing this). (After reciting this verse, Sajdah Tilawat becomes obligatory on one who recites it and the one who has heard its recitation).

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَ هُمْ لَا يَسْــَٔمُوْنَ ﴿٣٨﴾ السجدة

السجدة ١١

101. By following the Holy Prophet صلی اللہ علیہ وآلہ وسلم and worshipping Allah Almighty. Thus, the infidels who reject Allah Almighty as well as the polytheists.
102. This means those angels who enjoy the nearness of Allah Almighty. Here, 'nearness' does not denote nearness of place because Allah Almighty is pure and free from place and space.
103. Among these favourite angels some are in Ruku, who are in this position for millions of years, some are in Sajdah, some are in Qiyaam and some are in Tashahud as was previously stated.

39.And among His Signs is that you see the earth lying worthless [104], but when We send down water in it, it becomes fresh, fertile and productive. Surely, He Who gave life to it, shall certainly give life to the dead. Undoubtedly, He has Power over everything.

وَ مِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ اِنَّ الَّذِيْۤ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٩﴾

104. Such is the condition of the human beings that anyone who is not touched by the rain of Prophethood, his deeds are not accepted in the court of Allah Almighty and he himself is worthless.

40.Undoubtedly, those who deviate [105] from the right way concerning Our Signs are not hidden from Us. Is he better than that (person) who shall be thrown in the Fire [106], or is he who shall come safely [107] on the

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْۤ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا

شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

Day of Resurrection? Do what you desire [108]. Certainly He is Seeing [109] your deeds.

105 That they interpret the Holy QUR'AAN incorrectly and bring distortions in its meaning, like the present day Qadyanis. They do not fear Allah Almighty in these matters.
106 What is evident is that by this is meant all the infidels no matter whether they reject Allah Almighty or are polytheists. Whether they are from those who reject the Holy Prophet صلى الله عليه وآله وسلم or whether they are hypocrites or apostates, all of them would be placed into Hell which will become their eternal abode.
107 From this we learn that the believer, on the Day of Judgement will receive protection. But as far as inner contentment is concerned, some believers prior to this day and some at the end will obtain this. In short, all the believers will eventually obtain contentment.

108 From this we learn that sometime an order is given for the purpose of expressing anger. Says Allah Almighty "*And whoso will let him disbelieve*" (S18 V29). Because this verse does not mean that Allah Almighty has given you permission to do what your heart desires.
109 This means do as you please, but do it with the understanding that We are looking at you and what you are doing. If you have this thought and keep it at the back of your mind then, if Allah wills, you will never commit any sin. In the same vein, if the believer remembers that my Prophet صلى الله عليه وآله وسلم is looking at me, then he will never commit a wrong deed.

اِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ عَزِيْزٌ ۝ۙ

41.Certainly those who deny [110] the Rememberance (QUR'AAN) when it comes [111] to them (are losers) as, without doubt, it is an esteemed [112] Book.

110 Zikr denotes rememberance of Allah Almighty meaning the Holy Prophet صلى الله عليه وآله وسلم or the Holy QUR'AAN. There are many ways of rejecting them: rejection of the original Prophethood of the Holy Prophet صلى الله عليه وآله وسلم or rejecting any of his blessed attributes or disobeying his orders.
111 From this, there is a hint that he unto whom Prophethood or the message of the Holy QUR'AAN has reached, this order is not for him, like those people in the period prior to the advent of our Holy Prophet صلى الله عليه وآله وسلم who had believed in the Oneness of Allah.

There can be no rejection of Prophethood after knowing the Prophet.
112 By the word 'esteemed' is meant unique, incomparable or of great magnitude and grandeur, or the Book of great benefit and blessings. The greatness of the Holy QUR'AAN is such that the pages, its binding, its casing are all of great honour, because disrespect to them is forbidden. Not only the heart in which the QUR'AAN is memorized, but also the person who has memorized it, are both great.

لَّا يَاْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ۚ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ۝

42.In which no falsehood can be inserted [113], either from its front or from its rear [114]. It is a revelation from the Wise, the Praiseworthy.

113 From this we understand that every Companion is a true, trustworthy and a pious person. If they were not true believers, then they would not have been entrusted with the compilation and propagation of the Holy QUR'AAN. Anyone who says that the Companions have added or deleted any verses is an infidel. Almighty Allah has created

Huffaaz for the protection of the words/text of the Holy QUR'AAN, the Qaries for the protection of its recitation, the Ulama for the protection of its meaning and for the mystical meaning of the QUR'AAN, He has created the Saints. These persons are a strong fortress of the Holy QUR'AAN, who do not allow falsehood to come near it.

114. This means the Holy QUR'AAN is protected from all sides. There is a strong watchful eye over its text, its mystical meanings and its ordinances. Its words can never change. However, some mischief-makers try to distort its meanings, but they cannot succeed in it.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْعِقَابٍ اَلِيْمٍ ﴿۴۳﴾

43. Nothing will be said to you (O Prophet), out which was not said to the Prophets before [115] you. Undoubtedly, your Lord confers the forgiveness and also awards the punishment [116].

115. This means that Allah Almighty has given you the command to propagate the Oneness of Allah Almighty and matters of faith as was given to previous Prophets before you. Otherwise, there is a great difference in injunctions. The titles and attributes of our Holy Prophet صلى الله عليه وآله وسلم are most superior to that of the other Prophets. Thus, there is nothing objectionable about the verse.

116. This is the commentary of the previous statement, i.e. the other Prophets were told, and it is being said to you as well, that Allah Almighty is Most Forgiving and the Vanquisher. He is Most Merciful to the believers and Most dominant over the infidels.

وَ لَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْ لَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ ؕ وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْۤ اٰذَانِهِمْ وَقْرٌ وَّ هُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۭ بَعِيْدٍ ﴿۴۴﴾

44. Had We made it, the QUR'AAN, in a foreign [117] language, they would definitely have said [118]: "Why have its verses not been made clear [119]?" "Why, this is a foreign language, but you (Prophet) are an Arab [120]?" Please declare: "That is a guidance and a healer [121] for the believers". But the infidels have deafness [122] in their ears and blindness [123] in them. They are like those who called [124] from a far-off place.

117. The infidels were saying why had the Holy QUR'AAN been revealed in Arabic and not in any other language. In this verse there is a most appropriate reply to it.

118. This means that at one moment the infidels want to know why had the Holy QUR'AAN been revealed in Arabic and not in any other language. Had it been revealed in a non-Arabic language, then they would say how surprising it is that the Prophet is an Arab, but the QUR'AAN is not in Arabic. This can never happen. In short, they will neither believe in the QUR'AAN now, nor any time later. It should be remembered that all the Prophets had been sent according to the language of the people, and the Book in the language of the Prophet. It has never happened that the language of the Prophet was different to the language of the Book revealed to him. Of course, Mirza Qadyani claimed to be a Punjabi

prophet, but his revelations were sometimes in English, sometimes in Urdu and at times in such languages that even Mr. Mirza could not understand. Thus the 'prophet' is indigenous, but the revelation is foreign.

119. Why were they not revealed in Arabic, which we would have understood? Of what benefit is this book to us?

120. This tells us that the reason for revealing the QURAAN in Arabic is because the possessor of the QUR'AAN, i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an Arab and his language is Arabic.

121. It should be remembered that the Holy QURAAN is a source of guidance and a spiritual cure for the believers only. But, its function as the caller towards Allah Almighty and a cure for visible physical ailments is for the entire world. To blow after its incantation and to write an amulet (Ta'weez) from its verses is beneficial to both the believers and the non-believer, as is being experienced everywhere.

122. Because of the inner infidelity, they are unable to listen to the Holy QUR'AAN with the view of believing in it.

123. Due to this, they are always having doubts about the Holy QUR'AAN. This tells us that only those will receive benefit from the QUR'AAN whose hearts are connected with the possessor of the QUR'AAN. It is for this reason that an infidel is first made to recite the Kalimah, thereafter he is taught the Holy QUR'AAN.

124. This means just as a person at a distance can hear the voice of the caller but does not understand his words, these infidels, too, only hear the sound of the Holy QUR'AAN, but fail to understand its message. It is the beauty of Allah Almighty that Abu Jahl, being a resident of Makkah, became distanced but Hazrat Uwais Qarni being a resident of Yemen came nearer to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

SECTION 6

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ۗ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۗ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

45. And certainly We bestowed upon Musa a Book, but differences [125] were made therein. And if a Word had not gone before from your Lord, then the matter would have been decided [126] between them. And surely, they are in a confusing doubt about it.

125. In that some believed in it, others did not.

126. This means We have already taken the decision that the infidels would be meted out with their punishment after the Day of Judgement. It is for this reason that such punishments don't come to them. Or, Our law is that Oh My Beloved Prophet, after your advent, unseen punishments of general nature will not come to them.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝

46. Whoso does righteous deeds, it is for his own good [127] and who commits evil deeds, it is for his own discredit, to bear its guilt. And your lord is not at all unjust [128] to His servants.

127. He will definitely be rewarded, although others too will receive benefit from it. Thus this verse is not against the concept of Esaale Sawaab (conveying the rewards to the souls of

the deceased).

128. That is, Allah Almighty would be meting out justice to the infidels and bounty to the believers.

PARA 25

47.The knowledge of the Hour is referred [129] to Him alone. And no fruit comes forth from its sheath, and neither any female bears nor brings forth (a child), but He has the knowledge [130] about it. And on the day when He will call them: "Where are My associates [131]?" They will say: "We have already professed to You that there is no witness [132] among us for them".

اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ؕ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَ مَا تَحْمِلُ مِنْ اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْۤا اٰذَنّٰكَ ۙ مَامِنَّا مِنْ شَهِيْدٍ ۚ﴿۴۷﴾

129. This means that all these Prophets and Saints, who are asked about the knowledge of the Day of Judgement, refer it to Allah Almighty saying, "Allah knows best". Or, it means that without Allah Almighty's knowledge, there is no other source to know about the Day of Judgement. It is stated in sawi Shareef that Allah Almighty has given full knowledge of the Day of Judgement to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, but the Messenger of Allah صلی اللہ علیہ وآلہ وسلم was ordered to keep it concealed as it is from the special mystical knowledge of Allah Almighty. It is stated in Tafseer Roohul Bayaan that the great Sufi sages state: "Allah Almighty bestowed the knowledge of Qiyamah upon His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has disclosed the signs of Qiyamah, its day, date and month, i.e. Friday the 10th of Muharram. If the Messenger of Allah صلی اللہ علیہ وآلہ وسلم had not been given the knowledge about it, then how did he disclose its signs and the day, date and month? However, he did not disclose after how many years it would be taking place. This is from the Divine secrets.

130. This means Allah Almighty is fully aware of the condition of the fruit before their sheaths appear, i.e. whether it would be imperfect or perfect. He is fully aware about the pregnancy of the female and what its period and condition, i.e. when will the baby be born, how will it be, how long will it live, what will it be eating, what will it be doing, etc. If you doubt it and believe that even an astrologer can provide this information, and on many occasions even the saints of Allah and those possessing psychic knowledge can disclose this information, which prove to be absolutely correct. The reply to this is that the information given by these Hindu priests, astrologers, etc. are merely based on conjecture. Most of it is found to be incorrect and a few predictions, which turn out to be true, are co-incidental. The information provided by the holy Saints is absolutely true, but this is not from their personal knowledge, but that which is given to them by Allah Almighty (Tafseer Khazain and Khazainul Irfaan).

131. This call will be proclaimed by Allah Almighty through the angels, for the polytheists. By associates is meant the idols made by them.

132. This means that today there is none from us to give this testimony that You have any associate. We are witnesses that You are One, without any partners.

48.And those whom they used to

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ

فَهَلْ وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ۞

worship before [133], will be lost from them and they will know [134] for certain that they have no place of escape.

133 This demonstrative pronoun 'those' refers to their idols made out of wood and stones. Otherwise, the claim of their prophets would be against them.

134 Here, the word 'ZUN' denotes certainty. This tells us that this does not always mean conjecture. This interpretation will help you in many situations.

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۫ وَ اِنْ مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ۞

49. A human being does not tire [135] in praying for good, but if any evil touches him, then he loses hope, becoming full of despair [136].

135 Here, the word 'MAN' denotes an infidel and the word 'good' refers to worldly possessions like good health, wealth, children, etc. This means the infidel is greedy about the world. It is never satisfied about the wealth of this world. His desires about the world are never satisfied. Possessions of the world are said to be good for the purpose of outer credence, otherwise all these things are evil for them.

136 By 'evil' is meant hardships of the world, i.e. an infidel loses hope quickly from Allah Almighty when faced with hardships. It is for this reason that he resorts to committing suicide. A believer, on the other hand, always relies on Allah Almighty. The commentary of this verse is the following verse: *"No doubt, none despair of the mercy of Allah, but a people disbelieving"* (S12 V87)

وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَ مَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّجِعْتُ اِلٰى رَبِّيْۤ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا ۫ وَ لَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۞

50. And if We make him taste Our Mercy after hardship befalls [137] him, he will certainly say: "This is my own due [138], and in my opinion the Hour will not come. And even if I am returned to my Lord, certainly for me there is good [139] with Him. Surely, We shall then tell the infidels all that they did [140], and We shall undoubtedly, make them taste [141] hard punishment.

137 From this, emerge two issues:
1. Comfort in this world is little, but hardships are many. Therefore, tasting mercy has been called here as providing comfort.
2. Hardship comes upon a person due to his own evil actions, but mercy is bestowed as a bounty of Allah Almighty.

138 It is my right. I have obtained it through my own skill and excellence. This means they regard gain as a result of their own excellence, while loss, they link to Allah Almighty. Or, now this bounty has become my own property and will never be snatched away from me. The thoughts of the believer are totally opposite to both of these.

139 This means firstly, the Day of Judgement will never take place and although impossible, if it were to come, like these believers are saying, I will be in comfort there as well, because Allah Almighty has provided me with

comfort in the world.
140. Its purpose is to show that the comforts of the Hereafter will be due to the good deeds done in the world. Thus, they would be thrown into Hell after showing them their evil deeds, which they would acknowledge.
141. By 'severe punishment' is meant eternal punishment, a punishment full of disgrace and infamy.

51.And when We bless a human being, he turns away [142] withdrawing aside, and when evil befalls him, then he offers long prayers [143].

وَ اِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰبِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿۵۱﴾

142. Here, too, 'man' denotes infidel and withdrawn face indicates to forget Allah Almighty, to boast about their bounties and commit countless sins.
"Oh Zafar, man will not understand Him, no matter how intelligent he may be,
Who fails to remember Allah Almighty in his comfort, and has no fear of Him in his fit of anger".
143. From this we learn that to forget your Creator in your prosperity and to remember Him in your adversity only, is the practice of the infidels. Allah Almighty dislikes this. Here, there is no censure of offering dua, but censure is made for not offering dua in your days of comfort.

52.Please declare: "Tell me if this QUR'AAN is from Allah [144], but yet you reject it?" Who is more on the wrong way then the one who is in extreme dissent?

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍۭ بَعِيْدٍ ﴿۵۲﴾

144. It should be remembered that to suspend an obligation is done for the purpose of emphasis and not for the sake of doubt, just as suspending the impossible is for the purpose of change. The purpose of the verse is to show that without any doubt, the Holy QUR'AAN is from Allah Almighty and by becoming its rejectors you are proving to be very stubborn and thus are entitled for the severest punishment. Says Allah Almighty: "*Oh wives of the Prophet! You are not like the other women, if you fear Allah*...(S33:V32). Thus, Oh wives of the Prophet; without doubt, you are pious and superior to the ladies of the world.

53.We shall soon show them Our Signs in the horizon [145] and in themselves [146], till it becomes clear to them that it is the truth [147]. Is it not sufficient [148] that your Lord is witness over everything?

سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاٰفَاقِ وَ فِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ﴿۵۳﴾

145. The purpose of these verses is the things of the world, or the punishment, which had come on the locality of the previous nations, which had been destroyed.
146. Thousands of attributes in their personalities, or the defeat at Badr, etc. The great Sufis say that the entire world is included in the human being. This requires a great deal of pondering and self-reflection.
147. By this is meant the Holy QUR'AAN,

Al-Islam of the Holy Prophet because whatever information and predictions were made by the Holy Prophet became true.

148. What a wonderful thing it is. Allah be praised! Everything of this world testifies about the Unity of Allah Almighty, His absolute Knowledge, Power and Wisdom. Allah Almighty is a witness over it that indeed He is the Creator and Master of all these things. It should be remembered that the testimony of the Prophets and Saints is the testimony of Allah Almighty. All the Prophets and Saints have testified that Allah Almighty is the Creator and Master of everything, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the witness for Allah Almighty and Allah Almighty is the witness over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty *"And Allah is sufficient witness"* (S4 V79)

اَلَآ اِنَّهُمْ فِیْ مِرْیَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ اَلَآ اِنَّهٗ بِكُلِّ شَیْءٍ مُّحِیْطٌ ۟

54. Listen, they are certainly in doubt [149] of meeting with their Lord. Behold! He encompasses everything [150].

149. This means that there is no doubt after these infidels but it is they who are in doubt, which has surrounded them from all sides and they cannot find a way to get out of it. If the ship is in the sea it will come to the shore, but if the sea gets into the ship, it will sink. This is the very condition of these infidels.

150. The Knowledge and Power of Allah Almighty has encompassed everybody, but Allah Almighty Himself is pure from the concept of encompassing.

اٰیاتها ۵۳ ۴۲ سُوْرَةُ الشُّوْرٰى مَكِّيَّةٌ ۶۲ رکوعاتها ۵

SURAH AL-SHURA (THE CONSULTATION) (MAKKAN) Revealed Before Hijrah

5 Sections: 53 Verses1 860 Words ,3588 Letters

1. According to the majority of the commentators, this entire Surah is Makkan. But, Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says that four verses beginning from verse twenty-three are Madinite, the rest are Makkan. It constitutes of five Rukus, fifty-three verses, eight hundred and sixty words and three thousand five hundred and eighty eight letters.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ﴿۱﴾

1.Haa – Meem.

عٓسٓقٓ ﴿۲﴾

2.Ain Seen Qaaf.

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَ اِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿۳﴾

3. Thus He reveals to you, and to those before [2] you. Allah is the Honourable, the Wise.

2. This tells us that there can be no Prophet after our Holy Prophet صلى الله عليه وآله وسلم . Otherwise, mention would have been made about it. Hazrat Isa (On whom be peace) is among the previous Prophets. His second coming, closer to the Day of Judgement, is not in contradiction of this verse. Here, the comparison is the spirit of revelation, not in the revelation i.e. just as We had sent Our revelation to the Prophets before you, We are sending Our revelation on you too. Then why are the infidels especially the People of the Book so surprised about it? He did not say We will send the revelation to the future Prophets. This is because there would be no Prophet coming in the future.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ هُوَ الْعَلِيُّ الْعَظِيْمُ ﴿۴﴾

4.To Him belongs [3] whatever is in the heavens and whatever is in the earth. He is the Exalted, the Great [4].

3. This means that the entire physical world is the creation of Allah Almighty and in the true sense His dominion. But in a worldly sense, if some people are granted temporary ownership, it is not contradicting this verse.

4. This means the status of Allah Almighty is lofty, so is His power and wisdom. Thus, these are two separate attributes. Allah Almighty has bestowed greatness upon His special servants. The Holy Prophet صلى الله عليه وآله وسلم is the greatest in the entire creation. The religious mentor is greater than his disciples and the king is greater than his subjects (*Tafseer Roohul Mu'ani*).

دُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ
لٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
سْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ اَلَآ
نَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝۵

5.(It is near) that the heavens may rend [5] from above it, but the angels glorify [6] their Lord with His Praise and beg [7] forgiveness for those on the earth. Behold, Allah is Most Forgiving, the Most Merciful [8].

5 This means that the awe and grandeur of Allah Almighty is so supreme that a great creation like the sky sometimes is on the verge of splitting out of fear and awe of Allah Almighty.

6 This means all the angels, whether those who are near to Him or these executors of the commands of Allah, all are engaged in reciting the praises of Allah Almighty. This tells us that those who perform Salaah are great like the angels.

7 This means for the sake of the believers. From this emerge a few issues.

1 The intercession of the angels is a certainty.

2 The angels have already received permission for his intercession. And today they are interceding for the believers. Then, what delay is there in the intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم ?

3 When Allah Almighty decides to grant a person with something, He bestows it through the prayer of His beloved servants. Observe that since Allah Almighty desires to forgive the believers, He has instructed the angels to seek forgiveness for them. If you want to please the Holy Prophet صلی اللہ علیہ وآلہ وسلم then offer du to his devotees. In order to seek the pleasure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the angels are praying for his Ummah. We should make it our duty to remain well-wishers of the Noble Companions and household members of the Holy Prophet صلی اللہ علیہ وآلہ وسلم so that we may get some charity from him.

8 It is for this reason that Allah Almighty has made the angels your well-wishers. All be Praised!

الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ
هُ حَفِيْظٌ عَلَيْهِمْ وَ مَآ اَنْتَ عَلَيْهِمْ
كِيْلٍ ۝۶

6. And those who have taken for them others besides Allah [9] as protectors, Allah watches them. But you are not duty [10] bound to remain their caretaker attorney.

9 By guardian is meant the deities. Thus, there is no inconsistency in the verse. Or, it could mean they have befriended the enemies of Allah. The friends of Allah are totally different to those who are friends of those other than Allah Almighty.

10 This means that this question will not to you because they are dependant on you you are independent of them because you the beloved of Him who is Self-Sufficient.

كَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا
تُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ
مَ الْجَمْعِ لَا رَيْبَ فِيْهِ فَرِيْقٌ فِي

7. And similarly We revealed to you the Arabic QUR'AAN so that you may warn thereby the Metropolis of all the cities (Makkah) and those who live around it; and you may warn them of the Day of Gathering.

الْجَنَّةِ وَ فَرِيْقٌ فِي السَّعِيْرِ ۞

herein there is no doubt. A group will be in Paradise and a group will be in Hell [13].

1. Because you are an Arab you came to Makkah. Thus, the Holy QUR'AAN, too, is in Arabic and is revealed in Makkah. This tells us that the Holy QUR'AAN will remain where the possessor of the QUR'AAN is to be found.

2. At the moment warn the people of Makkah, thereafter the rest of the world. Says Allah Almighty: "*That he may be the warner to the entire world.*" (S25:V1) The first order was to warn the family members, and then in this verse the instruction was to warn the people of Makkah and thereafter the entire world. In short, from this you cannot deduce that the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم was restricted to Arabia.

13. This tells us that on the Day of Judgement everybody will first be assembled. Thereafter they would be separated. Therefore it is also called *YAUMUL HASHR* (Day of Resurrection) and *YAUMUL FASL* (Day of Separation).

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ الظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ۞

8. And had Allah willed, he would have made them an Ummah under one faith. But He admits into His Mercy [14] whom so He Pleases. And so far the unjust neither have a friend nor a helper [15].

14. This tells us that everybody will receive sustenance but everybody will not receive guidance. Worry about obtaining guidance.

15. Here, "unjust" denotes the infidels i.e. the infidels have no one in the world to save them from Divine punishment, nor will they have anyone to save them in the Hereafter to enquire about them. This state of hopelessness, too, is a form of punishment for the infidels in which they are caught up. From this we learn that Allah Almighty has appointed helpers for the believers. Says Allah Almighty: "*Only Allah is your Friend and His Messenger*" (S5:V55).

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِ الْمَوْتٰى ۫ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۞ ع

9. Have they taken to them others as patrons [16] besides Him? But it is Allah Who is the Patron [17]. And He will give life to the dead [18] and He is Powerful over everything [19].

16. From this we understand that to make the enemies of Allah Almighty into friends is the practice of the polytheists and infidels, just as making friends of Allah Almighty as your protectors is the practice of the believers. To make the Ka'bah as your Qibla is the very essence of faith while to make any idol as your Qibla is infidelity. There is a big difference between friend of Allah and friend other than that of Allah Almighty.

17. By "Patron" is meant Allah Almighty, the true object of Worship, the creator and the true Helper. Thus, this verse is not against those verses in which the beloved servants of Allah Almighty have been called patron or friend. Their sainthood is in reality patronage of Allah Almighty.

18. On the Day of Judgement, at the time of the second trumpet, Allah Almighty raises the dead to life through the prophets. Hazrat Isa (On whom be peace) raised the dead to life, and our Holy Prophet صلى الله عليه وآله وسلم brought his parents and many dead to life.

19. By *"everything"* is meant everything possible. The impossibilities and the obligatory things

SECTION 2

10. In whatever you differ; the decision [20] thereof is with Allah. This is Allah, the Lord. In Him I put my faith [21] and I turn [22] towards Him.

وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗٓ اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ ۚۖ وَاِلَيْهِ اُنِيْبُ ۝

20. That between the infidel and the believer Allah Almighty will keep a practical decision on the Day of Judgement by rewarding the believers with Paradise and the infidels with Hell. Thus, in this verse there is no proof for the Chakraldwis. They, too, take the cases to court to be decided by the judge. In "you differ" address is made to the infidels. This tells us that the believers are on the path of truth, and it is the infidels who are causing dispute.

21. The Islamic scholars' trust is to accumulate the provisions. The trust of the Sufis is to turn away from the provisions and rely only on the provider of the provisions. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had provided for us the examples of both these forms of trust through his practical life. For greater detail on the topic consult the book *"Shaane Habibur Rahman"*.

22. This means I have placed my trust in Allah Almighty from before and I always turn to Him, that, from wherever I obtain things I always regard it as receiving from Allah Almighty. Although the arrow leaves the bow it is sent to the possessor of the bow.

11. The Originator of the heavens and the earth. He has made for you pairs [23] of your own selves and the cattle pairs [24], whereby He spreads [25] you therein. None is therein like Him, and He is the All-Hearing, the All-Seeing.

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ۝

23. In that I made your wives from your own kind. From this we learn that the marriage of man in the world cannot take place with jinn or animals. Paradise is another place wherein the Hooris, too, will become the wives of man, although they are neither human nor the children of Adam (On whom be peace).

24. At another place, the Holy QUR'AAN has stated that everything has its pair, of wood and stones, as well as trees. Says Allah Almighty *"And We have made pairs of everything"* (S51 V49)

25. By means of marriage. Children out of wedlock will not be from the offspring of the father, nor will they be entitled for the father's inheritance.

12. To Him belong the keys [26] of the heavens and the earth. He expands the provisions for whom so He Pleases and straitens [27] it too. Certainly, He knows [28] everything fully well.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

are not included in this because they are not

26. This means in the true sense it is All...

lmighty who is the owner of the keys of the reasures of the heavens and the earth. Hence the word "*for Him*" is being used here and not "by Him". Allah Almighty is the Master and not the reasurer. The Holy Prophet صلى الله عليه وآله وسلم says: "I have been given the keys of the treasures of the earth." Thus, there is no contradiction between the Hadith and the QUR'AANIC verse.

27. From this we learn that the ampleness and narrowness of the sustenance is not merely due to the actions of man but it is due to the bounty of Allah Almighty.

28. That is who is worthy of being wealthy and who is suitable for punishment. Thus, do not complain about it.

13.He has prescribed for you the religion which He enjoyed [29] upon Nuh, and that which We have revealed [30] to you and that which We enjoined [31] upon Ebrahim, Musa and Isa saying: "Remain steadfast [32] in the religion and cause no division [33] therein. Very difficult upon the pagans is that which you call [34] them to. Allah chooses to Himself whom He pleases and guides those who turn [35] towards Him.

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِیْۤ اَوْحَیْنَاۤ اِلَیْكَ وَمَا وَصَّیْنَا بِهٖۤ اِبْرٰهِیْمَ وَ مُوْسٰى وَعِیْسٰۤى اَنْ اَقِیْمُوا الدِّیْنَ وَ لَا تَتَفَرَّقُوْا فِیْهِ ؕ كَبُرَ عَلَى الْمُشْرِكِیْنَ مَا تَدْعُوْهُمْ اِلَیْهِ ؕ اَللّٰهُ یَجْتَبِیْۤ اِلَیْهِ مَنْ یَّشَآءُ وَ یَهْدِیْۤ اِلَیْهِ مَنْ یُّنِیْبُ ﴿۱۳﴾

29. It should be remembered that Hazrat Nuh (On whom be peace) is the first Prophet blessed with Shariah (Code of Laws) and he is the very first Prophet to preach to the infidels, and his disobedient people were the first to receive Divine punishment. It is for that reason that his name has been mentioned with such distinction.

30. From this we learn that in beliefs all the heavenly religions are equal, but they differ in practice. Beliefs are called DEEN (religion) and practices are called Mazhab (a way of life). Thus, the reference here is made to religion.

31. These five prophets are mentioned with distinction because they are Messengers of great stature and status. Otherwise, this command was given to all the Prophets.

32. This means rectify the religion of your followers and keep it in order.

33. Because united body is the mercy of Allah Almighty. To be divided from the united Muslim body is a form of punishment, i.e. do not create difference in the basic fundamental beliefs. Although there is a difference in the religious deeds and acts of worship of the Prophets, Allah Almighty says: "*We ordained a law and way for all of you*"(S5:V48).

34. This tells us that polytheists did not recognize the personality of the Holy Prophet صلى الله عليه وآله وسلم as unbearable because they called him 'The Trustworthy' and 'The upholder of promises', but hard upon them is the propagation of Islam and vilification of the idols.

35. From this we learn that guidance can be obtained through ones deeds, but selection is done through the Grace of Allah Almighty only. By selection is meant Prophethood or special sainthood in which there is no place for deeds. Thus, "*whom He wishes*" has been used for selection and "he who turns" in guidance.

14. And they did not divide, but after the knowledge [36] had come to

وَ مَا تَفَرَّقُوْۤا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ

لْمُ بَغْيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِيَ
بَيْنَهُمْ ۚ وَ اِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ
مِنْۢ بَعْدِهِمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

them, on account of their own jealousy [37]. And had not the saying of your Lord gone forth for an appointed term, the matter would have been settled among them [38]? And surely, those who come to inherit the Book after them are also in doubt [39] and are disturbed regarding it.

36 It means they themselves create the religious difference of the People of the Book in which some are caught up in polytheism and some in infidelity. This had not been the teaching of their Prophets.
37 Every religion desires it's own power, therefore it creates dissension.
38 This means punishment does not come upon these contentious people because time has been set aside for their punishment. Thus, no punishment will come beforehand. This punishment is either in the form of the defeat they suffered at the hands of the Companions, or at the time of their death or on the Day of Judgement.
39 If by Book, here, is meant the Holy QUR'AAN, in which case the pronominal suffix "after them" would be reflecting the Christians and Jews and the inheritors would denote the people of Makkah i.e. after the Christians and the Jews, the people to whom the Book is given are in doubt. Or, if by Book is meant Tauraat and Injeel i.e. those Christians and Jews who came after it, and who were in the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are having a doubt in the QUR'AAN or in his Prophethood (*Tafseer Roohul Mu'aani, Khazainul Irfaan*).

فَلِذٰلِكَ فَادْعُ ۚ وَ اسْتَقِمْ كَمَآ اُمِرْتَ ۚ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ
اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ
لِاَعْدِلَ بَيْنَكُمْ ۚ اَللّٰهُ رَبُّنَا وَ رَبُّكُمْ ۚ
لَنَآ اَعْمَالُنَا وَ لَكُمْ اَعْمَالُكُمْ ۚ لَا حُجَّةَ
بَيْنَنَا وَ بَيْنَكُمْ ۚ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَ
اِلَيْهِ الْمَصِيْرُ ۝

15. So for this, you call [40] and remain steadfast [41] as you have been commanded and do not follow their evil desires [42]. But please declare: "I believe [43] in whatever Book Allah has revealed and I have been commanded that I should do justice [44] between you. Allah is our Lord and the Lord [45] of you all. For us are our deeds and for you are your [46] deeds. There is no dispute between you and us. Allah will gather us together [48], and towards Him is the destination of all.

40 Because here is dispute in them therefore you should invite them towards Islam.
41 Their hearts should not be hardened at propagation of stubbornness and jealousy. This tells us that to be steadfast is the way of the Prophets. The blessed Sufis say that one show of steadfastness is better than showing a thousand miracles. Furthermore, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet for the entire creation until the Day of Judgement because in the Holy Prophet's صلی اللہ علیہ وآلہ وسلم call to Islam there is no restriction of the

place. You should also remember, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is always inviting the infidels towards faith, the believers towards piety and the Sufis towards the mystical knowledge of Allah Almighty. No one is excluded from the invitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
42. For everything there is a calamity, and the calamity of religion is desire (sensual desires).
43. This means before the advent of prophethood I have already declared belief in the Holy QUR'AAN and all the other heavenly revealed Books. The guidance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not dependant on the revelation of the Holy QUR'AAN.
44. This means I should decide all your cases and disputes with justice. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the indisputable judge, and the judge in passing judgement has to have justice, even if it is deciding the case of an infidel. Or it means, that the unjust laws, which you have made, I should remove them. Thus, the Holy Prophet (Peace be upon them) abolished the practice of burying the females alive, disgraceful social customs, oppression of the poor and helpless, etc.
45. Therefore, the right thing should be for all of us to worship Him alone. In it, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is turning them towards him with a great deal of grace and favour.
46. In *Lakum* (for you) the letter *LAAM* is used as *ALA* (upon) because the infidels will never receive any reward for their good deeds. Allah Almighty has regarded their good deeds as futile.
47. Because this much has become evident and as such there is no need to debate it. From this we learn that one should not debate or argue with a person who is obstinate and unreasonable. But, if argument is taken to mean contact or connection then this verse is abrogated from the order of Jihad (Holy War)(*Tafseer Khazain and Roohul Mu'ani).*
48. On the Day of Judgement all the believers and infidels would first be assembled at one place, thereafter the believers will go to Paradise and the infidels into Hell.

16.And those who dispute concerning Allah after the believers had already accepted [49] His call. Their argument is futile [50] in the sight of their Lord and upon them is the wrath and for them is the severe [51] punishment.

وَ الَّذِیْنَ یُحَآجُّوْنَ فِی اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِیْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَ عَلَیْهِمْ غَضَبٌ وَّ لَهُمْ عَذَابٌ شَدِیْدٌ﴿۱۶﴾

49. In this verse refutation is made of those Christians and Jews who were bringing about arguments in respect of the Holy QUR'AAN for the sake of misleading the believers. Our religion is ancient and our Books have been revealed before yours. Therefore we are better than you. From this we learn that arguing about the Holy QUR'AAN is arguing about Allah Almighty as is seen from "in Allah".
50. A thing which has no foundation because of merely being ancient is a proof of it's truth, then the religion of Adam (On whom be peace) should be regarded as the true religion because it is the most ancient in terms of time, and all the other religions should be false, and marriage with one's sister should be regarded as true.
51. These quibbling Jews and Christians are receiving punishment in this world, and they would be punished in the Hereafter as well.

17.Allah is He Who has revealed the Book with the truth and the balance [52] of justice. And what makes you know that the Hour is not near [53]?

اَللّٰهُ الَّذِیْۤ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَ الْمِیْزَانَ ؕ وَ مَا یُدْرِیْكَ لَعَلَّ السَّاعَةَ قَرِیْبٌ﴿۱۷﴾

52 Here, the word "balance of justice" denotes the Holy Prophet because the blessed personality of the Holy Prophet is the means of understanding the true measurement of Faith. Everyone will have the love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم according to the scale of his faith.

53 Reason for its Revelation

The polytheists of Arabia would mockingly ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم when the Day of Judgement would take place. In reply to their question, this verse was revealed. Here, the word "perhaps" is not used to indicate doubt but it is used for the purpose of certainty and emphasis i.e. Day of Judgement is indeed very near because the Final Prophet and our Final Book and the Final Religion have already come. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says "Me and the Day of Judgement are so close, like these two fingers". Says Allah Almighty *"The Hour came near"* (S54:V1). You should also remember, here the negation is of understanding and not of knowledge.

18. Those who do not [54] believe in it seek to hasten it, and those who believe therein are dreadful [55] of it and know that surely, it is the truth [56]. Beware; certainly those who are in doubt concerning the Hour are indeed on a far-off wrong [57] path.

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَ الَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَ يَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَاۤ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِي السَّاعَةِ لَفِيْ ضَلٰلٍۭ بَعِيْدٍ ۝

54 This haste of theirs is for the purpose of amusement.

55 This tells us that even the pious as well as the sinners are afraid of the Day of Judgement. The fear of Qiyamah is a sign of Faith. In fact, the greater the piety the greater will be the fear. May Allah Almighty grant this to us.

56 Because the information of the Day of Judgement is given by him from whose tongue only truth is uttered. From this we understand that a believer does not make haste in seeking death but regards long life as a boon to do good deeds.

57 As there is no hope of them accepting guidance, because it is the fear of the Day of Judgement, which compels a person to accept faith. Since they are rejecting Qiyamah itself, then what else would they fear, and how would they accept faith?

19. Allah is Gracious [58] to His devotees. He provides [59] for whomsoever He pleases, and He is the Powerful, the Honourable.

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَ هُوَ الْقَوِيُّ الْعَزِيْزُ ۝

58 The grace and favour of Allah Almighty is general i.e. worldly provision is given to every person. It is impossible to enumerate these favours. On every small hair of ours are thousands of Divine favours. Although we commit sins, He does not stop our provisions. We indulge in so many evils, yet He does not disgrace us. What this means is that He bestows faith, Divine knowledge, piety, sainthood, Prophethood, etc. on special servants of His.

59 If by "provision" is meant physical provision, then it would mean He gives to whomever He likes and as much as He likes. He keeps the skilful person poor and He makes the uneducated wealthy. This tells us that wealth is not obtained through one's skills but it is the gift of the Lord of Majesty and Bounty.

But if it is regarded as spiritual provision i.e. faith and piety, then its meaning is quite apparent, as faith and piety are not acquired through one's intelligence but through His Bounty and favour. Although Abu Jahl was intelligent he remained an infidel, but the simple and humble Bilal (May Allah be pleased with him) was made leader of the believers.

SECTION 3

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَ مَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ۝۲۰

20.Whosoever desires harvest [60] of the Hereafter, We shall give him an increase in his produce [61] and whosoever desires the harvest [62] of this world, We shall give [63] him thereof. But, in the Hereafter he shall have no share [64].

60. In that through his good deeds he should seek the benefits of the Hereafter i.e. the pleasure of Allah Almighty and His beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم . He should not do good deeds for show.

61. In that he would be given greater guidance to do good deeds, good works would be made easy for him, and give him countless rewards for his good deeds.

62. That he should merely do good deeds to earn the benefits of this world, become a scholar and Hajee for the sake of name and fame, and an Islamic soldier to obtain sports of war.

63. Only that much as has been rewarded in his destiny (*Taqdeer*). Thus, the verse is crystal clear.

64. Because he did not perform any good deeds for the Hereafter at all. This tells us that the one doing good deeds is deprived of rewards. However, in terms of religion his good deed itself will be regarded as correct e.g. the Salaah offered for show will fulfill the obligation, but the person will not receive any reward for it. For this reason, "in the Hereafter" has been placed as a restriction.

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ؕ وَ لَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝۲۱

21.Have they some associate gods who made for them some other law code for which Allah has given no permission [65]? And had there not been the promise of a final decision [66] (by Allah) in the (Hereafter), it would have been decided between them here. And surely for the unjust people is a painful [67] punishment.

65. If the conjunction "or" is taken to mean but should be, then it would mean that Oh beloved! Their false deities, like Iblees, etc have created for them false religion against the Religion of Allah Almighty, which they are following. If it were to mean or they should be, then it would mean, it would be seen whether these people would accept faith or they would remain trapped in their fabricated religions created by their false deities.

66. This means because we have decided that the actual punishment for the infidels would be given on the Day of Judgement. For this reason

We are not sending on them the punishment of Hell as from now.

67 By "*the unjust*" is meant the infidels and by "painful torment" is meant eternal punishment painful punishment is especially set-aside for the infidels. No matter how much a sinner, a believer might be, but he would be safe from these types of punishments.

22. You shall see the wrongdoers fearful [68] of what they had earned and it shall fall on them. But, those who believe and do good deeds [69] will be in the meadows [70] of Paradise. They shall have with their Lord whatever they desire [71]. This is the great bounty [72].

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ۗ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ۝

68 They would be fearful from the beginning of the Day of Judgement, but this fearfulness will not help them.

69 This means as much opportunity and time they were given to do good deeds, they did their deeds. If someone was not given any opportunity for any good deeds, then he will go to Paradise for the sake of his faith, e.g. that new convert to Islam who dies immediately after accepting faith.

70 That is after their death, and prior to the Day of Judgement the small gardens of Paradise would be placed in their graves. And after the Day of Judgement they themselves would be in the garden of Paradise. May Allah Almighty grant these to us through the medium of His beloved Prophet صلی اللہ علیہ وآلہ وسلم. With a bouquet of flowers grass, too, reaches the royal throne. If we, as sinners, reach there with the Holy Prophet صلی اللہ علیہ وآلہ وسلم it would not be surprising.

71 Do in this world what is commanded by Allah, in the Hereafter He will do what you desire.

72 This tells us that Paradise will not be achieved merely through our good deeds, but through the grace and bounty of Allah Almighty.

23. This is that of which Allah gives good news to His devotees who believe and do good deeds [73]. Please declare: "I do not demand from you any reward [74] for it, but only love to make you (faithful) as obligation of relations [75]". And whosoever requires righteousness [76], We increase goodness in excellence. Undoubtedly, Allah is Forgiving, the Appreciating.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۗ قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ۗ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ۝

73 From this, emerge a few issues.

1 The work of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the work of Allah Almighty. Observe, the glad tiding is given by the Holy Prophet صلی اللہ علیہ وآلہ وسلم but Allah Almighty is saying that We are giving it.

2 Faith precedes deeds, just as Wudhu

hment, the punishment of disgrace, most

precedes Salaah.
3. Faith should be supplemented by good deeds.
4. Do not be satisfied by one good deed; make every effort to accumulate as many deeds as possible. Continue to sow the seeds; you don't know which one may sprout into grain.
74. Reason for Revelation
When the Ansaar of Medina realized the shortage experienced by the Holy Prophet صلى الله عليه وآله وسلم with material things, they collected a huge amount of things and presented it to the Messenger of Allah صلى الله عليه وآله وسلم saying that: "Because of your blessings we have obtained faith, the Holy QUR'AAN, and the Benevolent Lord. Oh Messenger of Allah, your needs are many. We

from us." At that point in time this verse was revealed, and the Holy Prophet صلى الله عليه وآله وسلم returned their goods. This verse is of Medina.
75. This means you must love one another and bear in mind Islamic brotherhood. Says Allah Almighty: "*And the believing men and the believing women are friends to one another*" (S9:V71). Or, that maintain the relationship of love with me on the basis of spiritual connection, as I am your original source
76. By good deed it is meant love for the Holy Prophet's صلى الله عليه وآله وسلم family members i.e. those who love them. We will give them guidance for doing good deeds, which seem to be beyond the capability of man (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

24.Or, do they say, he has forged a lie [77] against Allah? But if Allah had willed, He could have set a seal [78] of His Mercy upon your heart. And Allah wipes out the falsehood and establishes the truth with His Words [79]. Surely, He Knows fully well what is in the hearts.

أَمْ يَقُولُونَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَإِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ إِنَّهٗ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾

77. By claiming Prophethood, or by saying the Holy QUR'AAN is the Book of Allah.
78. So that their slanderous words do not cause any injury to your pure heart. Here, the meaning of "set a seal" is most appropriate. What it means is that this too can be done, but it will never happen. If your blessed heart were to feel any sorrow in Our path, it would be regarded as an act of worship.
79. Soon after this your sun will shine brightly to dispel the darkness of infidelity. Allah Almighty fulfilled this promise of His. Observe, even till today the two Harams are protected from polytheism. May Allah Almighty protect their sanctity for all times.

25.And it is He Who accepts the repentance [80] from His devotees and pardons [81] the sins, and He knows whatever you do [82].

وَ هُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَعْفُوْا عَنِ السَّيِّاٰتِ وَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٥﴾

80. We should repent from all types of sins. Repentance brings about forgiveness of all sins. There are few important things necessary for repentance: remorse at the sins committed, strong resolve of not repeating these in the future, performing obligations missed, fulfillments of the rights of man. If repentance is done in this way it will most certainly be accepted if, Allah wills. The repentance of infidelity is Faith.
81. From this verse there is a hint that major

have brought this humble gift. Please accept it

sins are forgiven through repentance, while minor sins are forgiven without it through other means because mention here is made of forgiveness of sins after the acceptance of repentance. Says Allah Almighty "*No doubt good deeds obliterate evil deeds*" (S11 V114) and "*If you keep away from major sins that are forbidden to you, then We will forgive you other sins*" (S4 V31)

82 If we can think this at the time of committing sins then we will never have the courage to commit sins

26.And He answers prayers of those who believe and do righteous [83] deeds and gives them more reward out of His Bounty [84]. And as for the infidels, there is a severe punishment [85] for them.

وَ یَسْتَجِیْبُ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ یَزِیْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِیْدٌ ۝

83 From this emerge two issues

1 The prayers (duas) of the beloved servants of Allah are accepted quicker If you want your dua to be accepted then become pious Accept His commands He will accept your duas Observe what was commanded to him by Jaleel (Allah Almighty) Khaleel (Ebrahim on whom be peace) carried on and in return, what Khaleelullah (Friend of Allah) Hazrat Ebrahim (On whom be peace) asked Rabbe Jaleel (Allah Almighty) responded

2 A sinner like me should ask the friends of Allah Almighty to offer dua, the acceptance of which is having promised here

84 In that He grants the beggars more than what is requested by them From this we learn that we obtain bounties and blessings through dua

85 That He would not accept their dua in most instances He would not have given guidance to do good deeds, and would give severe punishment in the Hereafter.

27.And had Allah increased the provisions of all His devotees (even then), they would have certainly rebelled [86] in the earth. But, He sends down according to a measure as He Wills. Surely, He is Aware and Sees [87] His devotees.

وَ لَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِی الْاَرْضِ وَ لٰكِنْ یُّنَزِّلُ بِقَدَرٍ مَّا یَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِیْرٌۢ بَصِیْرٌ ۝

86 Because in the world the baser self is with you If it is not concerned about earning and living it demands name and fame, and if everybody will begin to desire honour, then this will result in mischief, murder, etc This tells us that rejection of the world, too, is a mercy from Allah Almighty

87 Thus, whoever is fit for any particular thing, it is given to him A physician has a great deal of honey by him, but he will not give it to any patient for whom it is harmful as this will worsen his illness

28.And it is He Who sends down rain after they have despaired [88], and spreads out His Mercy. And He is the Protector, the Praiseworthy.

وَ هُوَ الَّذِیْ یُنَزِّلُ الْغَیْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَ یَنْشُرُ رَحْمَتَهٗ ؕ وَ هُوَ الْوَلِیُّ الْحَمِیْدُ ۝

88 Ghais refers to beneficial rain, and not one that causes harm.

9.And of His signs is the creation of he heavens and the earth and of hatever moving creatures He has pread forth [89] amongst them. And He has the power [90] to gather them ogether when He Pleases.

وَمِنۡ اٰيٰتِهٖ خَلۡقُ السَّمٰوٰتِ وَ الۡاَرۡضِ وَ مَا بَثَّ فِيۡهِمَا مِنۡ دَآبَّةٍ ؕ وَهُوَ عَلٰى جَمۡعِهِمۡ اِذَا يَشَآءُ قَدِيۡرٌ ﴿۲۹﴾

9. It could have two meanings:
i Allah Almighty has spread the creation hroughout the world. One is here while the other is there. One will be found in one time, he other at another time. But on the Day of udgement all the scattered things will be ssembled at one place. Allah Almighty knows ow to scatter and to assemble.
2. After death, the limbs of a human body turn into small particles. But Allah Almighty has full power to gather these particles into a whole body i.e. on the Day of Judgement a limb of one person will not mix in the body of another.
90. Because He had created first without any example, so why should it be difficult for Him to recreate it.

SECTION 4

30. And whatever misfortune [91] befalls you is due to what your own hands earn [92]; but He pardons much.

وَ مَاۤ اَصَابَكُمۡ مِّنۡ مُّصِيۡبَةٍ فَبِمَا كَسَبَتۡ اَيۡدِيۡكُمۡ وَ يَعۡفُوۡا عَنۡ كَثِيۡرٍ ؕ ﴿۳۰﴾

91. Regarding this verse the Aryans quibble hat every difficulty comes because of some ins. Then the diseases and difficulties of the nfants are there because of the sins of their previous lives, because at this point in time they are not in the position to commit any sins. This ranslation therefore dispels their objection, because it hints at a specific calamity. Otherwise, sometimes difficulty turns out to be a means of gaining higher status.
92. It means this hardship, which has come upon you, has come due to your negligence. This does not mean that every hardship comes because of sins. If this were the case then the Prophets, minor children and animals would never have experienced any hardships, as they are totally innocent. Thus, in this verse address is made to the believers in general. Prophets, minor children, etc. are totally excluded from it. It should be remembered that minor children and demented people are never addressed by Quranic verses. Thus, neither are they being addressed by this verse, nor does it prove the concept of transmigration of soul of the Aryans.

31.And you cannot frustrate His control on the earth [93]. You have neither any friend nor any helper [94], except Allah.

وَ مَاۤ اَنۡتُمۡ بِمُعۡجِزِيۡنَ فِى الۡاَرۡضِ ۖۚ وَ مَا لَـكُمۡ مِّنۡ دُوۡنِ اللّٰهِ مِنۡ وَّلِىٍّ وَّلَا نَصِيۡرٍ ﴿۳۱﴾

93. These hardships, which have been predestined for you, will come to you. If you want to safeguard yourself then become pious.
94. Which could give you salvation from hardships without the will of Allah Almighty. Thus, the duas of the pious, etc are not included in this. Calamities are removed through their duas (prayers)

32.And of His signs are ships running in the sea like the mountains [95].

وَ مِنۡ اٰيٰتِهِ الۡجَوَارِ فِى الۡبَحۡرِ كَالۡاَعۡلَامِ ؕ ﴿۳۲﴾

95 Huge vessels in which sails are tied, as was customary in Arabia, do not sink despite of being so heavy. They too sing the praises of His power

33. If He Pleases, He may cause the wind to become still, so that they (ships) stand still on its back [96]. Surely, therein are signs for everyone who is most steadfast and grateful [97].

يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۙ﴿۳۳﴾

96 During that period movement of the vessels was achieved through favourable winds. What is being said here is if Allah Almighty does not provide favourable winds how will you be able to reach your destination? Or, if Allah Almighty were to send unfavourable winds then how will it reach the shores? Therefore be thankful to Him

97 Those sincere believers who exercise patience when in hardship and are grateful when in comfort can ascertain from these vessels that the vessels of life can only reach the shores of safety through the sea of life when it is piloted by the continuous wind of Divine grace and bounty. The great Sufis say that patience is one half of faith and gratitude is the other half

34.Or, He can destroy them on account of their sins. But there is much that He pardons [98]

اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَ يَعْفُ عَنْ كَثِيْرٍ ﴿۳۴﴾

98 He will let the vessels sink by sending unfavourable winds, and those among them who are sincere would be saved from drowning

35.And those who dispute Our signs, should know that for them there is no place to escape [99].

وَّ يَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿۳۵﴾

99 Observe, just as no one can save you from drowning at the time of the sinking of the vessel all means of it are destroyed, in the like manner, no one will be able to save you from the punishment of the Hereafter. By seeing the worldly punishments learn about the punishments of the Hereafter, so that you can obtain faith. The world is a sample of the Hereafter.

36. And whatever you have been given [100] is only a temporary provision of present life [101], but what is with [102] Allah is better and more enduring [103] for those who believe and place their trust [104] in their Lord.

فَمَاۤ اُوْتِيْتُمْ مِّنْ شَیْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَ مَا عِنْدَ اللّٰهِ خَيْرٌ وَّ اَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۳۶﴾

100 The wealth of this world. From "You have been from" we understand that the bounties of this world are not merely obtained through our own effort, but they are bestowed through the Lord of Majesty and Bounty

101 Which you abandon in your lifetime or as soon as you die. Do not connect your heart with such a treacherous thing, which is never yours. So why are you coming closer to it ?

102 Rewards of the Hereafter. The great Su

sages say the sincere and accepted deeds, too, are included in it. Those deeds never perish.
103. There are two qualities of the rewards of the Hereafter being mentioned here. They are better as they are not mixed with polytheism. The good of this world is thousand times mixed with the evil. The second quality is that they are eternal and will never abandon you.
104. Reason for its Revelation
Hazrat Alli Murtaza (May Allah be pleased with him) says that this verse was revealed in honour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). When he sacrificed his entire wealth in the path of Allah Almighty for which some of the people censured him.
From this two issues emerge:
1. The good of the Hereafter is only for the pious believers and like the good of this world, will not be given to everybody.
2. Hazrat Abu Bakr Siddique (May Allah be pleased with him) in accordance with Quranic testimony is a true believer and one who places his trust in Allah Almighty. Also, after the prophets of Allah Almighty, he is the most superior and most pious. Says Allah Almighty: "*And swear not those among you who are men of excellence*"(S24:V22) and "*But the most pious one shall be kept far away from it. Who gives his wealth to become purified*" (S92: V17-18). Just as it is important for the believer to declare faith in the Oneness of Allah and Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the same way it is important for him to declare faith in the superiority, piety and the best among believers as all of these are proven from the Holy QUR'AAN.

37. And avoid major [105] sins and indecencies [106] and when they are angry, they forgive [107].

وَ الَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَ اِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿۳۷﴾

105. The major sins are those for which punishment of the world or the Hereafter has been decreed. (*Tafseer Roohul Mu'ani*)
106. That sin is indecent which even the human intelligence regards as evil and which is regarded as wicked by followers of every religion, e.g. adultery, stealing etc.
107. Who pardon their criminals, but not the offenders of Shariah (laws of Islam). The first condition is included in good manners while the second condition is irreligiousness.

38. And those who obey [108] the Command of their Lord and establish Salaah and their affairs are decided by mutual consultation [109] and they spend [110] of what We have provided.

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳۸﴾

108. Reason for its Revelation
This verse has been revealed in favour of the Ansaar who had accepted the invitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to accept Islam and become his devoted followers. This tells us that accepting the invitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is accepting the invitation of Allah Almighty.
109. This means they do not act with haste or according to their own wishes. It should be remembered that there is no counselling required in matters of religious laws. They shall be carried out under all circumstances. However, in matters of religious national and personal matters, counselling is very beneficial. There should be counselling in matters of Imamat (leadership), Khilafat, Holy War, marriage, etc. For further clarity, consult the book "*Naee Taqreeren*".
110. From this we learn that it is not obligatory to spend one's entire wealth in the path of Allah Almighty. For the public it is sufficient that they spend some of their wealth, and some for themselves. However, if those who are like

Abu Bakr Siddiq, possessing a contented soul, were to give everything in the path of Allah Almighty, they are welcome to do so. Allah be Praised! For this reason the preposition 'fro is used in "*they spend something out of*".

39. And who, when aggression is made against them, defend [111] themselves.

الَّذِيْنَ اِذَاۤ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ﴿۳۹﴾

111. In the previous verses mention has been made about forgiveness. In this verse taking revenge is being mentioned. This tells us that forgiveness is superior, but taking revenge, too is permissible on an infidel confederate. Takin revenge on an oppressor is a means o establishing peace.

40. And retaliation for an injury is in the similar injury [112]. And whoso forgives and puts the things right, his reward [113] is with Allah. Undoubtedly, He does not love the unjust [114].

وَ جَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَ اَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿۴۰﴾

112. By evil is meant excess hardship and not sin, because taking revenge for evil is no sin.
113. In that if it is your affair, you can forgive, but if it is the affair of others, there would be great reward in making peace.
114. This means those who begin wit oppression among them and make them fight.

41. And certainly whosoever takes revenge after being victimized of oppression; there is no blame [115] on him.

وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ﴿۴۱﴾

115. This tells us it is no oppression on the part of the oppressed to take revenge, nor is there any punishment for it. However, those cruelties for which punishment can only be meted out by a judge, cannot be given b others, e.g. taking blood money from th murderer.

42. The blame lies only against those who do wrong [116] against mankind and transgress in the earth without right [117]. For them is the painful punishment.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَ يَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۴۲﴾

116. Here "way of blame" denotes hold of the world or the Hereafter and its punishment. By cruelty is meant to cause harm. Causing harm is the most common form of it, i.e. physical harm, monetary harm, etc. In short, cruelties are of different types. Then the punishment for these, too, is different. For one the punishment is death, for another it is cutting off of hands and feet, for one it is imprisonment and lash etc. This verse is comprehensive for administration, legal judgements, social affa etc.
117. "Without right" is revealing quality disclosure because rebellion is always a wo form of oppression. It is never a right thing. should be remembered that oppression is

wo types: one is personal, the other is national. "Oppress mankind" is personal oppression, e.g. to hit someone, to swear a person, to steal, etc, while to "rebel" is national oppression to betray a country or the people, to rebel against the Muslim ruler, etc. You should take revenge on both types of oppressors. However, to forgive the first oppressor would be politeness of character, but forgiving the second oppressor is oppression itself. For the second oppressor the verse mentions: "For them is the painful torment".

43. And the one, who shows patience and forgives [118], certainly complies with strong divine determination [119].

وَ لَمَنْ صَبَرَ وَ غَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿۴۳﴾

118. He who forgives his offenders in his personal matters e.g. he forgives the debtor, forgives one who had used offensive language against him, forgives one who had beat him up, etc. However, if anyone commits treachery against Islam or the Muslims put him under severe pressure and punish him in such a way that it will serve as a warning for others having similar intentions.

119. Because it is a confrontation against your baser self which makes a demand on you to take revenge against your offender. To overpower your baser self is true bravery. It is easy to kill thousands of infidels, but it is difficult to destroy your baser self.

SECTION 5

44. And whom Allah leaves to go on a wrong way, he has not protector for him, thereafter [120]. And you will see the wrongdoers when they see [121] the punishment, saying: "Is there any way [122] to return?"

وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿۴۴﴾

120. From this we learn there is no helper for the one who is gone astray. The believers have many helpers from Allah Almighty. If you desire to have helpers in this world and the Hereafter then adopt faith and piety. Anyone who says that he has no helper today or on the Day of Judgement, he is openly declaring his infidelity and apostasy.

121. By "*unjust*" is meant either the polytheists or the infidels. It should be remembered that an infidel would wish to come again in the world to seek atonement for his infidelity.

122. Oh believers! You will see them after the duties of the Day of Judgement, or at the time when the inmates of Hell are being thrown in. This tells us that the infidels would be thrown into Hell in the open. The believers would be seeing their fate. One should further remember that the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is witnessing these events today as well. On the night of Me'raaj the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen the infidels being punished in Hell, although physically they would only be thrown in it after the Day of Judgement.

45. And you will see them exposed to it (fire) dejected with disgrace, looking stealthily [123]. And

وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَقَالَ

الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ اَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ اَلَآ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ﴿۴۵﴾

the believers will say: "Surely, the losers [124] are those who have lost themselves and the families on the Day of Resurrection [125]". Behold, certainly the unjust are in lasting punishment [126]

123 Due to fear the infidels would be looking at the fire of Hell with such veiled eyes like how the condemned prisoner looks at the sword of the executioner, which is about to strike off his neck. Oh Allah protect us from this!

124 In total loss which has completely destroyed his earning. Those who destroyed their world for the sake of their Religion have travelled well like Imam Husain and his companions (May Allah be pleased with them)

125 They have lost their lives in such a manner that they became entitled for Hell through their infidelity. And the loss of the household members is that due to infidelity they had become deprived of homes and Hoories in Paradise, which were allocated for them. Had they become believers they would have obtained this. Their share of this will be taken care of by the believers. It should be remembered that for every person there is one house each in Paradise and in Hell.

126 Those whose death is going to be of infidelity would be eternally punished in Hell. It should be remembered that the word punishment reflects kind in which thousands of kinds of punishments are included, punishment of fire, hunger, thirst, disgrace. In short, this word is comprehensive and collective. May Allah Almighty protect us from it.

وَ مَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ مِّنْ دُوْنِ اللّٰهِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ﴿۴۶﴾

46. And they have no protectors [127] to help them except Allah. And whomsoever Allah leaves to go on the wrong way [128], has no way [129].

127 This means the friends in whom the infidels had put their trust in the world, or those relatives about whom they had such thoughts, that they would help them on the Day of Judgement none from them would be helping them on that day.

128 In that Allah Almighty will create in them apostasy due to their evil doings and impudence just as Allah Almighty places death in the slaughtered thing due to slaughtering.

129 Neither will he find guidance to do good deeds in the world, nor the path of Paradise on the Day of Judgement, waste thousands of rupees on forbidden things for the sake of name and fame, and they feel as if death has come to them when asked to spend in the path of Allah Almighty.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّ مَا لَكُمْ مِّنْ نَّكِيْرٍ ﴿۴۷﴾

47. Obey the Commands [130] of your Lord before the coming [131] of the day that is not to be averted [132] against Allah. You would have no refuge [133] that day, nor can you dare to deny [134] it.

130 By being obedient to his beloved Obeying the Holy Prophet صلی اللہ علیہ وآلہ وسلم

obeying Allah Almighty.
1. By "*that day*" is meant the Day of
dgement. Also, day is used to denote time,
d not the opposite of night.
32. At that point in time you would be
ishing for good deeds, but your wish will not
e fulfilled. Now is the time to sow some good
eeds. Today He is giving you the opportunity
o do so but you are not paying any heed.
omorrow you will try to please Him, but He
ill not respond to you.

133. You will have no refuge if you die in infidelity. But if you die as a believer you will obtain bounty of Allah Almighty and the sanctuary of His beloved Messenger صلى الله عليه وآله وسلم . Oh Allah keep us under the protection of Your beloved Prophet صلى الله عليه وآله وسلم in this world and the Hereafter.

134. Because the list of your deeds with angels. In fact, your own hands and feet would testify against you.

8.But if they turn [135] aside, then We ave not sent you as a warden [136]. our duty is only to deliver the essage [137]. And certainly, when e let human beings taste [138] the ercy from Us, they rejoice [139] over t. But, if any evil befalls them, ecause of what their hands have ent forth [140], the human beings ecome most ungrateful [141].

فَاِنْ اَعْرَضُوْا فَمَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَ اِنَّاۤ اِذَاۤ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾

35. In that after listening to everything they ill not accept faith and he obedient to you.
36. So that their apostasy would be accounted or through you, just like teachers are made to ive account for the poor results of the school, r when the shepherd is questioned at the loss of any sheep. Oh My beloved you are freed rom their accountability.
37. This is an additional portion i.e. only onveying the message of Allah Almighty was bligatory upon him, not of making them ccepting it. Thus, this does not necessarily ean that the Holy Prophet صلى الله عليه وآله وسلم had no other rights besides propagation. The Holy Prophet صلى الله عليه وآله وسلم is the judge of he believers in the world, and their pleader and ntercessor on the Day of Judgement.

He is our means of support in this world and the Hereafter.
138. By "*man*" is meant an infidel or a negligent person. From this we learn that comforts are less in the world. Therefore, the verb "*to taste it*" is used.
139. By happiness is meant to be conceited, give oneself airs, to be proud. This type of happiness is evil. But happiness of gratitude is rewardable.
140. This tells us that most calamities come due to our evil deeds, although some calamities become the means of elevation of status.
141. This means after seeing these calamities a person forgets his previous comforts, and says Allah Almighty had never bestowed me with any comfort at all.

49. To Allah belongs the Authority [142] of the heavens and the earth. He reates whatever He likes. He estows daughters on whomsoever He Pleases and bestows sons [143] on whomsoever He Pleases.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّ يَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾

142 The true king is He. He can give kingdom to anyone He desires, like how he has granted the kings outer kingdom, and the saints inner kingdom.
143 This tells us that the children are merely a gift from Allah Almighty. Strong people have been seen to be deprived of children, while the homes of weaker people had been filled with children. He can grant sons and daughters to whomever He desires. He can grant only sons to anyone he wishes, and only daughters to whom He wishes.

50.Or, He couples [144] both, the sons and the daughters, and He makes whomsoever He wishes, issueless [145]. Undoubtedly, He is All-Knowing, the Powerful.

اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

144 It should be remembered that receiving children through the duas of the pious servants too is a grant from Allah Almighty e.g. some homes get one child through the treatment of doctors. All these are a means of achieving the goal. Through the blessed dua of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the house of Hazrat Talha (May Allah be pleased with him) was filled with children. Says Allah Almighty: *"Allah and His Messenger have enriched them out of His grace"*(S9 V74)
145 All these conditions are found in the Prophets as well. Thus Hazrat Shuaib and Hazrat Lut (On them be peace) only had daughters, Hazrat Ibrahim (On whom be peace) only had sons. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم had been given both sons and daughters, while Hazrat Yahya and Hazrat Isa (On them be peace) had no children (*Tafseer Khazainul Irfaan*)

51.And it is not fit for a human being [146] that Allah should speak [147] to him, except through revelations [148], or from behind the veil [149]. Or, He may send any Messenger that He may reveal [150] what He Wills. Surely, He is High, Wise [151].

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ۗ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝

146 The restriction of human being is for the purpose of differentiating between angels and other creation in matters of Divine conversation i.e. Allah Almighty speaks directly with the angels but with man through revelation.
147 This means in this world no one can speak to Allah Almighty directly. Although Musa (On whom be peace) spoke to Allah Almighty, it was through a veil. Only our Holy Prophet صلی اللہ علیہ وآلہ وسلم spoke to Allah Almighty directly, but it was in another world. In fact, it was from beyond the Throne of Allah Almighty. Thus, the meaning of the verse is crystal clear.
148 Directly through the angel, in a dream or in a wakeful state through inspiration. Hazrat Ibrahim (On whom be peace) was given the order of sacrificing the son in a dream, while Hazrat Dawood (On whom be peace) was inspired with the Zaboor in a wakeful state.
149 Like how Allah Almighty spoke to Musa (On whom be peace) at Mt. Sinai, being under veil.
150 If Allah Almighty desires, He sends the revelation through the angels, as was the normal method of sending revelation to the Prophets.
151 Reason for its Revelation
A Jew came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said that if you are a true Prophet, then why can't you see Allah

Almighty at the time of revelation like how our Musa (On whom be peace) could see him at the time of speaking to Him. To this, the Holy Prophet صلى الله عليه وآله وسلم replied that he was not seeing Allah Almighty but merely hearing the conversation. This verse was revealed to acknowledge what the Holy Prophet صلى الله عليه وآله وسلم had said. (Roohul Mu'ani).

وَ كَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِیْ مَا الْكِتٰبُ وَ لَا الْاِیْمَانُ وَ لٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِیْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَ اِنَّكَ لَتَهْدِیْۤ اِلٰی صِرَاطٍ مُّسْتَقِیْمٍ ﴿۵۲﴾

52.And thus We have revealed [152] to you a spirit [153] by Our Command. You did not know the Book before it, nor the details of the laws [154] of religion. But We made it a light whereby We guide [155] Our devotees whom We Please. And certainly, you (O Muhammad) guide to the Straight Path [156].

152. As we were sending revelation to the other Prophets. In it there is a hint, that there will be no Prophet after our Holy Prophet صلى الله عليه وآله وسلم. This is because no mention has been made that We will send the revelation in future too.

153. The Holy QUR'AAN, because through it exists the inner world, which is the very essence of Faith.

154. Here, negation is made of understanding i.e. he did not understand faith and Book through mere presumptuous analogy. Here, negation is not of absolute knowledge because prior to revelation the Holy Prophet صلى الله عليه وآله وسلم was already a worshipper, a devout ascetic, and a person of piety. In fact, the first revelation came when the Holy Prophet صلى الله عليه وآله وسلم was in a state of I'tikaaf and worship of Allah Almighty. Also, at no stage in their lives were the Prophets unaware of Faith. Hazrat Isa (On whom be peace) at birth had said: "I was made a Prophet". You should also remember that when Jibraeel (On whom be peace) brought the first revelation, the Holy Prophet صلى الله عليه وآله وسلم knew with certainty that he was Jibraeel and that whatever he was reciting was the Holy QUR'AAN and that he was sent by Allah Almighty. Therefore, the Holy Prophet صلى الله عليه وآله وسلم did not enquire about his identity, nor that what he was speaking was from him, or that was he reciting the Holy QUR'AAN If the Holy Prophet صلى الله عليه وآله وسلم did not have full knowledge about these things, then this verse would have remained doubtful to the Holy Prophet صلى الله عليه وآله وسلم, as harbouring a doubt about the Holy QUR'AAN is an act of infidelity. Says Allah Almighty: "*In it there is no place for doubt*" (S21: V2). Going to Warqa bin Naufil was to bestow faith to him and not for the personal assurance and comfort of the Holy Prophet صلى الله عليه وآله وسلم

155. From this, emerge a few issues:

1. The Holy QUR'AAN is a light.
2. Not only obtain guidance through it. Only they are guided whom Allah Almighty wishes to guide.
3. The guidance of the Holy Prophet صلى الله عليه وآله وسلم is not dependant on the Holy QUR'AAN; but as he was on guidance before the Holy QUR'AAN, as is understood from: "Whom He wishes".

156. From this we understand that through the permission of Allah Almighty the Holy Prophet صلى الله عليه وآله وسلم too provides guidance. By "You most certainly guide to the right path" is meant that anyone's guidance, which is not desired by Allah Almighty, you will not be able to guide that person. Thus, there is no inconsistency in the verses. We further learn that you will only obtain guidance from the Holy Prophet صلى الله عليه وآله وسلم as he dispels misguidance and apostasy. But from the Holy

QUR'AAN you will obtain guidance as well as misguidance. Says Allah Almighty "*Allah sends astray many by it and guides many*" (S2 V26). The Holy QUR'AAN only guides those whose hearts are glowing with the light of the possessor of the QUR'AAN i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

صِرَاطِ اللّٰهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَاۤ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ۝

53. The Path of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Behold! All the affairs return to Allah, only.

اٰیاتہا ۸۹ | ۴۳ سُوْرَۃُ الزُّخْرُفِ مَکِّیَّۃٌ ۶۳ | رکوعاتہا ۷

SURAH AL ZUKHRUF (GOLDEN ADORNMENTS)
(MAKKAN) Revealed Before Hijrah

7Sections: 89 Verses I 3400 Letters

1 By 'Luminous Book' is meant the Holy QUR'AAN which provided for the believers in particular and man in general the path of guidance and made all types of the unseen evident upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty "*We have sent down this QUR'AAN on you in which everything is clearly explained*" (S16 V89)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ۝

1. Haa Meem.

وَالْكِتٰبِ الْمُبِيْنِ ۝

2. By the Luminous Book [1].

اِنَّا جَعَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝

3. We have sent it (QUR'AAN) in Arabic [2] that you may understand [3].

2 It should be remembered that besides the Holy QUR'AAN no other Heavenly Book was revealed in Arabic, because besides the Holy Prophet صلی اللہ علیہ وآلہ وسلم no prophet from the lineage of Ismail (On whom be peace) has appeared in Arabia. All the previous Books

were revealed in Hebrew. Presently, this language too is non-existent, but Arabic has remained an international language because of the Holy QUR'AAN. We further learn that Arabic is superior to all the languages because the Holy QUR'AAN was revealed in it. After death, Arabic becomes the language of everybody. The questions in the grave and the reckoning on the Day of Judgement would be conducted in Arabic. The language of the inmates of Paradise would be Arabic. The language of our beloved Prophet صلی اللہ علیہ وآلہ وسلم was Arabic. In short, Arabic is the spiritual language, while all other languages are physical.

3. Oh people of Arabia and through you the rest of mankind understand, that you are everyone's teacher, while the rest are your pupils.

4. And undoubtedly, it is (safe) in the Mother Book with Us, which is indeed exalted and full of wisdom [4].

وَ اِنَّهٗ فِيْۤ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ﴿۴﴾

4. From this, emerge three issues:
1. The Holy QUR'AAN is on the Divine Tablet from beforehand. From there it was revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم gradually over a period of twenty-three years. Therefore those whose gaze is on the Divine Tablet are fully aware of the Holy QUR'AAN.
2. The Holy QUR'AAN is the most superior of all the Books of Allah Almighty.
3. You can attribute the qualities of Allah Almighty to some other than Allah Almighty.

5. Should We then take away this Rememberance [5] from you, because you are the people exceeding [6] the limits?

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِيْنَ ﴿۵﴾

5. That we do not give you commands of Shariah. We stop revelation of the Qur'aan. Whatever has been revealed we lift it up(from the world) we won't do so , otherwise you will be parished. The preservation of the QUR'AAN is the means of your safety and peace.
6. This will never take place; in fact you would be reformed. This tells us that man often tends to forget Allah Almighty, but his Creator does not forget him. It has been stated in Hadith Shareef that before the Day of Judgement, the Holy QUR'AAN would be raised to heaven. The death of Islamic scholars, too, is a calamity for the believers.

6. And how many a Prophet did We send [7] among the earlier people?

وَ كَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ﴿۶﴾

7. This tells us that sending of Prophets for the guidance of the creation is Divine habit. We also learn that there would be no prophet coming after the Holy Prophet صلی اللہ علیہ وآلہ وسلم because here it is not stated that He would be sending them in future. Now, the guidance of the creation is entrusted to the Ulama (scholars) and to the Saints of Allah.

7. And whenever a Prophet came to them, they mocked [8] (at him).

وَ مَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۷﴾

8. In it mention is made of those Prophets who had been sent to the infidels. Thus, Hazrat Adam and Sheeth (On them be peace) are excluded from them. The first prophet to preach Divine Message to the infidels is Hazrat Nuh (On whom be peace).

8. And We destroyed those who were stronger [9] in power than these, and the example [10] of the earlier people has gone before.

فَاَهْلَكْنَاۤ اَشَدَّ مِنْهُمْ بَطْشًا وَّ مَضٰى مَثَلُ الْاَوَّلِیْنَ۝

9 Like the people of Aad and Thamud, who had possessed more wealth and power than the Arabs. But in spite of having these, they were destroyed.

10 Thus, it became necessary for the Arabs to take a lesson from this. This tells us that analogy is true, as Allah Almighty has ordered us to practice this.

9. And if you ask them: "Who has created the heavens and the earth?" they will certainly say: "The Honourable, the All-Knowing [11] created them.

وَ لَىٕنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَیَقُوْلُنَّ خَلَقَهُنَّ الْعَزِیْزُ الْعَلِیْمُ۝

11 This tells us that believing in Allah Almighty with all His attributes will not be regarded as Faith until Faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not declared. The infidels of Arabia, despite having belief in Allah Almighty, remained infidels because they had rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered, that here those infidels are denoted who were not atheists, they had knowledge of the personality of Allah Almighty, but they were indulging in polytheism. Otherwise, there were such atheists in Arabia who were believers in time as the affecter of everything and who did not acknowledge the existence of Allah Almighty. Mention of them is made in this verse *"And none destroys us but time"* (S45 V24).

10. He Who has made the earth for you a cradle [12], and He made pathways [13] for you therein, that you may follow the right ways.

الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ جَعَلَ لَكُمْ فِیْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ۝

12 Those that are spread and made stationary like the bedding, neither hard as iron, nor soft as water. All these things are included in preparing the bedding.

13 In the like manner Allah Almighty has established roads for the Hereafter. From these, some are open which is Shariah, and some are galleys and alleys, which is Tareeqat.

11. He Who sends down water from the heaven in measures [14], and We thereby give life to dead land, similarly you shall be brought [15] forth (on the Day of Judgement).

وَ الَّذِیْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّیْتًاۚ كَذٰلِكَ تُخْرَجُوْنَ۝

14 In that He sent down rain everywhere according to its requirements. Rainfall in Bengal is greater than that in Punjab. Rainfall in the rainy season is more than in other seasons. In the same way, He sends down rain of guidance and Divine knowledge from the heaven of Prophethood through which the fields of Faith are maintained lush green.

15 From the grave, to the Plain of Reckoning. When the second trumpet would be blown, it's sound would be like that of the rain, and every dead body would sprout like grain.

وَالَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ﴿۱۲﴾

2.And who created all the pairs [16] nd made for you ships and cattle [17] hat you ride.

6. Physical as well as spiritual. Physical pairs like male and female, black and white, our and sweet, etc. The spiritual pairs are ious and wretched, believer and infidel, sinner nd God-fearing, heart and soul, etc.
7. Just like the carriages in which you travel n land and sea, He has created carriages for the journey of the Hereafter. The issues of Shariah and Tareeqat, our good deeds, etc. are all the conveyances for this journey. The Ulama and Saints are the captains of these conveyances. Just as the passengers are not independent from the captain of the ship, the believers, too, are not indifferent to the Ulama and Saints.

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَیْتُمْ عَلَیْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا لَهٗ مُقْرِنِیْنَ ﴿۱۳﴾

13.That you firmly mount [18] on their backs, and then you remember the favours [19] of your Lord when you firmly sit upon them and say: "Glory be to Him Who has subjected [20] this, though this was not controllable by your power [21].

18. During the journey at sea you sit on the support of the ship and during the journey by land you sit on the back of the conveyance, e.g. on the back of the camel.
19. Remember the bounties of Allah Almighty sincerely. This tells us that for every favour granted, we should remember Allah Almighty. This is one form of expressing gratitude.
20. From which we are deriving benefits. If He had not made this possible how would we make use of them to have our work done? Observe, the buck, the white antelope, lion, cheetah, in fact even the ant, fly, mosquito, etc. are not under our control nor are we able to make them of service to us.
21. Allah Almighty has not joined strength and courage together in the animals. Animals and reptiles do have strength but they lack courage. Because of this, we are safe from them. On the other hand, the fly and mosquito are daring, but they lack strength. Therefore they are not able to cause harm to us. The cattle and camels have the strength to serve but they lack the courage to oppose us. Thus, they are utilized for our service. Such is the strange arrangement in nature.

وَاِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

14. And surely we are to return to our Lord [22].

22. The Holy Prophet صلی اللہ علیہ وآلہ وسلم when beginning the journey on camel or when sitting in a ship would recite the following dua: *Embark therein in the name of Allah it is moving and it is breathing. No doubt, my Lord is assuredly most Forgiving, Merciful"* (S11:V41). If a person, before commencing with the journey, recites this dua, he will be protected from the calamities of the journey.

وَ جَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ مُّبِیْنٌ ﴿۱۵﴾

15.Yet, they have made some of His devotees a part of Him (as His children). Undoubtedly, man is clearly ungrateful [24].

23 This means, after accepting Allah Almighty as the Creator of the universe, the polytheists tried to prove children for Him by saying that the angels are daughters of Allah Almighty. The Jews claim Uzair and the Christians claim, Hazrat Isa (On them be peace) as sons of Allah Almighty. This tells that children are part of the father.

24 Besides man, no other creation accepted children for Allah Almighty, yet He is most kind to man, but it is man who is ungrateful to Him

SECTION 2

16. Has He taken for Himself daughters from His creation and bestowed sons [25] upon you?

اَمِ اتَّخَذَ مِمَّا یَخْلُقُ بَنٰتٍ وَّ اَصْفٰىكُمْ بِالْبَنِیْنَ ﴿۱۶﴾

25 The Polytheists of Arabia had regarded females as evil and because of this they would bury them alive. In spite of this, they were still accepting the angels as daughters of Allah Almighty

17. And yet, when any of them is given the news that whosoever ascribes the comparison of the Most Affectionate, his face remains darkened and he is inwardly choked [26] with grief.

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِیْمٌ ﴿۱۷﴾

26 This tells us that to be displeased at the birth of the daughters is the practice of the infidels. However, to pray to Allah Almighty for a son so that he can be of service to Islam is the way of the Prophets. Hazrat Ibrahim (On whom be peace) and Hazrat Zakariya prayed for sons. Hazrat Ibrahim (On whom be peace) would pray: "Oh Allah, listen to my prayer." When the son was born to him, he named him Ismail meaning one who listens as a remembrance of this dua of his

18. And what! Is the one who is brought [27] up in ornament, and does not speak [28] clearly in disputes (be associated with Allah)?

اَوَ مَنْ یُّنَشَّؤُا فِی الْحِلْیَةِ وَ هُوَ فِی الْخِصَامِ غَیْرُ مُبِیْنٍ ﴿۱۸﴾

27 From this we learn that it is forbidden for men and teenage boys to wear jewellery as this is for the women. The jewellery of man is knowledge, skills, piety and purity. Furthermore, in order to gain ascendancy in a debate is a great favour of Allah Almighty.

28 When a woman cites a proof in a debate, she usually ends giving proof against her (*Tafseer Khazain*).

19. And they describe the angels who are devotees of the Most Affectionate as females [29]. Were they present at the time of their creation [30]? Now, their evidence shall be recorded [31] and they shall be questioned.

وَ جَعَلُوا الْمَلٰٓىٕكَةَ الَّذِیْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَ یُسْـَٔلُوْنَ ﴿۱۹﴾

29 The infidels in this nonsensical talk committed infidelity of three types

He acknowledged children for Allah lmighty.
For himself he accepted sons, but aughters for Allah Almighty,
Accepting angels as females in hich there is an insult to angels
his tells us that to insult an angel is an act of nfidelity. We also learn that our own children annot become our slaves and servants.
0. Because the attributes of angels cannot be nderstood through our intelligence. Now, here are only two conditions: either you have een them or you have been informed about them by the Prophet. No Prophet has ever conveyed the information of them being females. Since you have not seen angels, how can you make such nonsensical statements about them?
31. This tells us that the infidelity of the infidels became statements of sins, and not of good deeds. Because the infidels were saying that our forefathers were stating that angels were daughters of Allah Almighty. We are merely testifying that they were true. For this reason it has been labeled as testimony.

0.And they say: "Had the Most Affectionate Allah so Willed, we would not have worshipped [32] them (idols). They knew nothing about its reality, as they are only telling lies [33].

وَ قَالُوْا لَوْشَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۗ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ؕ﴿۲۰﴾

2. The infidels were unable to differentiate between Divine intention and Divine approval. The intention to command, approve, etc. are all different. Allah Almighty had given the command for sacrifice of Ismail (On who be peace), but in this command there was neither Divine approval nor intent. The infidels babble that since we are committing infidelity through the intention of the Lord, therefore He is pleased with our infidelity. If He was not pleased with it, He would not have intended this.
33. Although in beliefs, opinions, conjectures, and hearsay talks are not sufficient.

21.Or, did We give them a Book before this to which they are holding fast [34]?

اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ﴿۲۱﴾

34. This too is not a fact, because besides the Holy QUR'AAN no other heavenly Book had been revealed in Arabia. Nor can there ever be permission given to commit infidelity on any Divinely revealed Book.

22.No, but, in fact, they say: "We found our fathers on this system (religion) and we are guided by their footsteps [35]".

بَلْ قَالُوْۤا اِنَّا وَجَدْنَاۤ اٰبَآءَنَا عَلٰۤى اُمَّةٍ وَّ اِنَّا عَلٰۤى اٰثٰرِهِمْ مُّهْتَدُوْنَ ﴿۲۲﴾

35. From this we understand that to act upon the customs and traditions of ignorant forefathers which are against the teachings if Shar-iah-Islamic Laws is the worst form of crime, like how some of our ignorant Muslims are on the occasion of marriages adamantly putting into practice customs and traditions of their ignorant forefathers.

23. Similarly, when We had sent any warner in any city before you,

وَ كَذٰلِكَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ

قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَاۤ ۙ اِنَّا وَجَدْنَاۤ اٰبَآءَنَا عَلٰۤى اُمَّةٍ وَّ اِنَّا عَلٰۤى اٰثٰرِهِمْ مُّقْتَدُوْنَ ﴿۲۳﴾

the wealthy from there said [36] to him: "Indeed we found our forefathers on a system (religion) and we are guided by their footsteps [37]".

36 This tells us that the poor usually showed devotion to the Prophets. Very few wealthy have become their devotees. Even today, religion is kept alive by the poor. An Alim (Islamic Scholar) Hafiz, religious sages are usually found from the poor.

37 No matter whether we are able to understand it or not, whether you prohibit it or not they will do the very same what their forefathers were doing. This type of stubbornness is an act of infidelity.

قٰلَ اَوَ لَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿۲۴﴾

24.He (that Prophet) said: "And what! Even though I may bring to you a better guidance than what you found your fathers [38] upon?" They said: "Surely, we disbelieve [39] in that with which you are sent".

38 It should be remembered here the tense in the verb "bring better guidance" is not the adjective of the superlative because the beliefs of these polytheists were never based on guidance so that this religion could be called on greater guidance. On the contrary, it was complete misguidance while this i.e. Islam, is true guidance. From this we learn that in opposition to the instruction of the Prophet of Allah صلی اللہ علیہ وآلہ وسلم every worldly consensus and majority is totally irrelevant.

39 Even if you are on the path of truth, we will still obey our forefathers.

فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۲۵﴾

25.Therefore, We took retribution [40] from them. Behold! How was the end of the liars [41]!

40 From this emerge two issues:
1 Punishment does not come without the rejection of the Prophet, no matter in what infidelity a person may sink.
2 Allah Almighty takes revenge on behalf of His beloved servants. Likewise, Allah Almighty will give opportunity to the servants of the beloved servants of Allah Almighty of rendering service. Serve Allah's Prophet and receive its reward from Allah Almighty.

41 In it there is an address made to the infidels who during their trade journeys had been seeing these desolate localities of these nations. From it we learn that it is important to visualise localities of people who have been destroyed by Divine punishment. In the same vein to see the mercy of Allah Almighty it is important to see the beautiful cities of His beloved servants where they are held on great pomp and splendour.

SECTION 3

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖۤ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ﴿۲۶﴾

26.And when Ebrahim said to his father and his people: "I disown [42] what you worship".

2. From this we learn that to assume deceptive behaviour (Taqiyyah)is against the way of Ibrahim (On whom be peace). Allah Almighty has established this religion for eternity through this declaration, and made the concealment of religion through deception as a criminal act. Furthermore, Prophets of Allah Almighty are courageous and bold. They were not afraid of anyone other than Allah Almighty. Also, resentment against the infidels is just as important as having love for the beloved servants of Allah Almighty, even if these infidels happen to be your relatives.

27."Except Him Who created me, and He will surely guide [43] me".

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

43. Of my place of migration where I can engage myself in the worship of Allah Almighty, the author of *Tafseer Roohul Bayaan*, Allama Ismail Haqqi, states that the letter *SEEN* is for emphasis as well for present continuous tense i.e. He is always giving me guidance. Thus this verse does not mean that at first Ibrahim (On whom be peace) was not on the path of guidance, thereafter guidance was given to him. Prophets of Allah Almighty cannot be without guidance for even a second. Since he is declaring to you now that he is totally disgusted with you and your young deities, and is a true devotee of Allah Almighty, then how can you still harbour doubt about his guidance?

28.And he made it a word of his legacy for his descendants that perhaps they may turn [44] to him.

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

44. This means after you, all the Prophets, servants and believers have reiterated this to the infidels that we are totally disgusted with your deities. This tells us that to express disgust at the infidels is the way of Ibrahim (On whom be peace). So oh infidels of Makkah, since you are calling yourself followers of Ibrahim (On whom be peace) why are you not carrying out his order? From this verse, we learn that obedience of the misguided forefathers is not permissible, obedience to pious forefathers is extremely important.

29.In fact, I allowed them and their fathers worldly enjoyments [45], until there came to them the Truth (QUR'AAN) and the Messenger preaching clearly [46].

بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٢٩﴾

45. The reason for the infidelity and enmity of these wretches is to obtain comforts in this world, and indulgence therein made them negligent of their Creator.

46. Allah Almighty has called the Divine Tablet too as luminous, as well as the Holy QUR'AAN and the Holy Prophet because the Messenger of Allah makes manifest the knowledge of all things unseen, his Prophethood is totally like an open book and his miracles are a clear proof of his truth.

30. And when the Truth (QUR'AAN) came to them, they said: "This is magic, and we reject [47] it".

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

47. This tells us the rejection of the Prophet is the root of all infidelities. The infidels first rejected the Holy Prophet صلی اللہ علیہ وآلہ وسلم then the Holy QUR'AAN and then Allah

Almighty. Similarly, accepting the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the origin of Faith and related matters. It is for this reason that the infidel is first made to recite Kalimah Tayyibah before he accepts Faith. All other things are taught to him thereafter.

31. And they said: "Why has not this QUR'AAN been revealed to any great [48] man of the two cities?"

وَ قَالُوْا لَوْ لَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْیَتَیْنِ عَظِیْمٍ ۝

48. It tells us that disregarding the loftiness of the Prophet of Allah but instead giving this position to the people of the world is the work of the infidels. The most revered and lofty are the Prophets thereafter their sincere devotees. Says Allah Almighty: *The honour is for Allah and His Messenger and the believers* (S63 V8). We further learn that big cities in Arabia are called QARYA the infidels had called Makkah Muazzamah and Taif as *QARYA*. Thus Salaatul Jumu'ah can only be performed in a city. *JOOATHA* was a *QARYA* i.e. a big city. Reason for its Revelation: The infidels were saying that if the QUR'AAN had to be revealed on man, then it should have been revealed on Walid bin Mugheerah who is an eminent person in Makkah, or on Urwah bin Masood Thaqafi, who was the wealthiest person of Taif. In refutation of their claim, this verse was revealed.

32. What! Is it they who distribute [49] the Mercy of your Lord? It is We Who apportion [50] their livelihood among them in the present life and We raise [51] some of them above others in rank, so that some of them may take the others in their service [52]. And the Mercy [53] of your Lord is better 54 than what they amass.

اَهُمْ یَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَیْنَهُمْ مَّعِیْشَتَهُمْ فِی الْحَیٰوةِ الدُّنْیَا وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّیَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِیًّا ؕ وَ رَحْمَتُ رَبِّكَ خَیْرٌ مِّمَّا یَجْمَعُوْنَ ۝

49. The keys of Prophethood are not in their hands. We will give Prophethood to whomsoever We desire. This is obtained through Our Grace.

50. Whom We like We shall bestow. We grant wealth to whom We like and keep poor, whom We desire. Since nobody can question Allah Almighty in these matters of wealth and poverty, then how can a person question Him regarding His Choice of Prophethood? May Allah be praised!

51. In matters of material wealth and power some have been elevated to high positions. The same is the allocation of religious bounties.

52. That the wealthy infidels tend to mock at the poor believers. Thus, this statement is linked with the end result. This is like how it is said that the thief has stolen so that he can be sent to prison. Or, it means that the wealthy subdue the poor in order to take work out of them so that their work should be done and care is taken of the poor as well.

53. So that one can obtain guidance, faith, Divine knowledge, servitude of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the world, and Paradise and it's bounties in the Hereafter.

54. Because the wealth and children etc. in this world are all transitory, while the mercy and bounty of the Hereafter are eternal.

33. And if it was not so that all

وَ لَوْ لَاۤ اَنْ یَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً

لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّ مَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾

mankind was one [55] community, We would have surely made for those who disbelieve in the Most Affectionate, roofs of silver for their homes and stairs whereon they go up [56].

55. If regard was not given to this that by seeing the wealth and comforts of the infidels everyone would have become infidels, then We would have been given abundant wealth to the infidels.

56. This means We should have given them so much gold and silver, that instead of utilizing them for their daily use, they would have utilized these for roofs and beautification of their homes.

وَ لِبُيُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيْهَا يَتَّكِـُٔوْنَ ﴿٣٤﴾

34.And for their houses silver doors and silver couches [57] upon which they could recline.

57. It should be remembered that men and women are totally forbidden in Islam to use gold and silver as pillows and beds on which they sit. It is only permissible for women to wear jewellery made from gold and silver.

وَزُخْرُفًا ؕ وَ اِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾

35.And various adornments [58] of gold. But all this is the provision of the present life [59]. And the Hereafter with your Lord is for the God-fearing [60].

58. In the eyes of Allah Almighty the glitter of this world is less honourable than the wings of the mosquito, while the importance of an infidel is less than that of a dog. Thus a contemptible thing is given to a contemptible people. From this we learn that despite the disobedience and infidelity, giving wealth for the infidels is Divine punishment for them and having it makes a person negligent and sinful.

59. The foundation of which is on the air i.e. on your breath. Think how strong will that palace be which is gathered in the air.

60. This tells us that the Hereafter is far superior to the world, and that the Hereafter will be given to the pious only, whether he is directly pious or is a follower of the pious e.g. the minor children of the believers, who will go to Paradise as followers of their parents, though they themselves have not performed any pious deeds. Or sinners like us who if Allah wills, would be forgiven through the medium of the Holy Prophet صلى الله عليه وآله وسلم .

SECTION 4

وَ مَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

36. And he who turns away from the Remembrance [61] of the Most Affectionate, We assign to him a devil, and he becomes his companion [62].

61. In that he becomes blind by the guidance provided by the Holy QUR'AAN - i.e. he is unable to see these nor he is able to obtain benefit from them.

62 Thus Shaitaan is different from the one who is kept with every human being as is reported in the Hadith. From this we learn that an evil companion is a punishment of Allah Almighty while a pious friend is the mercy of Allah Almighty for the person.

37.And undoubtedly, he (the devil) hinders them from the right path, but they imagine that they are perfectly guided [63].

وَ إِنَّهُمْ لَيَصُدُّوْنَهُمْ عَنِ السَّبِيْلِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ۝

63 This is the highest form of misguidance, which is beyond treatment like the final stages of pulmonary tuberculosis, when the apostate thinks he is on guidance and those on guidance to be gone astray. When a patient begins to regard himself to be cured, and the doctor to be mad. In such a condition how will the physician cure him? May Allah Almighty protect us from this!

38.Until such one [64] will come to Us, he will say: "Ah! Would that there had been between me and you a distance of east and west [65]!" What an evil companion is he [66]!

حَتّٰۤى اِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِيْ وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِيْنُ۝

64 On the Day of Judgement. It should be remembered that if Shaitaan is attached to a person he departs the company of the person after his death. Then on the Day of Judgement he will accompany the infidel to take him into Hell. If one can obtain the companionship of the pious then on the Day of Judgement one's end will be the same as that of the pious. Says Allah Almighty: "*Then he will get the company of those who have been blessed by Allah viz. the Prophets and the truthful, and the martyrs and the righteous.*"(S4 V69)

65 In the world - i.e. had I not listened to you there, and then today you would have been far away from me. But this desire now would be meaningless. Now he has to stay with him.

66 The infidel today will be able to see the devil in his true form, which would be very frightening. At that time he would say this.

39.But it shall not profit you on that day as you committed cruelties [67] that you will be partners [68] in the punishment.

وَلَنْ يَّنْفَعَكُمُ الْيَوْمَ اِذْ ظَّلَمْتُمْ اَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُوْنَ۝

67 This means oh infidel today you will derive no benefit from this companion. This tells us that on the Day of Judgement the pious companion would provide a great deal of benefit.

68 You, your devils and the leaders of infidelity should be equal partners in punishment.

40.What! Can you make the deaf hear, and guide [69] the blind on the way and those who are on the clear, wrong way?

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِي الْعُمْىَ وَ مَنْ كَانَ فِيْ ضَلٰلٍ مُّبِيْنٍ۝

69 Here, by 'deaf and blind' are meant deaf and blind inwardly, though outwardly the infidels may be possessing sight.

70 In that there will be no misguidance in

him, but he is in the misguidance from which he cannot come out. If the ship is in the sea it can come to the shore but if the sea is the ship it cannot reach the shore.

41.And whether We take you away [71], We shall certainly take retribution [72] from them.

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤١﴾

71. That is, cause it to die. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is alive even after his demise, but he is out of our vision, like when the sun sets it is out of our sight, yet elsewhere it is shining brightly. This is because Allah Almighty says about it to take away where the departed person is out of sight from people, yet it remains existent.

72. In the world and the Hereafter. Allah Almighty fulfills His promise. During the period the Four Righteous Caliphs Muslims gained many victories.

42.Or, We show [73] you that We promised them, for We have full power over them.

اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾

73. During the blessed lifetime of the Holy Prophet صلى الله عليه وآله وسلم. Otherwise even his demise the Holy Prophet صلى الله عليه وآله وسلم is looking at the world like the palm of his blessed hand. Refer to the book "*Jaa-al-Haq*". On the occasions of Me'raaj and the Farewell Pilgrimage the previous Prophets were there in the presence of the Holy Prophet صلى الله عليه وآله وسلم.

43.So, you hold fats to that which has been revealed [74] to you. Undoubtedly, you are on the Straight Path [75].

فَاسْتَمْسِكْ بِالَّذِىْٓ اُوْحِىَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾

74. Outward revelation, e.g. the Holy QUR'AAN, and the inner revelation, e.g. Hadith Shareef. Act upon them firmly. In truth, this order is for us.

75. This means you can meet up on the straight path. Those who search for you, would adopt the straight path of Islam. Says Allah Almighty: "Undoubtedly, my Lord has shown me the right path"(S6:V161).

44.And surely, it (the QUR'AAN) is a rememberance for you and for your people [76], and you will soon be questioned [77] about it.

وَ اِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَ سَوْفَ تُسْــَٔلُوْنَ ﴿٤٤﴾

76. This tells us that all the followers of the Holy Prophet صلى الله عليه وآله وسلم are his people, and since the entire world is the followers of the Holy Prophet صلى الله عليه وآله وسلم the entire world is from his people. Every Prophet understands the language of his people. In this way the Holy Prophet صلى الله عليه وآله وسلم understands all the languages because these are the languages of his people. Says Allah Almighty: "*And We have sent each Messenger in the language of his own people*"(S14:V4). The purpose of the verse is to show that the Holy QUR'AAN is the means of respect of the Holy Prophet صلى الله عليه وآله وسلم and his followers. Whoever wants respect should serve the Holy QUR'AAN.

77. Oh believers! Did you fulfill the right of the Holy QUR'AAN? This question will be asked on the Day of Judgement.

45. And ask [78] those of Our Messengers whom We sent [79] before you: "Did We appoint [80] some other gods besides the Most Affectionate to be worshipped?"

وَسْئَلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ﴿٤٥﴾

78. Oh My Beloved! Enquire directly from those Prophets. Therefore, on the night of Me'raaj after the Namaaz in the Al-Aqsa Masjid, Hazrat Jibraeel (On whom be peace) said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to ask the Prophets. The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied that it was not necessary.

79. From this we learn that after their demise, the pious servants have the power to hear. In fact they are able to reply as well. Observe, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was told to ask the Prophets before him, and you only ask that person who is able to hear and give a reply. Furthermore, the blessed Prophets after their demise travel in the world and meet one another. They are neither dead nor they are detained in their graves.

80. This is a question of negation i.e. all the Prophets would be saying this very thing: "No, not at all!" This tells us that all the Prophets are common matters of Oneness of Allah, though there is a difference in its ramification. It should be remembered that, here, asking from the previous Prophets is being denoted, because the Jews and Christians were saying that their Prophets had commanded them to this worship. This has been written in the Taurah and Injeel as well. You should also remember, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had not been told to ask these Prophets by going to their graves. Thus, we come to know that these blessed Prophets come to meet the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

SECTION 5

46. And undoubtedly We sent Musa [81] with Our Signs to Pharaoh and his chiefs, and he (Musa) said: "Surely, I am the Messenger [82] of Him who is the Lord of the entire universe.

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ىِٕهٖ فَقَالَ اِنِّیْ رَسُوْلُ رَبِّ الْعٰلَمِیْنَ ﴿٤٦﴾

81. By 'signs' here means the nine miracles of Hazrat Musa (On whom be peace) which have been mentioned in Surah Al-Qasas, etc.

82. This tells us that Prophets of Allah Almighty at first had propagated about their Prophethood because Prophethood is the very foundation of Islamic beliefs. If you have accepted Prophethood, then everything else too is accepted, and if you reject the Prophet صلی اللہ علیہ وآلہ وسلم, you have rejected all the beliefs. Thus, the very first speech given by the Holy Prophet صلی اللہ علیہ وآلہ وسلم at Mount Safa was about himself i.e. Oh People what have you said about me?

47. But when he brought Our Verses to them, they began to laugh [83] at these (verses).

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا یَضْحَكُوْنَ ﴿٤٧﴾

83. They were under the impression that he had come back after studying magic and is now claiming to be a Prophet. There are thousands of magicians in our country, but no one has laid claim to Prophethood. The reason for this is that Musa (On whom be peace) first showed them the miracle of the walking stick and shining hand, which appeared to be like the

magical tricks of those times. Seeing these, they merely laughed.

48.And We did not show them any signs [84], but it had greater [85] (miracle) than the previous one and We seized them in misery, in order that they may turn [86] (to Allah).

وَ مَا نُرِيهِمۡ مِّنۡ اٰيَةٍ اِلَّا هِیَ اَكۡبَرُ مِنۡ اُخۡتِهَا ۫ وَ اَخَذۡنٰهُمۡ بِالۡعَذَابِ لَعَلَّهُمۡ يَرۡجِعُوۡنَ ﴿۴۸﴾

84. This tells us that the work of the beloved servant of Allah is the work of Allah Almighty. Hazrat Musa (On whom be peace) showed the miracles to the Pharaoh, yet Allah Almighty says that He had shown these.

85. In that every sign in its peculiarity was greater than the other and was superior to the other (*Tafseer Khazainul Irfaan*).

86. These punishments of famine, floods, locusts, lice, etc were small.

49.But they said: "O magician [87], pray to your Lord for us, because of His promise made with [88] you. Surely, we shall then accept guidance".

وَ قَالُوۡا يٰۤاَيُّهَ السّٰحِرُ ادۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنۡدَكَ ۚ اِنَّنَا لَمُهۡتَدُوۡنَ ﴿۴۹﴾

87. In those days he used this word for the sake of respect, because in their hearts there was great respect for magic, and looked upon the magicians with great admiration. Otherwise, when making dua how will he utter the word of disgrace?

88. By covenant is meant either of Musa (On whom be peace) being one whose prayer is accepted, or his Prophethood (*Khazain*). From this, emerge a few issues:

1. Beseeching a pious person to make dua for oneself is one of the ancient practices.
2. The infidels, and even people of the Pharaoh had acknowledged that the Prophet is the fulfiller of needs, remover of difficulties and redresser of grievances. In their times of difficulties they would come to the Prophets to relieve their difficulties. Those who reject this are greater in ignorance than the Pharaoh, because Allah Almighty had not declared this action of the Pharaoh as infidelity and polytheism.
3. By going to the Prophets the severest difficulties of the infidels are being solved. The believers get greater care for their problems.
4. To declare Faith in Allah Almighty and His beloved Prophet صلی اللہ علیہ وآلہ وسلم in a state of compulsion and helplessness is unacceptable.

50.Then when We removed from them the punishment [89], they broke their word [90].

فَلَمَّا كَشَفۡنَا عَنۡهُمُ الۡعَذَابَ اِذَا هُمۡ يَنۡكُثُوۡنَ ﴿۵۰﴾

89. Through the dua of Hazrat Musa (On whom be peace). This tells us that the dua of the believer relieves the hardship of the infidels as well.

90. In that they did not fulfill the promise of accepting the Faith.

51.And Pharaoh proclaimed among his people: "O my people! Does not the kingdom of Egypt [91] belong to me along with these streams [92] that flow beneath me? Then, do you not see?"

وَ نَادٰى فِرۡعَوۡنُ فِیۡ قَوۡمِهٖ قَالَ يٰقَوۡمِ اَلَيۡسَ لِیۡ مُلۡكُ مِصۡرَ وَ هٰذِهِ الۡاَنۡهٰرُ تَجۡرِیۡ مِنۡ تَحۡتِیۡ ۚ اَفَلَا تُبۡصِرُوۡنَ ﴿۵۱﴾

91 The Kingdom of Egypt was approximately 194 km long and 190 km broad (*Tafseer Roohul Muani*). In length it was from Alexandria to Syria and in broadness from the Nile to Aswan. But Misar ibn Saam, Ibn Nuh, established this city it was Misar (Egypt).

92 Three hundred and sixty rivers had been taken out from the Nile. Of these the following four were big tributaries: Khaljan, Tolron, Dimyaat and Teenas which were flowing below the royal palace. From pride of there the Pharaoh had made himself to be a god.

52."Nay, am I not better [93] than him (Musa) who has committed contempt and can hardly express himself in clear [94] speech?"

أَمْ أَنَا خَيْرٌ مِّنْ هٰذَا الَّذِيْ هُوَ مَهِيْنٌ ۙ وَّلَا يَكَادُ يُبِيْنُ ۝٥٢

93 This tells us that to remember the Prophet with derogatory words, to call one' self greater than the Prophet is infidelity of arrogance. The end of such people will be with the Pharaoh. The Ismaili sects need to take a lesson from this. The blessed Prophets are superior to everything in the world.

94 Because there is stammering in his speech due to placing a burning coal in his blessed mouth. The Pharaoh was thinking of old times and did not know that Allah Almighty had given him cure through the dua he had made at Mt Sinai: "*And loosen the knot of my tongue*" (S20 V27)

53."Why, have the bracelets of gold been bestowed [96] to him, or do angels accompany him in ranks?"

فَلَوْ لَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ ۝٥٣

95 This means, if Allah Almighty has made Musa (On whom be peace) as a Prophet [illegible], then why did He not wear his bangles of gold like how I am providing my leader to wear.

96 Who are seen by Allah Almighty. Other-wise, there were angels who were assigned to Musa (On whom be peace).

54.So, he fooled his people so that they obeyed him. Undoubtedly, they were the wicked [97] people.

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوْهُ ۚ إِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝٥٤

97 Those who were engrossed in the outer glitters of the world were unable to understand the lofty status of Hazrat Musa (On whom be peace).

55.And when they made Us angry, We took retribution on them and We drowned [98] them all.

فَلَمَّآ اٰسَفُوْنَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنٰهُمْ أَجْمَعِيْنَ ۙ۝٥٥

98 From this we understand that the displeasure of the Prophet is the displeasure of Allah Almighty and the cause of His wrath. Similarly, in the pleasure of Prophet lies the pleasure of Allah Almighty and the means of obtaining His happiness. If the Prophet صلی اللہ علیہ واٰلہٖ وسلم is happy with you, Allah Almighty will be happy with you.

56.And We made them a precedent of the past and an example for the coming generations [99]

فَجَعَلْنٰهُمْ سَلَفًا وَّمَثَلًا لِّلْاٰخِرِيْنَ ۝٥٦

99 These examples will be for the people until the Day of Judgement. Thus rebellious people

till today are being called Pharaohs. They remember him as a man of evil. This tells us that notoriety is Divine punishment while being remembered for one's good is a mercy of Allah Almighty.

SECTION 6

57.And when the example of the son of Mariam is narrated, behold! Your people laughed [100] at it.

وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿۵۷﴾

100. When this blessed verse was revealed: "*Undoubtedly you and whatever you worship beside Allah, all are the fuel of Hell, you have to enter therein.*"(S21:V98) i.e. you and your deities are fuel of Hell, ibn Zabiary asked if this verse is only for our deities or for the deities of other nations as well. To this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: "It is for your false deities". At this Ibn Zabiary said that the Christians are worshipping Isa (On whom be peace) and Bibi Mariam, the Jews are worshipping Hazrat Uzair and the polytheists are worshipping the angels. So, the correct thing is that this verse should include them as well. If these pious persons were to be found in Hell with our deities what difference will it make? Saying this, he had a good laugh. This verse mentions the quibbling of this infidel.

58.And they say: "Are our deities better than he [101]?" They say this only for dispute. Thus they are a quarrelsome [102] people.

وَ قَالُوْٓا ءَاٰلِهَتُنَا خَیْرٌ اَمْ هُوَ ؕ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ؕ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿۵۸﴾

101. Since our deities would be sent into Hell because of our worship of them, then these persons too should be sent into Hell because of their worship by the Christians and Jews. Allah forbid!

102. Because ibn Zabmiary and all the infidels of Arabia fully know that the word used in this blessed verse is MA-this which is applied for lifeless and senseless things, while these Prophets and angels are possessors of intelligence. So how can they be included in this verse? These infidels were uttering this nonsense for the sake of getting into a quarrel.

59. He was only Our devotee [103], whom We favoured and We made him as example [104] for the Children of Israeel.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَیْهِ وَ جَعَلْنٰهُ مَثَلًا لِّبَنِیْٓ اِسْرَآءِیْلَ ؕ ﴿۵۹﴾

103. This means they are neither gods nor sons of Allah Almighty. They are indeed sincere servants of Allah Almighty. This is for the purpose of restriction of divinity, otherwise there are many other attributes found in them. Hazrat Isa (On whom be peace) is spirit of Allah, word of Allah, the Messenger of Allah, a Prophet to whom Divine Scripture was revealed and the giver of prophecy about our Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this verse there is a refutation of the Christians who regard Isa (On whom be peace) as God or the son of God, as well as that of the Jews who reject his Prophethood. From this we learn that to support and praise the pious sages is the way of Allah Almighty. Furthermore, even if any person were to accept these sages of God or the son of God, then in refuting them do not insult them, but preserve his lofty status.

104. By His absolute power, by creating them without a father and honoured them with Prophethood.

60. And if We wished, We would have made some of you angels [105] to succeed in the earth, in place of you.

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِى الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾

105. Who would have worshipped us, and the earth due to their presence would have become a place of light where no sin would have been committed. But this would be against Divine Wisdom.

61. And certainly, he (Isa) is a sign of the Hour [106]. So do not have doubts about it and follow Me [107]. This is the Straight Path.

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

106. This tells us that the descent of Hazrat Isa (On whom be peace) on the earth prior to Qiyamah is a certainty, because it is one of the signs of Qiyamah. But he would come as a follower of our Holy Prophet صلى الله عليه وآله وسلم i.e. he will be both as a Prophet and as a follower of our Holy Prophet صلى الله عليه وآله وسلم. By Allah Almighty he will remain as His Prophet صلى الله عليه وآله وسلم but in front of the people as the jurist of Islam. An example of this is one judge who is presented as a witness in another judge's court. Anyone who does not believe in Isa (On whom be peace) as being alive in the heaven is rejecting this verse. He is not on the straight Path, because Allah Almighty has called the above as the Straight Path.

107. Do this by following My Prophets, because obedience to them is obedience to Allah Almighty. Carrying out the instructions is in itself obedience. To emulate someone in deeds and practices is true obedience.

62. And let not Shaitaan misdirect [108] you. Undoubtedly, he is your open [109] enemy.

وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٢﴾

108. By stopping you from having correct belief regarding the Day of Judgement or regarding the descent of Hazrat Isa (Alaihis Salaam) or from the obedience and emulation of the Prophet.

109. Since the devil was expelled from Paradise due to your father or Hazrat Adam (On whom be peace), how can he ever become your friend?

63. And when Isa came with clear miraculous signs [110], he said: "I have come to you with wisdom [111] and in order to make clear to you some of that [112] wherein you differ. Therefore, fear Allah and obey me".

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِىْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٦٣﴾

110. Verses of the blessed Injeel or his miracles of raising the dead to life, curing the blind and lepers, giving information of the unseen i.e. telling the people what they had eaten and left behind at home.

111. The blessed Injeel and his wise sermons and counselling. Hazrat Isa (On whom be peace) was incomparable in speaking words of wisdom.

112. Here either the word "*some*" is used to mean everything just as everything is sometimes used to denote "*some*". Says Allah

Almighty: "*Then put apart of each of them on each hill.*"(S2:V260) Or it could mean religious injunctions, which are mentioned in the Taurah.

إِنَّ اللّٰهَ هُوَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٤﴾

64.Surely, Allah is my Lord and your Lord [113]. Therefore, worship Him only. This is the Straight Path [114].

113. This means just as Allah Almighty is your Lord; He is mine as well, but not my father. It should be remembered that Hazrat Isa (On whom be peace) first linked divinity of Allah towards him then to the others i.e. Allah Almighty is his Lord, then the Lord of others, because the Prophets are the greatest medium between the entire creation and Allah Almighty.

114. This means worshipping Allah Almighty is The Straight Path and my worship will be deviated path, which will take you into Hell.

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٥﴾

65.But some factions differed [115] among themselves. Therefore, woe be to the unjust, because of the punishment of a painful [116] day.

115. In that some accepted Hazrat Isa (On whom be peace) as God, some as the son of God and some as transmigrate spirit of Allah Almighty.

116. This means among these disputers those who are tyrants and infidels are all entitled to be sent into Hell and those who are on truth i.e. they accept Isa (On whom be peace) is the servant of Allah Almighty would be entitled for reward.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٦٦﴾

66.Are they waiting for the Hour that would come upon them suddenly and catch them unaware [117]?

117. It should be remembered that the Day of Judgement would be of the duration of fifty thousand years. The signs of the Day of Judgement have been appearing from before, but the Day itself will take place suddenly. People would be caught unaware as they would be engaged in their daily chores, and in this state Qiyamah would suddenly take place. Here mention is made of this occurrence of it. Says Allah Almighty: "*And the matter of the Hour is not but a twinkling of the eye, but even nearer than that*"(S16:V77).

اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿٦٧﴾ؕ

67.Friends on that Day shall be foes [118] to one another, except the pious ones [119].

118. This means the friendship and relationship of the world would change into enmity on the Day of Judgement. The believing father will become enemy of the infidel son. In fact even the limbs of the infidels would become their enemies. Just as the world is transitory, its friendship too is transitory.

119. From this we learn the friendships and relationships of the believers will be beneficial on the Day of Judgement but only for the believers. Thus the attachment to the Prophet or Saint will definitely be beneficial.

SECTION 7

يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَ لَاۤ

68.O My devotees! There is

تم تحزنون ﴿۶۸﴾

neither any fear for you for this day, nor shall you grieve [120].

120 Allah Almighty will assemble the believer with his friends and relatives and say that now you will be together eternally. You will neither experience any grief nor separation etc.

If Allah wills, the sincere devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be with him.

الذین امنوا بایتنا وکانوا مسلمین ﴿۶۹﴾

69. Who believe in Our Signs and who are Muslims [121].

121 This would be addressed to the pious believer only. Here faith denotes friendship due to beliefs, and Islam denotes good deeds.

Or that Faith denotes correct beliefs and Islam denotes practical publicity thereof.

ادخلوا الجنۃ انتم وازواجکم تحبرون ﴿۷۰﴾

70. Enter Paradise, you and your wives [122], joyfully and honourably [123].

122 This means those worldly wives who died in your marriage, because the Hoories are already in Paradise from beforehand. So making them enter therein is meaningless. The infidel wife is an inmate of Hell. A believing woman who has been married several times would be with her last husband. For this reason, the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are forbidden for marriage for anyone else, because they would be in Paradise with the Holy Prophet صلی اللہ علیہ وآلہ وسلم

123 This means such hospitality whose effect would appear on your faces. In short, Allah Almighty would provide it according to His lofty state.

یطاف علیہم بصحاف من ذہب و اکواب وفیہا ما تشتہیہ الانفس و تلذ الاعین وانتم فیہا خلدون ﴿۷۱﴾

71. There shall be dishes passed around them and cups of gold and goblets [124], therein shall be everything the hearts desire [125] and eyes delight [126] in, and therein you shall remain forever. [127].

124 In that the lovely young male servant of Paradise would be presenting the pure drinks in the cups of gold. Because the inmates of Paradise would be sitting in circles, these young male servants would be moving around in these circles.

125 Because the inmates of Paradise would not desire anything evil, therefore there will be no baser-self in it.

126 Beautiful gardens and rivers and very pretty wives. In fact they would be blessed with the vision of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and ultimately of Allah Almighty, which would be the highest bounty of all other bounties. May Allah Almighty grant this to us! Because these devotees had been yearning for the Holy Prophet and had been inwardly burning in the fire of love for Allah Almighty.

127 In that neither will there be death for you nor destruction for these bounties. The fruits of the world are all seasonal but the fruit of Paradise would be forever. Says Allah Almighty: "*Its fruits are everlasting*" (S13 V35)

وتلک الجنۃ التی اورثتموہا بما کنتم تعملون ﴿۷۲﴾

72. And this is Paradise that you will inherit, because of your pious deeds [128].

128. From this emerge two issues:
1. You will obtain Paradise purely through the blessing and grace of Allah Almighty; therefore it has been called inheritance, which is not out of his earning.
2. The means of this inheritance are good deeds whether natural or instructional.

73.You shall have therein plenty of fruits that you will eat [129].

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾

129. From this emerge few issues:
1. The trees of Paradise are perpetually laden with fruit whose fruits would never decrease; when one fruit is plucked another will be in its place immediately;
2. Nothing there will be harmful and as such it will not be necessary to refrain from it.
3. In spite of abundance in consumption nothing will be short there. Thus the word "from it" is being used here.

74. Undoubtedly, the culprits will abide forever [130] in the punishment of Hell.

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ ﴿٧٤﴾

130. By "*culprit*" is meant the infidel because the eternal stay in Hell is for the infidel only.

75.It shall never be withdrawn from them and they shall remain [132] there, seized and despaired.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾

131. Neither in happening nor in feeling. The severity, which will be at the beginning of punishment, would be felt by him at all times.
132. Dependency on the mercy of Allah Almighty is a punishment for the infidels. If a sinful believer goes into Hell, he will not become despondent, he will always be hopeful of Divine mercy.

76.And we never wronged them, but they themselves were unjust [133].

وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾

133. That he should reach this situation through his own rebelliousness and disobedience. From this we learn that the minor children of the infidels who had died in their infancy would not be sent into Hell. Allah Almighty and His beloved Messenger know best!

77. They shall call: "O keeper (of Hell) let your Lord make an end [134] of us". He shall say: "You shall stay in it [135]".

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّاكِثُونَ ﴿٧٧﴾

134. From this we learn that those who were rejectors of the medium of approach (*Waseela*) in the world become acknowledgers of it in the Hereafter.
135. This means that you will not experience death, but live like this forever. This reply from the Master would come to them after one thousand years. In the interim period, the inmates of Hell would be continuously screaming (*Tafseer Roohul Mu'ani*).

78.Undoubtedly, We brought you the Truth [136] (QUR'AAN), but most of you were averse [137] to this Truth.

لَقَدْ جِئْنَاكُم بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾

136. This tells us that the work of the Prophet is the work of Allah Almighty. These are the Prophets who were the bringers of truth in the world, but Allah Almighty says that We had brought the truth.

137. The word 'most' is used to show that of them there were some who had accepted it. This tells us that to be disgusted with religious affairs is the work of the infidels.

79. Have they devised any affair [138] in their opinion? Then We are devising [139] (a plan).

اَمْ اَبْرَمُوْٓا اَمْرًا فَاِنَّا مُبْرِمُوْنَ ﴿۷۹﴾

138. The scheme that they are planning day and night to cause harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Thus, this is a confessional question.

139. That Allah Almighty would protect His Prophet صلی اللہ علیہ وآلہ وسلم from all their wiles and deceptions. Allah Almighty fulfilled this promise. Observe, what happened on the night of Hijrah. Those who are surrounded by the enemy should continuously recite this verse, they will, if Allah wills, remain safe. This is a proven practice.

80. Or, do they think that We do not hear their secrets and what they conspire? Yes, indeed and Our angel messengers are present with them, writing [140] everything.

اَمْ يَحْسَبُوْنَ اَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوٰىهُمْ ؕ بَلٰى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُوْنَ ﴿۸۰﴾

140. This tells us that a writ or testimony is for the purpose of man's knowledge and not for the knowledge of Allah Almighty. Furthermore, that every word and action of a person who has reached the age of puberty is recorded, whether he is a believer or an infidel. Some Islamic scholars have said that only the evil deeds of the infidels are recorded, and the second angel remains as a witness over it. According to them, the meaning of this verse is that whatever secret schemes they are planning, We are having them recorded.

81. Please declare: "If there had been a son of the Most Affectionate, then I would have worshipped [141] him first".

قُلْ اِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖۗ فَاَنَا اَوَّلُ الْعٰبِدِيْنَ ﴿۸۱﴾

141. Reason for its Revelation: Nadir ibn Harith had said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that the angels are daughters of Allah Almighty. In his refutation, this verse was revealed. Nadir became happy that his claim is being verified in the Holy QUR'AAN. To this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم replied to him that in this verse Allah Almighty is refuting your claim. From this, emerge three issues:

1. That the son is on the genus of the father - thus son of Allah would be Allah Almighty.

2. That an impossible can be left pending on the impossible. Observe, neither is children possible for Allah Almighty, nor is its worship possible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

3. The very first worship of Allah Almighty in the creation has been done by NOOR-E-MUHAMMADI (the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم). It has been said by him that if Allah Almighty had a son, then I would have been the very first worshipper of him.

82. Exalted is the Lord of the heavens and the earth, the Lord of

سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ

رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿۸۲﴾

upreme authority, free from all hose things which they attribute [142] o Him).

42. This means since Allah Almighty is the ord of everything, therefore recite His praises nd regard Him pure from all defects. Having hildren is an attribute of defect for Him. From this we learn that although the Lord of the entire creation is Allah Almighty, the demand of respect is that you should link Him with only good things.

فَذَرْهُمْ يَخُوْضُوْا وَ يَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ يُوْعَدُوْنَ ﴿۸۳﴾

3.So, leave them alone to indulge in ain discourses and let them amuse [143] hemselves until they meet that Day which they have been promised [144].

43. This means do not worry about them; do ot grieve over their infidelity. Thus this verse s not abrogated. From this we learn that the lessed Prophet of Allah صلی اللہ علیہ وآلہ وسلم oes not abandon the believers and his devotees, but keeps them under his sanctuary. ays Allah Almighty: "*And spread your wing of ercy for your follower Muslims*"(S26:V215).

144. By this is meant the Day of Judgement, i.e. until the Day of Judgement remain indifferent about them. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم worries about the believers until the Day of Judgement. After death one's relatives will abandon him, but the merciful beings will not abandon him.

وَ هُوَ الَّذِىْ فِى السَّمَآءِ اِلٰهٌ وَّ فِى الْاَرْضِ اِلٰهٌ ؕ وَهُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿۸۴﴾

84.And it is He Who is worthy of worship for those in the heavens and worthy of worship for those on the earth [145]. And He is the Most Wise, All-Knowing [146].

145. This is a highly praiseworthy translation, which leaves no possibility of an objection for the repetition of the noun.

146. Thus there is wisdom in every creation of His. Bad things may be bad, but their creation is not bad.

وَتَبٰرَكَ الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ تُرْجَعُوْنَ ﴿۸۵﴾

85.And blessed is He to whom belongs the Kingdom of the heavens and the earth and whatever is in between [147] them. And He has the knowledge [148] of the Hour and you are to return to Him.

147. This means the eternal and true property is that of Allah Almighty, but some of His servants are given temporary and worldly possession of it, i.e. we are owners of our homes, the king of his kingdom, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the owner of the entire creation of Allah Almighty. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*"(S107:V1).

148. He gives to whomever He wishes and does not give to one He does not wish to give to. Thus, Allah Almighty gave the knowledge of the Day of Judgement to our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Its brief verification has been presented towards the end of Surah Luqman.

86. And those, whom they call besides Him, have no power of intercession [149]. But, those who testify [150] to the truth, only they know it (power of intercession).

وَ لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُوْنَ ۝۸۶

149. In that their idols have no authority for intercession, while Hazrat Isa and Hazrat Uzair (On them be peace) have the permission to intercede but they will not intercede for them, because they are infidels. Thus, the verse is very clear without any type of doubt.

150. Like the blessed Prophets, the saints of Allah Almighty and the religious scholars of Islam. In fact, even the common believers too. All of them would be interceding. The exquisite discussion of intercession and its types can be read in detail in *Tafseer Naeemi*.

87. If you ask them who created them, they will surely say: "Allah [151]". Then, how are they deluded [152]?

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ۝۸۷

151. Those who have given this reply are the polytheists of Arabia and not the atheists, because they do not believe in the existence of Allah Almighty at all. In spite of this, they are infidels because they do not believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that one who rejects the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not obtain faith, even if he believes in the Personality and Attributes of Allah Almighty. An example of this is the Shaitaan who is an infidel because he had rejected the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, although he believes in all the other factors.

152. In spite of this acknowledgement, they are rejecting your Prophethood and the Oneness of Allah Almighty.

88. And by they saying [153] of the Messenger: "O my Lord, these are the people who do not believe".

وَ قِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ۝۸۸

153. From this we learn that Allah Almighty loves every action of his Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Therefore He has taken an oath on his city, his time, his age, and his beautiful speech. It should be remembered that the oaths of Allah Almighty are not for giving reassurance, but to reveal the love or the importance of the things about which the oath is taken.

89. Overlook [154] them and say: "Peace [155]". And soon they shall know.

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ فَسَوْفَ يَعْلَمُوْنَ ۝۸۹

154. Do not grieve at the infidelity. It does not mean that do not preach to them. Propagation of Religion will be done to every infidel until the very end.

155. This greeting is for the purpose of disgust and for the sake of cutting off all links and not for the sake of love, as it is forbidden to extend greeting of Salaam to the infidels. This is just like it is said 'salaam to you from far'. It should be remembered that extending salaam upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Tashahud is for the sake of humble supplication. Salaam extended to one another is for the sake of

alutation. Allah Almighty's Salaam on His special servants is for the sake of honouring them. Says Allah Almighty: "*And peace be upon the Messengers*" (S37:V181). Extending greetings upon the infidels is an act of dislike and disgust. Salaam upon the angels is one of honour and esteem. In short, there are many kinds and qualities of Salaam.

ع ١٢

آیاتها ٥٩ ۝ ٤٤ سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ ٦٤ ۝ رکوعاتها ٣

SURAH AL-DUKKHAAN (THE SMOKE)

(MAKKAN) Revealed Before Hijrah

3 Sections : 59 Verses 346 Words , 1431 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ۝

1.Haa Meem.

وَ الْكِتٰبِ الْمُبِیْنِ ۝

2.By this Clear Book.

اِنَّاۤ اَنْزَلْنٰهُ فِیْ لَیْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِیْنَ ۝

3.Certainly, We revealed it (the QUR'AAN) in a Blessed [1] Night that We should warn with surety

1. By this night is meant the Night of Qadr, the 27th night of Ramadaan, or the Night of Ascension (Lailatul Me'raaj), or the Night of Acquittal (Lailatul Baraat), the 15th night of Shabaan. On this night, the entire QUR'AAN was brought down from *Loh-e-Mahfooz* (the Divine Tablet) to the worldly heaven. From here it was revealed portion by portion to the Holy Prophet صلی اللہ علیہ وآلہ وسلم over a period of twenty-three years. From this verse we learn that the night on which the Holy QUR'AAN was revealed is indeed a blessed night. In the same vein, the night on which the Possessor of the QUR'AAN was born is just as blessed and bountiful.

فِیْهَا یُفْرَقُ كُلُّ اَمْرٍ حَكِیْمٍ ۝

4. Therein all matters of wisdom 2 are sorted out for Decree.

2 On this great night, the entire year's programme of sustenance, death, life, honour and disgrace, in short, every affair of man is listed from the Divine Tablet and handed over to the angels of each area on earth in the form of a book, e.g. the Angel of Death is given the list of names of those people who would be dying in that year, etc. From this we learn th angels are made aware of the five type knowledge, a year prior to their occurr Thus, in the light of this, if the Holy Pro صلی اللہ علیہ وآلہ وسلم is granted every typ information by Allah Almighty, then objection is there in it?

5. By a Command from Us. Surely, We have always been sending [3] Messengers.

مرًا مِّنْ عِنْدِنَا ۚ اِنَّا كُنَّا مُرْسِلِيْنَ ۝

3 The Holy Prophet صلی اللہ علیہ وآلہ وسلم is sent as a Prophet and an intercessor to the entire creation, as is revealed by the following verse.

6. A Mercy from your Lord. Surely, He is the All Hearing, the All Knowing.

حْمَةً مِّنْ رَّبِّكَ ۚ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

7.The Lord of the heavens and the earth and whatsoever is between them, if you are sure [4].

بِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ۝

4 This means if you are certain that it is Allah Almighty Who is the Lord of the world, then be certain that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Messenger of all the worlds, because t premiership of the Prime Minister is in t entire kingdom

8.None is to be worshipped but He. He gives life and causes death [5]. He is your Lord and Lord [6] of your forefathers.

اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۚ رَبُّكُمْ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ۝

5 This means the control of physical life and death is in His Hand. The spirit/soul is the cause of the physical life, while faith i.e. servitude to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the cause of the spiritual and inner life

6 Our physical father, and our predecess are Hazrat Adam (On whom be peace) and progeny, while our spiritual father a our predecessors are the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his Noble Companio

9. But they are in doubt, playing [7].

ل هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ۝

7 Up to now the infidels have been unable to decide whether there are two or more gods. Everyone is saying as he thinks about it. Likewise, they have no certain knowledge about the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Some say he is a poet, some say he is magician and others say he is demented. All protect us from this! That they are victims doubt is quite evident. Thus, there is inconsistency or objection in this verse.

10.So wait for the day when heavens will bring a clear smoke [8].

ارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ۝

8 Which would appear near the time of the Day of Judgement, filling East and West. Th

smoke will cause an influenza type of inconvenience to the believers, while the infidels would be rendered senseless. Or, that smoke which had appeared in Arabia during the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم through this, people there had eaten the flesh of dead animals and suffered from weak eyes to such an extent that when they would look skywards, what they saw seemed like smoke to them (*Tafseer Khazainul Irfaan*).

11.That will envelope mankind. This will be a painful punishment.

يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ﴿۱۱﴾

12.(They will say that day) "O our Lord, remove from us the punishment, surely, we believe [9]".

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿۱۲﴾

9. Thus, when they could not bear the suffering caused by this famine, Abu Sufyaan came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and begged his nephew to offer dua in the court of Allah Almighty to remove this famine. If this famine were removed, they would accept Islam (*Tafseer Roohul Mu'ani*).

13.At that time how can they accept admonition [10], where already a Messenger had come [11] to them, explaining things so clearly.

اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ۙ﴿۱۳﴾

10. That is, they are talking lies, for they would not be accepting Islam, as it had taken place afterwards. Or, after seeing the smoke towards Qiyamah, will not give credence to their faith.

11. This tells us that after seeing the punishment, faith is not acceptable because this no longer constitutes trust in the word of the Prophet, but rather in their own intelligence or sight. Faith is, in reality, having full trust in the word of the Prophet. This is Faith in the Unseen. If it denotes smoke of the famine, then it would mean that since these people had not accepted Islam after seeing the major miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, so how would they accept it by just seeing the smoke? (*Tafseer Roohul Mu'ani*).

14. Yet, they turned away from him and said: "He is a tutored madman [12]".

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ﴿۱۴﴾

وقف لازم

12. In it mention is made of the stupidity of the infidels. They were calling the Holy Prophet صلی اللہ علیہ وآلہ وسلم mad and on the other hand they were saying that he is fully tutored and educated, although such a person cannot be taught.

15. Undoubtedly, if We remove the punishment for some time [13], you will indeed again revert [14] to infidelity.

اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ﴿۱۵﴾

وقف لازم

13. It should be remembered that faith, after seeing the punishment, which comes to destroy, has no credence, while faith after seeing punishment, which comes as a warning, is acceptable. Observe, many punishments of which had caused severe famine there and blood, lice, frogs, etc. had been coming on the Pharaoh. In spite of these punishments he had been invited to accept faith. But, the faith he declared at the time of drowning was not accepted. The previous punishments were as a warning, but this punishment was to destroy

him. Thus, there is no inconsistency in this verse. The meaning of this verse is that Allah Almighty will give him relief from the famine through the blessed prayer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This tells us that even the infidels of Makkah had accepted the Holy Prophet صلی اللہ علیہ وآلہ وسلم as the remover of difficulties. Those who reject this are worse than these people.

14. Thus it happened as stated above, i.e. after the famine was removed, these infidels did not accept faith.

16.And on the day when We shall seize [15] with full might, indeed We are to take retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ﴿۱۶﴾

15. On the Day of Judgement, or at the time of death of the infidels, because the death of the infidel is a form of punishment for him. The death of a believer on the other hand, is a call towards the Friend.

17.And undoubtedly, We tried the people of Pharaoh [16] before them, and a Noble Messenger [17] came to them.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ﴿۱۷﴾

16. By giving the bounties, kingdom and sending Hazrat Musa (On whom be peace) to them. This tells us that the worldly bounties are a test from Allah Almighty. We should not become negligent and indifferent after receiving them.

17. This tells us that the blessed Prophets enjoy a very lofty status because of their excellent mode of conduct and character as well as their pious family lineage. In addition, because of these excellent qualities they become an object of respect and honour in the eyes of the Creator and the creation. From this verse many issues can be deduced. Those who call them contemptuous, are themselves disgraceful and utterly contemptuous.

18.Saying: "Hand [18] over to me the devotees of Allah. Indeed, I am a Messenger, faithful to my trust".

اَنْ اَدُّوْۤا اِلَیَّ عِبَادَ اللّٰهِ ؕ اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿۱۸﴾

18. Free them from your bondage and deliver them to me. This tells us that we receive the mercies of Allah Almighty through His Prophet. It should be remembered that the original place of the Israelites was Syria. From the period of Hazrat Yusuf (On whom be peace) they moved into Egypt. Here they stayed like guests and travellers. Hazrat Musa (On whom be peace) told the Pharaoh to deliver them to him so that he could take them back to Syria, their place of origin.

19."And do not rise [19] against Allah. Surely, I bring to you a clear authority [20]".

وَّ اَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّیْۤ اٰتِیْكُمْ بِسُلْطٰنٍ مُّبِیْنٍ ﴿۱۹﴾

19. In fact, you should obey me and bring faith in me. This he said because he was the Prophet to the Pharaoh and his people as well.

20. His miracles, e.g. the walking stick, the bright hand etc. tells us that miracles serve as the proof of Prophethood.

وَ اِنِّیْ عُذْتُ بِرَبِّیْ وَ رَبِّكُمْ اَنْ تَرْجُمُوْنِ ﴿۲۰﴾

20.“I take refuge with my Lord and your Lord, lest you stone [21] me”.

21. The Pharaoh and his followers had threatened to kill him at which Hazrat Musa (On whom be peace) had said this.

وَ اِنْ لَّمْ تُؤْمِنُوْا لِیْ فَاعْتَزِلُوْنِ ﴿۲۱﴾

21.“And if you do not believe in me, then keep apart [22] from me”.

22. Abstain from your evil intention of murdering me. Do not harbour any enmity against me. Your safety lies in this. But they did not stop from it.

فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ﴿۲۲﴾

22.Then he called to his Lord: “These are guilty people”.

فَاَسْرِ بِعِبَادِیْ لَیْلًا اِنَّكُمْ مُّتَّبَعُوْنَ ﴿۲۳﴾

23.Take My devotees away by the night, for surely, you shall be followed [23]”.

23. That is, in the darkness of the night take the Israelites and leave Egypt. This was Tuesday night, the 10th night of Muharram. They were ordered to leave at night so that the next morning Pharaoh and his soldiers would set out in pursuit of them and get drowned in the Red Sea. If they had left during the day, this objective would not have been achieved.

وَ اتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ﴿۲۴﴾

24. And leave [24] the river when it is motionless. Surely, they are the group who shall be drowned [25].

24. This means the dry roads, which have been made for you in the Red Sea, should not be closed by you through the miraculous power of the blessed stick after you have crossed it. Keep them until Pharaoh and his soldiers try to cross the roads. As soon as they are in the middle of the path, let the water once again come together, causing them to drown.

25. This tells us that Allah Almighty had informed Hazrat Musa (On whom be peace) about the place, time and nature of death of the Pharaoh and his soldiers. All these are from five branches of unseen knowledge. Because the Pharaoh was proud of the tributaries of the river, he was made to drown in this water.

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّ عُیُوْنٍ ﴿۲۵﴾

25 How many gardens and fountains they had left behind.

وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِیْمٍ ﴿۲۶﴾

26. And sown fields and nice houses [26].

26. The gardens of the Pharaoh were spread from Rashid to Aswan. In the space of twenty days journey these gardens were densely laden with fruit (*Tafseer Roohul Mu'ani*). Its palaces and buildings were beautifully adorned and were later used by the Israelites.

وَّ نَعْمَةٍ كَانُوْا فِیْهَا فٰكِهِیْنَ ﴿۲۷﴾

27.And comforts wherein they were free from care.

28. So was it, and We made another people to inherit [27] them (their things).

ذٰلِكَ ۚ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝

27 From this we learn that one is not prohibited from occupying the buildings in the localities of the infidels. However, where Divine punishment has come, those areas are prohibited for Muslim occupation. The people of the Pharaoh had not been sent with Divine punishment in Egypt. They were taken away from it and were drowned in the Red Sea. Hence, residing in Egypt became permissible. Thus, there is no inconsistency between the Hadith and the QUR'AAN. From this verse we further learn that the Israelites themselves settled down in Egypt. This is against history - because history is incorrect and the Holy QUR'AAN is true. Hazrat Musa (On whom peace) had said. "*It is near that your Lord m destroy your foe and make you successor in t land*"(S7 V129). It is stated in Surah Al-Ar "*And we made a people who were alrea suppressed inheritors of the Eastern a Western parts of that land*" (S7 V137). Fro these verses we come to know that the ver Israelites who were once under the bondage of the Pharaoh became the owners of his property in Egypt. This tells us that the wealt abandoned by the infidels becomes the propert of the believers, like the properties of th Hindus, which they had left behind in Pakistan.

29. And the heavens and the earth did not shed [28] tears for them, nor were they (Pharaoh and his people) given respite [29].

مَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ
مَا كَانُوْا مُنْظَرِيْنَ ۝

28 From this we understand that the heavens and the earth weep at the death of the believer. It is stated in a Hadith Shareef that these weep for forty days (*Tirmizi Shareef, Khazainul Irfaan*). The place of worship of the believer, the place where he engages in Zikrullah, those doors of heaven through which prayers were entering the court of Allah Almighty, all weep for him (*Tafseer Roohul Mu'ani*). At the dea of the believer, the creation on the earth and the angels of the heaven cry for him, that hi worship has now ceased. On the martyrdom of Hazrat Imam Husain the heavens had shed tea of blood.

29 So that they become believers b repenting from their infidelity.

SECTION 2

30. And undoubtedly, We freed the Children of Israeel from disgraceful [30] punishment.

لَقَدْ نَجَّيْنَا بَنِيْۤ اِسْرَآءِيْلَ مِنَ
الْعَذَابِ الْمُهِيْنِ ۝

30 The punishment of disgrace was that the Pharaoh had appointed the Israelites as street sweepers and the women were used as domestic workers in their homes. Today they had been freed from all such indignity. Thi tells us that salvation from the enemy is a merc from Allah Almighty.

31. From Pharaoh who was undoubtedly a tyrant, haughty and guilty of excesses.

مِنْ فِرْعَوْنَ ؕ اِنَّهٗ كَانَ عَالِيًا مِّنَ
الْمُسْرِفِيْنَ ۝

32. And surely We [31] exalted them knowingly [32] above the people of that time [33].

لَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ۝

31. This means that in that period We had made the Israelites superior people in the entire world because they were the progeny of Prophets. A few Qibtees who had brought faith in Hazrat Musa (On whom be peace) also reached a very high status. The magicians of the Pharaoh and Hazrat Asiya, too, are persons of a very lofty status, but, because the Israelites were the progeny of Prophets, they had enjoyed superiority over all.

32. This tells us that being the progeny of Prophets is a means of gaining honour and respect. The Israelites were superior, only because they were the progeny of Prophets. But, this family nobility is for the believers only. Being a blood relative of a Prophet is useless for an infidel. Kanaan was the son of Hazrat Nuh (On whom be peace), but this did not save him from destruction.

33. From this verse it is not necessarily proven that the Israelites are superior to the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or his followers. Now, the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم enjoys superiority over all the people. Thus, there is no inconsistency in the verse. Says Allah Almighty: "*You are the best among all those nations appeared unto mankind*" (S3:V110). Allah Almighty further says: "*O wives of the Prophet! You are not like other women*" (S33:V32).

33. And We gave them the token, which was a clear trial [34].

وَاٰتَیْنٰهُمْ مِّنَ الْاٰیٰتِ مَا فِیْهِ بَلٰٓؤٌا مُّبِیْنٌ ﴿۳۳﴾

34. Like it was necessary for the Israelites to split the sea, to send down for them Manna and Salwa (manna and quails) providing shade through clouds, etc. Because bounties, too, are a test from Allah Almighty, therefore they have been stated here as '*reward*'.

34. Even then these people say:

اِنَّ هٰۤؤُلَآءِ لَیَقُوْلُوْنَ ﴿۳۴﴾ لا

35. "It is only our first and the only death [35] and we shall not be raised [36] again".

اِنْ هِیَ اِلَّا مَوْتَتُنَا الْاُوْلٰی وَ مَا نَحْنُ بِمُنْشَرِیْنَ ﴿۳۵﴾

35. Like the Pharaoh, his people, too, were rejecting the Hereafter and the reward and punishment of it. Thus, these people are rebellious like the Pharaoh and are entitled for the punishment just like him. It should be remembered that the objective of the infidels through this statement, was a rejection of the Day of Judgement. Otherwise, Islam accepts one death only.

36. This is the commentary of the first word. Thus, there can be no objection on the verse that it is not infidelity to accept one death.

36. "Raise up our (dead) fathers if you are truthful [37]".

فَاْتُوْا بِاٰبَآىِٕنَاۤ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۶﴾

37. This means that if the concept of resurrection is true, then raise our deceased forefathers back to life. This type of talk is just as foolish as someone saying regarding a new sapling that if it's bearing of fruit is true, then obtain fruit from it at once. All the work takes place in its own time.

37. Are they better or the people of Tubba [38] and those before them

اَهُمْ خَیْرٌ اَمْ قَوْمُ تُبَّعٍ ۙ وَّ الَّذِیْنَ مِنْ قَبْلِهِمْ ؕ اَهْلَكْنٰهُمْ ٘ اِنَّهُمْ كَانُوْا

مُجْرِمِيْنَ ۝۳۷

whom We destroyed? Indeed, they were culprits.

38 The title of the king of Yemen would be Tubba. Thus, Tubba was Harith bin Hammal Humairi who himself was a believer, but his people were extremely rebellious and powerful infidels who were destroyed due to their infidelity. This Tubba established the city of Madina Munawwarah. He had in absentia written a letter to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and handed it over to people saying when the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم takes place, the letter should be presented to him. Thus, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم stopped at the house of Hazrat Abu Ayub Ansari, Hazrat Abu Ya'la presented this letter to him.

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَیْنَهُمَا لٰعِبِیْنَ ۝۳۸

38. And We did not create the heavens and the earth and whatsoever is between them, in sport [39].

39 If there was no such a thing as reckoning, reward and punishment, then the creation of the world was an exercise in futility. There is no accountability for play, amusement and useless things.

مَا خَلَقْنٰهُمَاۤ اِلَّا بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَهُمْ لَا یَعْلَمُوْنَ ۝۳۹

39. We did not create them but with truthful [40] purpose. But most of them do not understand.

40 They were created so that people would accept faith and obey Us. We will reward the obedient and punish the disobedient culprits.

اِنَّ یَوْمَ الْفَصْلِ مِیْقَاتُهُمْ اَجْمَعِیْنَ ۝۴۰

40. Surely the Day of Decision [41] is the appointed time [42] for all of them.

41 The word FASL means decision, distance, etc. Since a practical decision will be made between Truth and Falsehood on the Day of Judgement. Or, because on that day the believers would be separated from the infidels. For this reason it is called the Day of Decision.

42 This means the day for the fulfillment of all the promises and warnings is the Day of Judgement when the believers would be rewarded according to what was promised to them, while the infidels would be punished according to the warnings given to them. This world is not the place for the purpose of reward and punishment.

یَوْمَ لَا یُغْنِیْ مَوْلًى عَنْ مَّوْلًى شَیْــٴًـا وَّ لَا هُمْ یُنْصَرُوْنَ ۝۴۱

41. The day when a friend shall not help a friend at all and nor shall they be helped [43].

43 Both these things are for the infidels. Neither will relatives and friends benefit then, nor will anyone give assistance to them. However, Allah Almighty will provide both these mercies and blessings for the believers. The minor children of the believers, too, will be beneficial to them. The Prophets and Saints too, would give assistance to them. Thus, there is no inconsistency in the verses as understood from the statement of expectation which follows.

اِلَّا مَنْ رَّحِمَ اللّٰهُ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۴۲﴾

[4]2.Except those on whom Allah [b]estows Mercy [44]. Certainly, He is [t]he Most Honourable, the Most [M]erciful [45].

[4]4. From this we learn that he on whom Allah [A]lmighty would be bestowing His mercy, will [b]e receiving assistance from His pious servants, [b]ecause the conjunction 'but' has cancelled the [p]revious negation. The deceased servants who [h]ave divine mercy are believers.

[4]5. It should be remembered that the manifestation of Allah's beneficence is reflected in the world. For this reason both His friends and enemies are given sustenance. In the Hereafter His attributes of Mercy will be seen. But, He will be merciful to the believers and inflict punishment on His enemies.

[S]ECTION 3

اِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿۴۳﴾

[4]3. Lo! The tree of Zaqqum (cactus).

طَعَامُ الْاَثِيْمِ ﴿۴۴﴾

[4]4. Will be the food [46] of the sinners.

[4]6. The nature of this cactus tree of Hell is [s]uch that if one drop of its juice were to fall on [t]he earth, it will make the life of the earthlivings [u]npalatable, as is stated in Hadith Shareef. This cactus tree will be the fodder of the inmates of Hell. Here, the word 'sinners' denotes hardened sinners, i.e. the infidels.

كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ﴿۴۵﴾

[4]5.Like molten copper, it shall boil in [t]he bellies.

كَغَلْيِ الْحَمِيْمِ ﴿۴۶﴾

[4]6. As the boiling water [47] bubbles.

[4]7. It means if this cactus is in the mouth it [w]ill be extremely unpalatable and if it were to [r]each the stomach it will be like molten copper. Because the infidels were devouring forbidden things in the world, they would be provided with this food in the Hereafter.

خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ ﴿۴۷﴾

[4]7."Seize [48] him and push him into [t]he midst of Hell [49]".

[4]8. It means, it will be for the infidel. This [w]ill be told to the angels on the Field of [R]eckoning after the completion of accounta[b]ility.

49. From this it is hinted that if a sinful believer goes into Hell, he will not be dragged into it disgracefully. This disgrace and abjectness are the punishments of the infidels.

ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿۴۸﴾

[4]8."Then pour over his hand the [p]unishment of boiling water".

ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿۴۹﴾

[4]9."Taste it". Yes, certainly you [w]ere the mighty and the noble [50].

[5]0. From this, emerge two issues:

[1]. It is permissible to rebuke the religious [e]nemy.

2. Whatever is spoken in this rebuke is not for the purpose of information. Otherwise, there

will be a likelihood of truth and falsehood in it. The Holy Prophet صلی اللہ علیہ وآلہ وسلم will tell the hypocrites at the Fountain of Kauthar, out of contempt, that these are my companions. Because Abu Jahl spoke out of arrogance that "*I am the most honoured person in Arabia*", angels would be saying this out of derision and taunting.

50.Surely, it is that in which you were doubting [51].

إِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ۝

51. Here, the word 'doubt' is used to mean to reject or to quarrel. It means that you had been rejecting the Day of Judgement or you were quarrelling with the believers about it. Thus, there is no inconsistency in the verse.

51.Surely, the pious shall be in a place of security [52].

إِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ۝

52. In the world, at the time of death, on the Day of Judgement and after this Day, they will be in safety because they are under the protection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Mu'ani*). In fact, the safety of the Hereafter is as a result of the safety in the world.

52. Amidst the gardens and fountains [53].

فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝

53. There will be rivers of water, milk, pure drinks and honey flowing in their homes because they had been quenching their thirst in the world with the fountains of Shariah, Tareeqat, etc.

53. Wearing fine silk and brocade [54], facing one another [55].

يَلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ۝

54. They would be wearing different clothes of silk. Fine silk is called "*Sondus*" while the thick silk is called "*Istabraq*" or brocade.
55. This means they will be sitting in a circle facing one another so that nobody's back would be facing another person, just as they were sitting in *Zikr* gatherings in the world.

54.So it will be, and We shall give them black and bright-eyed, beautiful maidens [56].

كَذٰلِكَ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ۝

56. From this we learn that the marriage of the inmates of Paradise has already taken place with the Hoories. Furthermore, genus or being of one's kind is a requirement for marriage in this world but not in the Hereafter, because the Hoories are not human, yet they are in the marriage of human beings. Because the eyes of the Hoories are extremely attractive, they have been called bright-eyed maidens.

55.They will call therein every kind of fruit [57] in peace and satisfaction [58].

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۝

57. They will be given the order to present their servants. Therefore, 'they would ask' is

ed and not 'they would question'.
3. There is no fear of the fruit ever being finished, nor of one's life coming to an end. Everything will be eternal.

56.They will not taste death [59] therein, other than the first death and they shall be guarded from the punishment of Hell.

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰهُمْ عَذَابَ الْجَحِيْمِ ﴿۵۶﴾

59. After the death they had tasted in the world, there will be no other death for them. Although the infidels, too, would not be experiencing death in Hell, yet, their life therein will be far worse than death. For this reason it has been mentioned here with such distinction. Says Allah Almighty: "*Then he will neither die therein nor live*"(S87:V13).

57.As a Bounty [60] of your Lord. This is the greatest triumph.

فَضْلًا مِّنْ رَّبِّكَ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۵۷﴾

60. This tells us that to save oneself from Hell is purely through the favour of Allah Almighty and not due to one's own strength. Faith and piety, too, are obtained through His grace.

58. And We have made this (QUR'AAN) easy [61] in your language, so that they may remember [62] it.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۵۸﴾

61. It means the purpose of revealing the QUR'AAN in Arabic is because your language is Arabic. Or, that the people were able to receive the QUR'AAN through your blessed tongue. If you were not the medium, then how can this heavenly encomium be possible for the earthlivings to receive? In fact, even to this day people are able to comprehend the QUR'AAN through your blessed medium.
62. There can be three possible meanings of "in your tongue".
1. The Holy QUR'AAN was made easy for the Arabs in Arabic, which is your language i.e. the Holy QUR'AAN came in Arabic which is easy for the Arabs and difficult for the non-Arabs. This is Allah Almighty's great favour upon the Arabs. Or, the QUR'AAN is made easy because it is in your language.
2. People take tremendous effort in memorizing the Holy QUR'AAN, learning its laws of recitation and acquiring its knowledge. But you, Oh My Beloved, acquired all this without any effort. Or, that by means of your language the QUR'AAN has been made easy for the people. If anyone tries to understand the QUR'AAN out of respect for you, for him it will be made easy.
3. Without you, this QUR'AAN is extremely difficult. No one will be able to comprehend its message. Without the explanation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم a person will not be able to give an accurate translation of: "*Establish Prayer and give Zakaat*".

59.So you wait, they, too, are waiting [63].

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿۵۹﴾

63. The infidels are, in fact, eagerly awaiting heavenly calamity to fall upon you Oh My Beloved and your followers. Or, that after your demise, Islam will come to an end. This waiting of theirs is selfish and wicked. They will never see the fulfillment of this dream of theirs. On the other hand, you My Beloved, should wait to see Islam becoming victorious very soon and the infidels would be vanquished. Your name will become famous and

Islamic rule will be established in Arabia. Your waiting is from your Lord, which is Divine, and will most certainly be fulfilled. Praise be to Allah! Expectation of the Holy Prophet had reached fruition and its results are seen till today.

آیاتها ۳۷ ۴۵ سُورَةُ الجاثية مكّيّة ۶۵ رکوعاتها ۴

SURAH AL JATHIYAH (THE KNEELING)
(MAKKAN) Revealed Before Hijrah
4 Sections: 37 Verses 488 Words , 2191 Letters

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ۚ﴿۱﴾

1.Haa Meem.

تَنۡزِیۡلُ الۡکِتٰبِ مِنَ اللّٰهِ الۡعَزِیۡزِ الۡحَکِیۡمِ ﴿۲﴾

2. The revelation [1] of this Book is from Allah, the Honourable, the Wise [2].

1 Oh My Beloved Prophet صلى الله عليه وآله وسلم, this QUR'AAN has been revealed upon you gradually over twenty-three (23) years, according to the needs.

2 Thus, there is wisdom and respect found in the QUR'AAN. The one who renders service to the Holy QUR'AAN will receive honour in both worlds.

اِنَّ فِی السَّمٰوٰتِ وَ الۡاَرۡضِ لَاٰیٰتٍ لِّلۡمُؤۡمِنِیۡنَ ؕ﴿۳﴾

3.Undoubtedly there are signs in the heavens and the earth for the believers [3].

3 The signs of the heavens and the earth are for everybody, but because the believers only derive benefits from these, mention here is made specifically of them. Thus, there is no inconsistency in the verse.

وَ فِیۡ خَلۡقِکُمۡ وَ مَا یَبُثُّ مِنۡ دَآبَّۃٍ اٰیٰتٌ لِّقَوۡمٍ یُّوۡقِنُوۡنَ ۙ﴿۴﴾

4.And in your creation, and in the moving creatures He scatters, there are signs for a people who have faith [4].

4. Those who have firm certainty and belief, ponder over that what we were and what we have become and how much change we have undergone to reach this condition.

5.And in the difference [5] of night and day, and the rain [6] Allah sends down, are the means of the provisions from the heavens, where He gives life to the dead earth, and in the change [7] of the winds, there are signs for the people of understanding [8].

وَاخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَ مَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝۵

5. The coming of day and night, the increase and decrease in their duration, their warmth and cold is telling us that no nation is saved permanently, nor is any individual in one condition all the time. Thus, prepare yourselves for the journey that lies ahead. This world is a proof for that world.

6. From the visible heaven, visible rain is made to fall on the visible earth to make this dry earth lush green. From the heaven of Prophethood, the Quranic rain is made to pour from the blessed tongue of the Holy Prophet صلى الله عليه وآله وسلم to give life to the dead hearts of Faith and mystical knowledge of Allah Almighty and make them lush green. Thus,He can raise the dead to life.

7. Sometimes hot air blows and sometimes-cold air. Sometimes there is an easterly wind and sometimes westerly. Sometimes on the ground of the heart blows the wind of ecstasy and love, and sometimes that of negligence and hardship. Also, the effects of these winds are different. From the effect of some, the field of faith is laid desolate, while some bloom verdantly.

8. From this we learn that to acquire science, philosophy, mathematics, etc. is an act of worship, but they should be for the service of Islam, and to extract proofs of Divine Powers.

6.These are the signs of Allah that We recite [9] to you with truth. In what thing then, leaving the signs of Allah will they believe? [10]

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍۭ بَعْدَ اللّٰهِ وَ اٰيٰتِهٖ يُؤْمِنُوْنَ ۝۶

9. This means, Oh My Beloved, we recite the Holy QUR'AAN upon you, and you should recite it to Our servants.

10. This tells us that anyone who fails to obtain guidance from the Holy QUR'AAN and the Holy Prophet صلى الله عليه وآله وسلم he will not be able to receive guidance from any other source, because there will be no other heavenly book to be revealed after the Holy QUR'AAN, nor would any other Prophet be coming after our Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم is the final means of obtaining guidance. This question is for negation. In this verse, the word 'Hadith' refers to those talks of the infidels and not the Hadith of the Holy Prophet صلى الله عليه وآله وسلم and by 'signs' is meant the signs of the powers of Allah Almighty. In these, the Holy Prophet صلى الله عليه وآله وسلم his Ahadith and the Holy QUR'AAN are all included. Its purpose is to show that without the Quranic verses and the blessed Ahadith of the Holy Prophet صلى الله عليه وآله وسلم, what nonsensical things will they believe? These are the two things in which faith can be brought. Thus, this verse can never become a proof for the rejectors of Hadith and the Chakraldwi sect, because it does not mean that besides the Holy QUR'AAN they bring faith in some Ahadith. Otherwise, this would be against these verses: "*And remain*

obedient to Allah and His Messenger" (S3 V132) and "*And teach them your Book and wise knowledge*"(S2 V129). It should be remembered that General Consensus and Analogy, too, are included in the verses of Allah Almighty, and the Holy QUR'AAN has given the order to believe in these. Says Allah Almighty. "*Obey Allah and obey the Messenger and those who have power of command amongst you*" (S4:V59). Allah Almighty further states. "*And follows a way other than the way of Muslims. We shall leave him on his own conditions and shall cause him to enter Hell*"(S4 V115).

7. Woe to every impostor sinner [11].

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍۙ

11. Reason for its Revelation

"*Woe to every imposter and sinner*". Some scholars have said that this verse has been revealed regarding Nadar bin Harith who would narrate to the people non-Arabic tales in order to prevent the people from listening to the Holy QUR'AAN. Although its revelation is concerning Nadar bin Harith, it serves as a warning to all those who contrive excuses to stop the people from faith and the Holy QUR'AAN.

8. Who hears the signs of Allah being recited to them, yet persist [12] boastfully, denying them as if he had not heard them. So give them the news of a painful [13] punishment.

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ

12. That he does not abandon infidelity and stubbornness. From this we learn that arrogance and obstinacy are a cover to stop a person from faith.

13. In the world, as well as at the time of death, in the Hereafter, etc. Thus, Nadar bin Harith was tied and killed (Tafseer Roohul Mu'ani)

9. And when he comes to know anything from Our Message, he takes it in mockery [14]. For such one is a disgraceful [15] punishment.

وَ اِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْــٴًا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ

14. In that he tells the people that Muhammad Mustapha صلی اللہ علیہ وآلہ وسلم tells you stories about the Pharaoh and Hamaan and I narrate to you tales of Rustam and Isfandyaar. My QURAAN is better than his QUR'AAN (Allah forbid).

15. That they would receive punishment in the grave and become disgraced therein, through angels who would scold and reprehend them. In it, proof of punishment of the grave is hinted. The punishment of Hell follows after it.

10. Before them is Hell [16] and nothing will benefit [17] them neither what they have earned, nor those whom they have taken as supporters besides [18] Allah. And for them is the great punishment.

مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْــٴًا وَّ لَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ

16. This means that infidels will first receive punishment of the grave and later the punishment of Hell.

17. This means the infidels will not benefit

from their wealth nor from their deeds and not from their children. In short, from nothing that they have earned. From this we learn that if Allah wills, all these will benefit the believers. Their children will intercede for them and the wealth spent in their name would prove beneficial for them.

18. Those idols which they had been worshipping, or the leaders of the infidels. The believers, if Allah wills, would receive the intercession of their pious predecessors, as is stated in other verses. This verse has no connection with the believers.

11. This is the guidance [19]. And those who disbelieve the revelations of their Lord will suffer a dreadful [20] doom.

هٰذَا هُدًى ۚ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ﴿۱۱﴾ ع

19. The entire QUR'AAN, whether its tales or injunctions, guides the believers towards Faith and mystical knowledge of Allah Almighty.

20. This means there is the most severe punishment set aside for the infidels, which is beyond your imagination. This tells us that even if the sinful believer would be punished, it would not be a painful torment.

SECTION 2

12.It is Allah Who has subjected to you the sea that the ships may run on it by His Command, and that you may seek [21] His Bounty, and that you may be grateful.

اَللّٰهُ الَّذِيْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾

21. In that you do your trade through journeys by sea, take out pearls and gems through deep sea diving. The other people would perform their Hajj by travelling by sea. In short, he is grateful to Allah Almighty at all times.

13.And He has subjected [22] to you what is in the heavens and what is in the earth by His Command. Surely, in it are signs for the people who ponder [23].

وَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۳﴾

22. The moon, the stars, etc. (all the heavenly things). Trees, animals, rivers, etc. (things of the earth), are all Our creation, but they serve you. Thus, it becomes incumbent upon you that you should fulfill Our works.

23. This tells us that to ponder over religious issues is a lofty bounty of Allah Almighty, while getting engrossed in worldly matters which keeps you away from the rememberance of Allah Almighty is a form of Divine punishment. A moment's sincere reflection is better than a thousand years of thoughtless verbal zikr. It should be remembered that Reflection in the Creator is infidelity; reflection in the creation is Belief. When pondering about the various creations is an act of worship, then how great is it to ponder about the praiseworthy attributes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and reflecting over the verses of the Holy QUR'AAN? This is worship of the highest quality. Those, to whom Allah Almighty grants these types of reflection and thinking, become free from the anxieties of the world.

14. Tell the believers to forgive those who do not fear the days [24] fixed by Allah so that He may award [25] the people for their deeds.

قُلْ لِّلَّذِیْنَ اٰمَنُوْا یَغْفِرُوْا لِلَّذِیْنَ لَا یَرْجُوْنَ اَیَّامَ اللّٰهِ لِیَجْزِیَ قَوْمًۢا بِمَا كَانُوْا یَكْسِبُوْنَ۝۱۴

24 This means give the order to the believers that they should bear with the hardships inflicted by the infidels and hypocrites without opposing them.
Reason for its Revelation
In the Battle of Bani Mustaliq, the soldiers of Islam got off at the Well of Mareesee. Abdullah bin Ubay, the leader of the hypocrites was with them. He sent his slave to bring water from the well. Because he was late in bringing the water, he was asked the reason for the delay. In reply he said that Hazrat Umar (May Allah be pleased with him) was present at the well and he would not allow anyone to take the water until the water bags of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Abu Bakr (May Allah be pleased with him) were filled. On hearing this, this wretched hypocrite used derogatory words against the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Abu Bakr (May Allah be pleased with him). When Hazrat Umar came to know of it, he made a firm intention of putting ibn Ubay to the sword. This verse was revealed in response to it (Tafseer Roohul Mu'ani, Tafseer Khazainul Irfaan). There are other statements regarding it. Remember that this verse is Madinite.
25 This means your patience and tolerance may become the compensation for the good deeds of the infidels and the hypocrites, and that in the Hereafter they will receive no rewards for their good deeds. Or, that it is Allah's wish that you should not punish them for this nonsensical talk of theirs, that on the Day of Judgement We will give them the full punishment.

15. Whosoever does righteous deeds does it for his own [26], and whosoever does evil, does it for his own self [27]. Then to your Lord will you all be returned [28].

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَ مَنْ اَسَآءَ فَعَلَیْهَا ۫ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ۝۱۵

26 This means through your action only your obligations would be fulfilled. No one can perform Fard Salaah on anyone's behalf. Or, it could mean the reward of your good deeds will certainly be given to you even if you had conveyed its rewards to another person. Thus, this verse is not against the concept of Esaale Sawaab.
27 The preposition ON is for compulsion. No person can commit sins and convey its punishment to another. Only he himself will suffer the punishment of his sins. Although the one who had misled the person and tempted him to commit the sins will be punished, but this punishment will be for leading the person astray, but not for the sin itself, because that had been the action of the doer himself. Thus, the meaning of the verse is crystal clear. No objection can be raised against it.
28 The believer will go with joy, just like a visitor goes with joy to his dear friend's house. The infidel will go out of compulsion, just as when a criminal is presented before the judge, through the police. It is better that you should go happily.

16. And certainly We Bestowed on the Children of Israel the Book, the sovereignty, the Prophet hood [29]

وَ لَقَدْ اٰتَیْنَا بَنِیْۤ اِسْرَآءِیْلَ الْكِتٰبَ وَ الْحُكْمَ وَ النُّبُوَّةَ وَ رَزَقْنٰهُمْ مِّنَ الطَّیِّبٰتِ

وَ فَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ﴿١٦﴾

nd We provided them with good things 30 and exalted them over the people of their time 31.

9. Here, 'Book', 'Government' and Prophethood' signify kind, i.e. We bestowed upon the Israelites the Taurah, Zaboor and Injeel (the heavenly scriptures), as well as kingdoms and Prophets. It should be remembered that after Hazrat Is'haaq (On whom be peace), all the Prophets had come to the Israelites.

30. Allah Almighty sent Manna and Salwa at Teeha. Besides it, He provided lawful sustenance.

31. From this, two issues emerge:

1. It is a means of virtuosity for a believer to be from the progeny of the Prophet.

2. It is totally useless for an infidel to be from the family of the Prophet. Observe, those Israelites who are from the progeny of the Prophet are all reprobates, persons incurring loss, etc. since they had rejected the Holy Prophet صلى الله عليه وآله وسلم.

وَ اٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْۤا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ؕ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١٧﴾

17.And We gave them bright arguments 32 regarding Our laws, but they did not differ 33 after true knowledge had come to them through mutual jealousy 34. Certainly, your Lord will decide between them on the Day of Resurrection concerning that wherein they differ 35.

32. This means that He provided the Israelites with bright proofs about the advent of the Holy Prophet صلى الله عليه وآله وسلم and about his truth, all of which are found in detail in their scriptures, in the form of his beautiful attributes.

33. In that prior to his advent they were all awaiting his coming, but after his blessed advent, many of them have denied his Prophethood.

34. From this we learn that knowledge is there to crush disputes. But, when jealousy creeps into the scholar, it increases the disputes. The knowledge of Shaitaan caused him to sink due to his envy of Hazrat Adam (On whom be peace).

35. Verbal decision of Allah Almighty has taken place in the world as well, but his practical decision of sending the evildoers into Hell and the righteous to Paradise will take place in the Hereafter. For this reason the Day of Judgement is called the Day of Separation of good from evil.

ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿١٨﴾

18.Then when We set you upon a straight 36 path of religion, so you may follow it, but do not associate with the wishes of those who are ignorant 37.

36. This means that after the Israelites He granted you the bright Religion. By 'Shariah' is meant open and clear path treading on which one will undoubtedly obtain his destination successfully. This is the path on which we are journeying, and on which the Holy Prophet is guiding us. For this reason it is being said here that you have been established on this path firmly, like how a captain is appointed for a ship.

Thus, there can be no doubt on this verse. It should be remembered that every infidel is ignorant of the true religion.

37 Do not accept the religious counselling and opinion of the infidel Quraish and all the other infidels. The word '*desire*' denotes opinion.

إِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـًٔا ؕ وَ إِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۚ وَ اللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ۝۱۹

19. Certainly, they will avail [38] you nothing against Allah. And surely the unjust are the friends [39] of one another. And the friend [40] of the pious one is only Allah.

38 From this the apparent address is to the Holy Prophet صلی اللہ علیہ وسلم. In truth, it is made to us that the abundance of wealth of the infidels does not overawe the Muslims. All this is useless. Observe, QARUN could not be saved by his wealth or by his friends. All were destroyed.

39 Only in the world because everyone is fond of or turned towards his own kind. This friendship will break in the Hereafter. Says Allah Almighty: "*Fast friends shall be foes to one another on that day, except the God fearing*" (S43 V67). From this we learn that an infidel can never become a friend of a believer. All of them join forces to oppose the believers. Never trust their friendship.

40 In the world, at the time of their death as well as in the Hereafter. When Allah Almighty becomes the Friend of the believer, His angels and His pious servants all become his friends.

هٰذَا بَصَآئِرُ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝۲۰

20. This (Book) opens the eyes of mankind and is guidance [41] and a mercy for a people who are firm in faith.

41 This tells us that all three benefits of the Holy QUR'AAN, i.e. of keeping them alert in the world, to show the path to Paradise in the Hereafter, and being a means of mercy in both the worlds is for the believers only.

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَ مَمَاتُهُمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ۝۲۱

21. Do those who commit evil deeds think that We shall make them equal to those who believe and act righteously [42]? Is their life and their death equal? What an evil [43] judgement they make.

42 Here 'evils' denotes infidelity, which is the root of all the sins. Or, it could mean both infidelity as well as sins. This tells us that the believers and the infidels are not equal.

43 Reason for its Revelation

The infidels of Makkah were speaking to the believers that if Qiyamah were to take place, we would be better than you there, like we are here. If not better, we will definitely be equal to you because we are countrymen. In refutation of their claim, this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Ma'ani*). From this we learn that in life and death Muslims and infidels are totally different. Those believers who adopt the character and outer appearance of the infidels are totally foolish. A believer should always make himself superior to the polytheist. It should be remembered that the life of a believer is spent in the obedience of Allah Almighty, while that of the infidel is being spent in disobedience to

llah Almighty. The death of the believer takes lace on glad-tidings and miracles while that of he infidel takes place on regret. If Allah wills, the resurrection of the believers will be with the Holy Prophet, صلی اللہ علیہ وآلہ وسلم while that of the infidels will be with the devils.

ECTION 3

2.And Allah created the heavens nd the earth with truth [44] that every ne may be awarded [45] his earnings, nd they shall not be wronged [46].

وَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۲۲﴾

4. That the heavens and the earth are not the ame. Even all the regions of the heavens are ot the same. The regions of the earth, too, are ot the same. The earth on which the Holy Ka'bah is, is far superior to the rest of the earth. The earth on which the mosque is found is ure, while that on which a toilet is found is ilthy. When the portions of the earth are not qual, then how would the believers and nfidels be the same. From this, those people hould take a lesson who regard the Prophets of Allah as common people.

5. This tells us that the creation of this world s for the sake of Divine justice. The show of mercy would be done on the Day of Judgement. If there would be no Day of Judgement, then the very purpose of creating this world would be futile.

46. In that there should be an increase in the punishment of the criminals or the reward of the obedient should be decreased without any reason. However, forgiveness of the guilty and giving the obedient more than is due to him is His kindness and mercy. Similarly, the confiscation of deeds of some people would be due to their own faults and not due to Divine injustice (Allah protect us!).

3.Have you seen him who has made his desire [47] to be his god, but Allah eaves him to go on the wrong[48] way despite his knowledge, and sets a seal pon his ears and his heart, and lays a covering [49] on the eyes. Who would guide them except Allah? Do you not hen heed [50]?

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَ اَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۳﴾

7. The polytheists were engaged in worshipping a stone for many days. When they ound one better than this, then they would liscard the first stone and begin to worship the econd stone. In this verse there is a hint owards this practice of theirs, i.e. these people re really worshipping their own whims and ancies only. They are totally controlled by heir baser self.

8. By knowledge is meant either the knowledge of Allah Almighty, i.e. Allah Almighty led them astray on the basis of His knowledge because He was fully aware that they are entitled for this only. Or, it is the knowledge of these people, i.e. despite having knowledge they had gone astray. This tells us that without the grace of Allah Almighty knowledge and skills are useless. Guidance is obtained through the bounty of the Almighty and not merely from one's knowledge.

49 In that due to man's defective beliefs, evil deeds and enmity for the Prophet, their hearts have been sealed and their eyes and ears are covered.

50 This tells us that those who have b deprived of the benefits of the Hereafter, w not receive anything here.

24. And they say [51]: "It is only our worldly life in which we die and we live, and none destroys us but time[52]". And they have no knowledge of it. They merely assume [53].

قَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ
نَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ
بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ۝٢٤

51 Those infidels who deny the existence of Allah Almighty, i.e. the atheists. Even today some atheists say this.

52 From this we learn that some infidels had rejected the existence of Allah Almighty. That which is found in the QUR'AAN that the polytheists, too, regard Allah Almighty as the Creator and the Master. In this verse, mention is made of other polytheists besides the atheists. Thus, there is no inconsistency in the verse.

53 This nonsensical talk of the atheists is not based on the respect of the Prophet. Nor do they have any proof about it. They merely say this in accordance with their wild conjecture. It should be remembered that when in difficulties it is absolutely forbidden to talk ill of time.

25. And when Our Clear Verses are revealed [54] to them, they have no argument except that they say: "Bring back our fathers [55], if you are truthful".

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ
حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ
كُنْتُمْ صٰدِقِيْنَ ۝٢٥

54 By this is meant that verses of the Holy QUR'AAN in which strong proofs are given regarding the Day of Judgement.

55 This means presently you raise our forefathers to life. This demand of theirs was unreasonable. Every work takes place on its appointed time.

26. Please declare (O Beloved Prophet): "Only Allah gives life [56] to you, then He causes you to die, then He will gather [57] you all on the Day of Resurrection, about which there is no doubt". But most of mankind does not know [58].

قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ
يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝٢٦

56 In that He makes a lifeless sperm into a living thing. Then He keeps it alive for as long as He so wishes and causes it to die when He so desires.

57 Firstly, He will bring all the people together. Then He will separate the pious from the evil making them stand separately. Thus, there is no inconsistency in the verse.

58 For this reason they do not bring faith in it. This tells us that in matters of religious issues, ignorance will not be accepted as an excuse. The ignorant, too, will be punished for his ignorance.

ECTION 4

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿۲۷﴾

7.And for Allah is the Kingdom of he heavens and the earth. And on he Day when the Hour shall be stablished, on that day the liars will e the losers [59].

9. The infidels are a lost people even today, ut on the Day of Judgement this loss will be revealed to all.

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۫ كُلُّ اُمَّةٍ تُدْعٰٓى اِلٰى كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۸﴾

8.And you shall see every Ummah n their knees [60], summoned to see heir record. Today you shall be warded according to your deeds [61].

0. Whether he is a believer or an infidel, verybody's sitting place will be the same. In erms of Divine respect, everyone will be we-struck by the fear of Qiyamah. On that day he Holy Prophet صلى الله عليه وآله وسلم will fall into rostration, after which he will intercede for the elievers. The verb 'shall see' tells us this will ot be the condition of our beloved Prophet صلى الله عليه وآله وسلم because the Messenger of Allah would, in fact, be assessing the condition of everyone else.

61. Everyone would be commanded to read their books of deeds. This tells us that on that day there will be no one illiterate. Also, everyone's language will be Arabic because these deeds are recorded in Arabic.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۹﴾

9.This is Our Book, which speaks ruth against you. We were ecording [62] whatever you did [63].

2. From this we learn that the deeds of the eloved servants of Allah Almighty can be inked to the deeds of Allah Almighty, and the orks of Allah Almighty can be linked to His ervants. Observe, the recording of deeds is the ork of the angels, yet, Allah Almighty says e were recording them. Hazrat Jibraeel (On hom be peace) told Bibi Mariam that I shall e granting you a pure son. Hazrat Isa (On hom be peace) had said that I raise the dead to fe and cure the lepers, etc. Although these orks were of Allah Almighty. Thus, we can y that the Holy Prophet صلى الله عليه وآله وسلم ave us faith, granted us honour. The Holy ophet صلى الله عليه وآله وسلم will save us from ell and provide us Paradise.

3. Outwardly, it seems that all the good and evil deeds of both the believers and the infidels are being recorded. Some scholars say that only the evil deeds of the infidels are being recorded, because they receive no reward for their good deeds. The second angel becomes a witness to the writing. Under this condition, the word action denotes the sins of the infidels. It should also be remembered that the infidelity of the infidels, too, is recorded as deeds of infidelity. Thus, there is no objection against this verse. The great Sufis say that the fervour and love of the believers are not recorded because this is not a deed, but a saintly state. Paradise will be the reward of all the good deeds, while the reward of fervent love is the communion with Allah Almighty.

30.But those who believed and did righteous deeds [64], their Lord will admit them to His Mercy [65]. This is the clear success [66].

ا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
دْخِلُهُمْ رَبُّهُمْ فِىْ رَحْمَتِهٖ ؕ ذٰلِكَ هُوَ
وْزُ الْمُبِيْنُ ﴿۳۰﴾

64 Whether the good deeds are performed out of true love or in response to the Divine order, like the minor children of the believers would be forgiven due to the good deeds of their parents. It should be remembered that it is important to do good deeds according to one's ability. For this reason its number and quantity is not mentioned. You should further remember that faith precedes action. Therefore faith has been mentioned first followed by good deeds. May Allah Almighty grant us this. Aameen.

65 From this we learn that no one c become the inmate of Paradise merely through his good deeds, until the mercy of Allah Almighty does not guide him towards it. We further learn that piety should supplement faith. No one can be exempted from good deeds.

66 Thus, everyone should make an effort to achieve this success. Success of this world is indeed baseless.

31.And those who disbelieved, it will be said to them: "Were not My Verses recited to you? But you were arrogant [67], and you were a guilty people".

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۟ اَفَلَمْ تَكُنْ اٰيٰتِىْ
تْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَ كُنْتُمْ قَوْمًا
جْرِمِيْنَ ﴿۳۱﴾

67 In this verse mention is made of those infidels to whom the teachings of the Prophet had reached but they did not accept it. However those people who had died before the advent of Prophethood would obtain salvation if they had been monotheists, but if they had been polytheists they would be punished without this question being put to them, because the verses of Allah Almighty had not reached them. The minor children as well as demented people, too, will not be asked this question.

32.And when it was said: "Surely, the promise of Allah is true [68], and there is no doubt on the Hour," you used to say: "We do not know what the Hour [69] is. We think it only as a conjecture and we do not have faith [70] in it".

وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ
وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا
نَدْرِىْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا
وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ﴿۳۲﴾

68 In the promises of Allah Almighty, there is no probability of any lie or any possibility of going against it. This is against divinity, just like death, i.e. just as death is a certainty, so are all His promises.

69 That is, they neither understand this through their intelligence, nor do they accept what you tell them. This statement of theirs was to belie the Holy Prophet صلى الله عليه وآله وسلم and not for the acknowledgement of the ignorance.

70 From this we learn that belief in likelihood of the Day of Judgement, or believe this from other proofs without the given by the Prophet of Allah صلى الله عليه وآله وسلم is not sufficient for faith. True faith is

lieve in Allah Almighty and all those articles 'faith, because the Prophet has told them. ever give priority to intelligence in opposition the Prophet of Allah, nor to any intelligent person. Our intelligence can err, but the statements of the Holy Prophet صلی اللہ علیہ وآلہ وسلم cannot be an error.

3. And the evil (consequences) of heir deeds will become apparent [71] them, and they will be encircled y the punishment that you mocked at.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٣﴾

1. In that their evil deeds appear before them an extremely bad form, from which they are nning away today with dislike, as is stated in e Hadith Shareef. Or, evil deeds mean unishment of sins and infidelity, which were oncealed in the world, but are now revealed. May Allah Almighty protect us from this!

72. The author of *Tafseer Roohul Bayaan* had stated that *'to become apparent'* is used for punishment. Encompassing of mercy is not called 'consequence', to beset from all sides.

4.And it will be said to them: Today We forgot [73] you as you had orgotten the meeting of this day [74], nd your destination is the fire, and ou have no helper [75]."

وَ قِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَ مَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٤﴾

3. In that Allah Almighty will keep them in he punishment of Hell eternally. This tells us hat even if a sinful believer will be sent into ell it will be a temporary measure, he will not e left in it permanently. It should be emembered that Allah Almighty is free from rror or forgetfulness. Thus, here, the onsequence of error, i.e. to leave, is signified.

4. Here, too, by 'leave you' is meant not to accept, not to be prepared. It does not mean that errors about which pardon is declared, because an infidel willfully rejects the Day of Judgement.

75. This tells us that not having any helpers on the Day of Judgement is a punishment for the infidels. The pious inmates of Paradise as is stated in the Hadith Shareef would take the sinful believers out of Hell.

5. This is a fact that you took the Verses of Allah in mockery [76], and he present life of this world eceived[77] you. Therefore, that day either will they be taken out (from he fire) nor any favour [78] of Allah ill be allowed to them.

ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّ غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٥﴾

6. By 'signs of Allah' is meant miracles of the rophet. All are signs of the Book of Allah lmighty. This tells us that to mock at any ligious issue is an act of infidelity.

7. You have been caught up in the material ings to such an extent that you had abandoned he Hereafter. It should be remembered that there is no harm if your heart is in the world, but if the world sinks in the heart it will destroy you. If the water of the sea gets into the ship, it will sink it.

78. This means that He will not give the infidels an opportunity to be pardoned which would enable him to be taken out of Hell. Nor,

will it be said to them that now gain the pleasure of Allah Almighty by doing good deeds and repenting from infidelity. Today, Allah Almighty is trying to persuade them but they are not paying heed to it. Tomorrow, on the Day of Judgement, they will try to plead and persuade Allah Almighty, but He will not listen to them. Ala Hazrat says: "*Today, come under his protection, today, seek his help. After this they will not listen - and perhaps they may do this on the Day of Judgement if honour is gone*". Thus, it is important for the believer to try and please Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم in this world.

36. All praise belongs to Allah, the Lord of the heavens, the Lord of the earth and the Lord of the universe.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ۝

37. And for Him is the Greatness [79] in the heavens and in the earth, and He is the Honourable, the Wise.

وَ لَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَ الْاَرْضِ ۪ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

79. True greatness belongs to Allah Almighty. However, those to whom He grants greatness, become great, like the Prophets, the Saints as well as those of His special servants.

اٰیاتہا ۳۵ ۴۶ سُوْرَۃُ الْاَحْقَافِ مَکِّیَّۃٌ ۶۶ رکوعاتہا ۴

SURAH – AL – AHQAAF (MAKKAN)

Revealed Before Hijrah

4 Sections : 35 Verses 644 Words , 2595 Letters

1. Besides a few verses like verse four, verse fifteen and verse thirty-five, which, according to some scholars, are Madinite.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ۚ﴿۱﴾

1.Haa Meem

تَنۡزِیۡلُ الۡکِتٰبِ مِنَ اللّٰہِ الۡعَزِیۡزِ الۡحَکِیۡمِ ﴿۲﴾

2. Revelation of This Book [2] is from Allah, the Honourable, the Wise [3].

2. That is, the Holy QUR'AAN. Because the Holy QUR'AAN was revealed orally, and gradually, therefore "is the sending down" used here. Because it has come from above, "brought down" has been mentioned.

3. In it there is a hint that in the Holy QUR'AAN there is honour as well as wisdom; because its Revealer is both Dignified and Wise. The Book is the mirror of the Revealer of The Book. The Holy QUR'AAN is more resplendent than all the Heavenly Books. Likewise, the Beloved Possessor of the Book, too, is more resplendent than all the Prophets. The Great Teacher is tutoring the Great Book.

مَا خَلَقۡنَا السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَیۡنَہُمَاۤ اِلَّا بِالۡحَقِّ وَ اَجَلٍ مُّسَمًّی ؕ وَ الَّذِیۡنَ کَفَرُوۡا عَمَّاۤ اُنۡذِرُوۡا مُعۡرِضُوۡنَ ﴿۳﴾

3.We have not created the heavens and the earth and what is in between [4] them except with truth [5] and for an appointed [6] term. But the infidels turn [7] away from that they were warned of.

4. Like the region, fire, air, cloud, rain and other atmospheric creations. In short, the entire physical world is included in it. Since we only feel this world, mention is made of it. Otherwise, the world of light, the world of command, etc. are all creations of Allah Almighty.

5. Here the word '*Truth*' denoted wisdom and signs of Divine powers i.e. in these there are Allah Almighty's wisdoms and Divine symbols. Thus, truth does not mean constant because everything has an end. Thus, this verse does not contradict the Hadith. Allah is Truth; everything else is false because in it truth is used to establish the obligatory.

6. By appointed term is meant of its end, which is within the knowledge of Allah Almighty. Or, it could mean the Day of Judgement on which everything will perish.

7 This tells us that the rejection of the punishment of the grave, the Day of Judgement or any other categorical religious issue is an [act] of infidelity.

4. Please declare: "Do you see whom you worship besides Allah? Show me what particle [8] of the earth they have created, or have they any share in the creation of the heavens? Bring me a book [9] before this or anything of knowledge [10], if you are truthful".

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ؕ اِيْتُوْنِيْ بِكِتٰبٍ مِّنْ قَبْلِ هٰذَاۤ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

8 This tells us that being worthy of worship is He who is a Creator. The Polytheists of Arabia were not accepting these idols as creator, yet they believed in them as equal of Allah Almighty and worshipping them. Therefore it became appropriate to ask this question of them.

9 This means there is a categorical proof of the Oneness of Allah Almighty and the refutation of polytheism in the Holy QUR'AAN and all the previous heavenly Scriptures. Therefore if you are on truth then produce any such heavenly book in which there is a proof of polytheism and the refutation of the Oneness of Allah Almighty.

10 The gist of teachings of the previous Prophets is that oh you polytheists, you neither have an intellectual proof nor any fictitious proof regarding polytheism i.e. judgement of any heavenly book nor any statements from the Prophets. Therefore you are liars. From this we learn that like the Holy QUR'AAN the statements of the Prophets are obligatory to follow. If only the Book of Allah Almighty was obligatory to follow, then they would not have been requisitioned about the second knowledge.

5. And who is more on the wrong way than the one who worships [11] besides Allah, such ones who may not hear [12] his prayer till the Day of Resurrection, and even they are unaware [13] of such worship to them?

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗۤ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۝

11 This tells us that polytheism is the greatest of all the sins.

12 This means who is more ignorant and unintelligent from the polytheists. They are worshipping stones, trees, moon, sun, etc. yet they cannot listen to their call nor are they able to answer their complaints. Here, listening means listening to their complaints and to give assistance to them. This is being regarded here. Otherwise all these things are fully aware and disgusted with their infidelity and polytheism. On the Day of Judgement they would be testifying about their polytheism.

13 In this verse the deities denote the idols because these Prophets are being worshipped, they are fully aware of their worship and disgusted at this action of theirs. The true servants of Allah are fully aware of the happenings of this world. It is for this reason that these Prophets would be testifying against their followers on the Day of Judgement, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be a witness in favour of all the Prophets. A person having no knowledge about the events cannot give testimony.

6. **And when mankind shall be gathered, they shall be enemies [14] to them (idols) and will deny [15] their worship.**

وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ﴿۶﴾

14. This tells us that on the Day of Judgement stones and wood will be given sensory perception through which they would be testifying against the infidels, they would be responsible for punishing them in Hell. Similarly, the stones and wood would be testifying about the faith of the Muazzin wherever his voice reaches.

15. The idols would not be saying that these people were not worshipping us. If this was the case then why would they become their enemies? In fact, they would be saying that they had not given them permission to worship them.

7. **And when Our clear Verses [16] are recited to them the infidels say about the truth, when it reaches them: "This is clever magic [17]".**

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ؕ﴿۷﴾

16. For the purpose of preaching. This tells us that it is permissible to let the infidels listen to the QUR'AAN and to teach the QUR'AAN to them, with the intention that perhaps through this they may accept Islam. The Holy QUR'AAN should be recited and taught to the Muslims to enable them to act upon it, but to the infidels for the purpose of accepting faith.

17. It does have a tremendous effect on the heart, but in reality this is nothing. This tells us that even the infidels too were affected by the power of the Holy QUR'AAN.

8. **Or do they say: "He has fabricated it [18]". Please declare: "If I have fabricated it, you have no power to help [19] me against Allah. He knows well what you are stressing [20] upon. And He suffices to be a witness [21] between you, and me and He is the Most Forgiving, the Most merciful [22]".**

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۸﴾

18. In that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had composed the verses of the Holy QUR'AAN but says that it is the Book of Allah Almighty. This was such absurd and meaningless talk, which they regarded as incorrect themselves. The Holy QUR'AAN had declared time and again that if it is the word of man then they should put all their intelligence together to produce one verse equal to it.

19. This means that I am fully aware that forging a lie against Allah Almighty is the cause of Divine punishment. Also, that nobody can save you from His punishment. A person having such knowledge cannot commit a crime like slander and deception.

20. This means that since I am truthful but you are calling me a liar, then you have become entitled for punishment. You should therefore worry about yourselves because Allah Almighty is fully aware of what you are doing.

21. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the witness of the Oneness of Allah Almighty, and Allah Almighty is the witness of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood. It is for this

i.e throughout your life you have be[en] indulging in infidelity and Polytheism, but ev[en] now if you accept Islam, Allah Almighty wi[ll] forgive all your sins because His mercy [is] greater than all your sins.

reason that Allah Almighty had shown many miracles through the blessed hands of the Holy Prophet.
22 In it the infidels have been persuaded in a very gentle manner towards accepting Islam.

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَ مَا أَدْرِیْ مَا یُفْعَلُ بِیْ وَلَا بِكُمْ ؕ اِنْ أَتَّبِعُ اِلَّا مَا یُوْحٰۤی اِلَیَّ وَ مَاۤ اَنَا اِلَّا نَذِیْرٌ مُّبِیْنٌ ۝

9.Please declare: "I am not new [23] among the Messengers, and I do not know [24] what shall be done with me and with you. I only follow what is revealed [25] to me. And I am not but a clear Warner [26]".

23 This tells us that Bid'at (novelty) is that act which is baseless, and not that which is matchless because the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said that I am not a novel Prophet i.e. although I am matchless, but I am not baseless. Prior to my advent countless Prophets had come into the world.
24 It should be remembered that every type of knowledge couldn't be called assumed knowledge because this type of knowledge is based on pure conjecture and assumption and not acquired through categorical means. It is for this reason that the knowledge of Allah Almighty cannot be called knowledge based on assumption. The revelation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is beyond assumption. It is categorical and absolute.
25 The purpose of this verse is to show that everything that the Holy Prophet knows about the future is acquired through revelation and not through mere conjecture and assumption because the knowledge obtained through conjecture is not categorical and absolute. The intelligence of man is incapable of understanding the unseen.

It does not mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally unaware of what will take place with regard to the affairs of people and of his own affairs. Says Allah Almighty "*That Allah may forgive the sins of your formers and latter*"(S48:V2). And regarding the Noble Companions it is said: "*And Allah has promised good to all*" (S4:V95). The Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of the end of every human being. Therefore on the Day of Judgement he would be a witness over the deeds of everybody. Says Allah Almighty "*That you may be the witness the Prophet over you*" (S2:V143).
26 This means that the Holy Prophet is not responsible for anyone's faith or infidelity and as such he will not be questioned about the infidelity of anyone. Thus, this verse does not mention the Holy Prophet's صلی اللہ علیہ وآلہ وسلم helplessness of any nature. On the contrary, it mentions the Holy Prophet's صلی اللہ علیہ وآلہ وسلم contentedness i.e the infidelity of the creation will in no way harm the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

قُلْ اَرَءَیْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَ كَفَرْتُمْ بِهٖ وَ شَهِدَ شَاهِدٌ مِّنْۢ بَنِیْۤ اِسْرَآءِیْلَ عَلٰی مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ

10. Please declare: "Do you not see that it (QUR'AAN) [27] is from Allah and you disbelieve it, while the witness from the children of Israel testifies [28] its similarity (to previous scriptures) and believes, while you

إِنَّ اللّٰهَ لَا يَهۡدِى الۡقَوۡمَ الظّٰلِمِيۡنَ ﴿۱۰﴾

became arrogant?" Undoubtedly, Allah does not guide the wrong doer[29].

27. It should be remembered that to suspend an obligatory upon the obligatory helps for the purpose of emphasis, just as suspending the present upon the present helps for it's presence or it's permissibility.

28. By '*witness*' is meant Hazrat Abdullah ibn Salaam (May Allah be pleased with him) who was a great scholar of Taurah. He was from the progeny of Hazrat Harun (On whom be peace). At first he was a Jew, then he became the Companion of the Holy Prophet صلى الله عليه وآله وسلم His actual name was ibn Harith but after accepting Islam the Holy Prophet صلى الله عليه وآله وسلم changed his name to Abdullah. When the Holy Prophet صلى الله عليه وآله وسلم came to Madina Munawwarah he presented himself in the court of the Holy Prophet صلى الله عليه وآله وسلم to behold his beauteous face. On seeing the resplendent face, he became the total slave of the Holy Prophet صلى الله عليه وآله وسلم. "*The eyes communicated with one another. And I became your slave, and you my master.*" The Holy QUR'AAN has honoured him in such a way that he is declared a witness of the Holy Prophet صلى الله عليه وآله وسلم of the Holy QUR'AAN and of the truth of Islam.

29. No unjust person can obtain guidance by remaining unjust. Or, on the Day of Judgement the infidel will not find the path to Paradise. Or anyone in whose heart there is envy and enmity for the Holy Prophet صلى الله عليه وآله وسلم will not be guided towards faith.

SECTION 2

وَقَالَ الَّذِيۡنَ كَفَرُوۡا لِلَّذِيۡنَ اٰمَنُوۡا لَوۡ كَانَ خَيۡرًا مَّا سَبَقُوۡنَاۤ اِلَيۡهِ ؕ وَ اِذۡ لَمۡ يَهۡتَدُوۡا بِهٖ فَسَيَقُوۡلُوۡنَ هٰذَاۤ اِفۡكٌ قَدِيۡمٌ ﴿۱۱﴾

11. And the infidels said about the believers: "If it had been good they would not have reached to it ahead[30] of us". And since they have not been guided thereby, therefore they will say: "This is an old[31] calamny".

30. Reason for its revelation

On seeing the poor believers, the infidels of Makkah would say that if Islam was a true religion then why has it reached the poor, before reaching us? Instead of them we should have been its recipients. Because Allah Almighty is pleased with us, He has provided us with the riches of the world. In refutation of their claim, this verse was revealed.

31. The great Sufi sages say that those who obtain guidance from the Holy QUR'AAN see the inner meaning of the QUR'AAN. Those who are left bereft of guidance merely look at its literal meaning, thereby calling it to be magic, etc. Maulana Rumi says: "*Just as outwardly every man looks the same but in deeds he is otherwise; similarly in outer form the QUR'AAN appears to be words, but inwardly these words are symbols of great mysteries*". This is the very condition of the Holy Prophet صلى الله عليه وآله وسلم the Possessor of the Holy QUR'AAN. Some who look at his outer form call him an ordinary human being, while others look at him as the most beloved of Allah Almighty.

وَ مِنۡ قَبۡلِهٖ كِتٰبُ مُوۡسٰۤى اِمَامًا وَّ رَحۡمَةً ؕ وَ هٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنۡذِرَ الَّذِيۡنَ ظَلَمُوۡا ۖ وَ بُشۡرٰى

12. And before it there was the Book of Musa as a guide and mercy, and this QUR'AAN is a confirming[32] Book in the Arabic language that it

الْمُحْسِنِيْنَ ﴿۱۲﴾

may warn the wrong doers, and be good 33 news to the righteous.

32 The meaning of the word *MUSADDIQ* is one that verifies the truth or one that enables a thing to become true. The Holy QUR'AAN has made everyone call the heavenly scriptures to be true. Or that through it's coming it upheld the veracity of these heavenly scriptures because they had prophesied the coming of the QUR'AAN. From this we learn that after the Holy QUR'AAN there will neither be another Heavenly Book nor another Prophet coming into the world, because the Holy QUR'AAN verifies the past but does not prophesy the coming of another Prophet.

33 It should be remembered that here good tidings is linked with warning. Thus, its meaning is the glad tidings about the rewards of Allah Almighty and not the prophesy of a new book.

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿۱۳﴾

13.Surely, those who say: "Our Lord [34] is Allah", and then are steadfast [35] by it, no fear shall be upon them nor shall they grieve [36].

34 The truth of believing in Allah Almighty as Lord is to believe in all His Prophets, Books, etc. If you accept a person to be one's father, then you have to accept all his dear relatives as your respectable relatives too i.e. his father as your grandfather, his brother as your uncle, his wife as mother etc. Thus, he who claims to believe in Allah Almighty yet rejects His Prophets is false in his claim. In reality he does not believe in Allah Almighty at all.

35 In that their end was certainly on Faith. May Allah Almighty grant this to every believer. Ameen.

36 These great fortunate believers neither have any grief at leaving the world, nor any fear of punishment on the Day of Judgement. This commentary does not raise any objection on the verse, as its commentary has appeared in Surah Yunus as well.

أُولٰٓئِكَ أَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۴﴾

14.They are the inhabitants of Paradise, dwelling eternally therein, as a reward [37] for their deeds.

37 The letter *BA* of "*Bima*" (*therein*) is motivational that is due to their good deeds they would be entering Paradise, while Paradise would in reality be obtained through the grace of Allah Almighty. Action itself is a means or cause of obtaining this grace.

وَوَصَّيْنَا الْإِنْسٰنَ بِوَالِدَيْهِ إِحْسٰنًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَّوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصٰلُهُ ثَلٰثُوْنَ شَهْرًا حَتّٰى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِيْنَ سَنَةً قَالَ رَبِّ أَوْزِعْنِيْ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيْ أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ

15.And We have enjoined man to be good to his parents [38]. His mother bears him painfully (in the womb) and gives birth to him painfully [39]. And his bearing and weaning are for thirty [40] months, till when he reaches manhood [41] and attains the age of forty years. He says: "O my Lord grant me (power) that I may do righteous deeds which may please

صَالِحًا تَرْضٰىهُ وَ اَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۚ اِنِّيْ تُبْتُ اِلَيْكَ وَ اِنِّيْ مِنَ الْمُسْلِمِيْنَ ﴿۱۵﴾

You 43. And make my children righteous 44 for me. I turn towards You and I submit 45 (as Muslim)".

38. Every type of service, life, wealth, etc are all included in "do good". Even if the parents are infidels, their service is obligatory upon the children because Allah Almighty has mentioned the parents as an absolute concept.

39. This tells us that the right of service is greater for the mother because she has taken care of the child with her own blood while the father has nourished him with his wealth. Furthermore, even if the mother does not bring up the child, the right of motherhood is certainly hers because here the reason for conceiving and giving birth is outlined. Also, if the mother brings up the child by taking wages for it from the husband, the right of the child is hers. Although the mother of Musa (On whom be peace) brought up her baby through the Pharaoh's wages, the right of motherhood is still hers.

40. From this we learn that the period of pregnancy for a human being is a minimum of six months, while the suckling period is two years. In total, two and a half years or thirty months. This is the opinion of both Imam Muhammad and Imam Abu Yusuf who had cited this verse as their proof. According to Imam Abu Hanifa (May Allah have mercy on him) the period of suckling is two and a half years. The proofs can be obtained from books of jurisprudence.

41. Reason for its revelation

This complete verse has been revealed in honour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). He was just over two years younger than the Holy Prophet صلى الله عليه وآله وسلم. At the age of eighteen he had accompanied the Holy Prophet صلى الله عليه وآله وسلم on a business journey to Syria. On the way they rested at a place. The Holy Prophet صلى الله عليه وآله وسلم rested under a berry tree. There was a Christian priest residing nearby. When Hazrat Abu Bakr Siddiq went to him he asked: "Who is this person with you?" He replied: "Muhammad bin Abdullah." The priest then said: "He is a true Prophet of Allah because no one has taken shelter under this tree but a Prophet of Allah. No one has sat under it since Hazrat Isa (On whom be peace). Thus, he is the Final Prophet of this age. The words of the priest sank deep into the heart of Abu Bakr Siddiq and he sincerely brought faith in the Holy Prophet صلى الله عليه وآله وسلم. Thereafter he stayed closely with the Holy Prophet صلى الله عليه وآله وسلم. At the time of the declaration of Prophethood, Hazrat Abu Bakr Siddiq was a few months less than thirty eight (38) years. When he had reached the age of forty, he made that dua which is mentioned in this verse (*Khazainul Irfaan*). Hazrat Siddiq-e-Akbar remained six months in the womb of his mother and was suckled by her for two years.

42. That he honoured them with the status of a Sahabi (Noble Companion of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that both parents of Hazrat Abu Bakr Siddiq are believers as well as Sahaba. This is among his distinctive feature.

43. This prayer of his was accepted in its totality. He performed such noble and pious deeds which none from the followers of the Holy Prophet صلى الله عليه وآله وسلم had performed. He enjoys the singular honour of being the Companion of the Holy Prophet صلى الله عليه وآله وسلم in the cave, the first compiler of the Holy QUR'AAN, he is the first accepter of Islam, the ardent benefactor of the Muslims, his pious deed of being with the Holy Prophet in the cave is superior to all the pious deeds of the entire believers. Until the Day of Judgement no believer will ever repeat this deed. For this service of the cave, Hazrat Umar (May Allah be pleased with him) was prepared to give up all his good deeds.

44. This tells us that all the children of Hazrat Abu Bakr Siddiq were believers as well as Sahaba. In fact, some of his grandchildren, too, were Sahaba. Hazrat Yusuf (On whom be

peace) was a Prophet of four generations. Likewise Abu Bakr Siddiq (May Allah be pleased with him) enjoys the honour of being Sahabi of four generations, i.e. his parents are Sahabi, he himself is Sahabi, all his children are Sahabi and some of his grandchildren too are Sahabi. Hazrat Abdullah ibn Zubair is the grandson of Hazrat Abu Bakr Siddiq as well was a Sahabi. He is the son of Hazrat Asma, daughter of Hazrat Abu Bakr. The great granddaughter of Hazrat Abu Bakr is Fordah bint Qasim ibn Muhammad ibn Abu Bakr Siddiq. She is the wife of Hazrat Imam Ja[far] Saadiq. From this is perpetuated the progeny [of] all the Sayeds. Thus, all the Sa[yeds] grandchildren of Hazrat Alli are from his s[on] and grandchildren of Abu Bakr Siddiq from [his] daughter. This is the perfection of child[ren] and the acceptance of his dua.

45. This means I will become a believ[er] wholeheartedly and will always perform the[se] deeds, which will enable me to gain yo[ur] pleasure. He practically fulfilled this promi[se].

16. We shall accept their good deeds and overlook [46] their evil deeds. They are among the dwellers of Paradise [47], under the true promise [48] made to them.

أُولٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْٓ اَصْحٰبِ الْجَنَّةِ ؕ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ۝

46. Those acts which he may have performed prior to accepting Islam. It should be remembered that prior to entering the fold of Islam, Allah Almighty has protected Hazrat Abu Bakr Siddiq from all major sins like polytheism, adultery, alcohol, etc.

47. From this we learn that Abu Bakr Siddiq is the inmate of Paradise, which has been promised to him by Allah Almighty already. Anyone who harbours the slightest doubt about his faith, piety and the accepted servant of Allah Almighty, is rejecting the veracity of this verse. Observe, the dog that is sleeping with the Companions of the Cave is showered with the mercies of Allah Almighty and will become the inmate of Paradise. Thus, if any believer sits with his dearest friend in the cave and his lap becomes the folding stand (*Rahl*) for the Possessor of the Holy QUR'AAN, then he surely deserves honour beyond our imagination.

48. This means the Holy Prophet صلی اللہ علیہ وآلہ وسلم had given Hazrat Abu Bakr Siddiq the glad tiding of keeping him as his companion in Paradise in the world already. In fact, he has left him to sleep in his company in his blessed chamber.

17. But there is the one who says to his parents: "Fie, I am fed up with you both [49]. Do you threaten me that I shall be brought forth again, whilst generations [50] have already passed before me?" And they both cry to Allah for help. Woe to you. It is better that you believe, that certainly the promise [51] of Allah is true. Then he (son) says: "This is nothing but the tales [52] of the ancients".

وَ الَّذِيْ قَالَ لِوَالِدَيْهِ اُفٍّ لَّكُمَآ اَتَعِدٰنِنِيْٓ اَنْ اُخْرَجَ وَ قَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ فَيَقُوْلُ مَا هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

49. In this verse all those people are included who are infidels as well as those who are disobedient to their parents, whose parents are believers.
50. This means many nations have perished and none from them have returned alive.
51. Without any shadow of a doubt He will raise the dead to life on the Day of Judgement.

From this we learn that it is obligatory upon the parents to guide their children to the Straight Path. Otherwise, they too would be punished for failing in their duty.
52. Their origin is nothing and as such this refutation of theirs is baseless and without any proof.

18.These are they against whom the sentence (of Allah) has already become due 53, along with jinns and mankind who had gone before them. Certainly they were the losers 54 to perish.

أُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ؕ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿۱۸﴾

53. This means the painful end of these infidels will be with the previous infidels. This tells us that on the Day of Judgement birds of a feather will flock together i.e. the believers will be with the believers and the infidels will be with the infidels. May Allah Almighty resurrect us with the pious. We further learn that the non-believing children will not be with their believing parents on the Day of Judgement, but with the infidels because here it is mentioned these children would be with the previous non-believing jinns and human beings. On the Day Of Judgement only relationship of beliefs will be given credence and not just blood relations. Kanaan was the biological son of Nuh (On whom be peace) but since he remained with the infidels, he was destroyed with them and will be going into Hell with them.
54. This tells us that to be resurrected with the evil on the Day of Judgement is a means of loss and harm.

19.And for every one there is a degree 55 according to their own actions, and that Allah may pay them in full for their deeds, and they shall not be dealt with unjustly.

وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَلِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۱۹﴾

55. On the Plains of Judgement everyone will be allocated a place to stand according to his deeds, or place in Paradise and Hell i.e. the higher the deeds the higher will be the place in Paradise, and the evil the deeds, the lower will be his region of Hell.

20.And on the day when the infidels will be exposed to the fire, (it shall be said to them): "You had exhausted 56 your good things in your worldly life and fully enjoyed 57 them. Therefore, today you shall be awarded the degrading punishment 58, a punishment for that you were arrogant 59 in the earth, without justification, and because you acted rebelliously 60".

وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿۲۰﴾

56 One of its meaning is whatever good deeds you had performed in the world you had stayed with comfort there. Now what do you desire here? In the same vein it would be said to the believer that the sins he had committed in the world caused you to bear hardship there, which had helped to purify you. In this condition by pure thing is meant the good deeds of the infidels, which outwardly are pure. Another meaning of it is that you had utilized all the bounties of the world for your personal needs. In this case the pure things will denote the wealth of the world. Its literal meaning would be that you had utilized your physical strength in accumulating the world. Therefore, now don't bother about the Hereafter. In this condition pure things would denote physical strengths.

57 No, you have no share in the Hereafter. The believer does not spend his things merely for the accumulation of the world, but his focus is always on the Hereafter i.e. part of what he spends is for the Hereafter. Thus he will be in contentment and comfort there. The great S[illegible] says that the believers take out a portion f[illegible] their time, wealth and children for Zakaat.

58 From this we understand that even if [illegible] sinful believer would be given punishm[illegible] Allah Almighty will protect him from dis[illegible] and embarrassment.

59 Pride based on truth is good but if it is [illegible] falsehood then it is evil. True form of pride is [illegible] regard ones self and one's religion in opposit[illegible] to the infidels and their infidelity. In fact, this is an act of worship. Pride in opposition to the saint is depravation and against the Prophet is infidelity. In short, there are three categories of pride and the injunctions regarding all three are different.

60 Those pious sages who had abandoned the world for the sake of the Hereafter use this verse as a basis for their actions. Hazrat Um[ar] (May Allah be pleased with him) would say that although I am in the position to eat and wear better than you, I am withholding my comforts for the Hereafter.

SECTION 3

21. And make mention of Hud, the brother of Aad [61], when he warned his people along the Ahqaaf [62]. Surely, many warners had already come before him and after him [63] (saying): "Worship none except Allah. Surely I fear [64] for you the punishment of a mighty day".

وَ اذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَ قَدْ خَلَتِ النُّذُرُ مِنْۢ بَیْنِ یَدَیْهِ وَ مِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿۲۱﴾

61 This means that Hazrat Hud (On whom be peace) was from the people of Aad and he was sent as a Prophet to his own people. He had not come from another country, nor was he from another nation. This verse does not mean that the people had been granted permission to address him as brother. Thus this verse is crystal clear.

62 Which is situated in one of the localities in Yemen in a sandy place near Hedramaut.

63 Like Hazrat Idris and Nuh (On them be peace) who had appeared before Hazrat Hud (On him be peace) and Hazrat Ibrahim [and] Hazrat Ismail (On them be peace) who ha[d] appeared after Hazrat Hud, who[se] rememberance should be maintained by yo[u]. This tells us that to mention the pious and [to] listen to their rememberance are all acts [of] worship and propagation. This is the ve[ry] purpose of holding and celebrating the Urs [of] the Saints of Allah Almighty. In this wa[y] people are informed about their glorious liv[es] and teachings.

64 By stating '*upon you*', one underst[and]

hat the blessed Prophets are safe from the fear of the Day of Judgement on a personal basis. Says Allah Almighty: "*They shall experience no fear*". (S46 :V13) However, they have the highest form of fear and awe of Allah Almighty in them. This strength of their is the proof of the excellence of their faith. Thus, neither is there any inconsistency in the verses nor any objection. Here, by '*Big Day*' is meant the Day of Judgement, which is the day of great punishment for the infidels and great mercy for the believers.

22. They said: "Have you come for this that you may turn us away from our gods? Bring us then that with which you threaten [65], if you are truthful".

قَالُوْٓا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٢﴾

65. This means bring the punishment of the Hereafter simply today. Those, which you are mentioning would be coming in the world, why not bring it today?

23.He said: "The knowledge [66] thereof is only with Allah, and I only convey [67] to you what I have been sent with. But I see that you are totally ignorant [68] people".

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَ اُبَلِّغُكُمْ مَّآ اُرْسِلْتُ بِهٖ وَلٰكِنِّيْٓ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿٢٣﴾

66. Thus, I will not inform you, because these are from the special secrets of Allah Almighty whose revelation is prohibited. From this restriction it does not necessarily mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not have the knowledge about the time of the punishment or the Day of Judgement, like Allah Almighty says: "*And Allah is sufficient as real Doer*" (S4:V132). Although Allah Almighty is sufficient as a power of attorney, we still accept some persons as advocates and counsellors.

67. This means the purpose of my Prophethood is to convey to you the religious injunctions, but not to reveal the Divine secrets to you.

68. Instead of being afraid of the punishment, they are requesting the punishment to be hastened. This tells us that the enemy of the Prophet is a totally ignorant person, even though he may be highly educated.

24. Then when they saw it (punishment) like clouds coming to their valleys, they said: "This is a cloud which will rain [69] over us". No, rather it is that which you sought to hasten a windstorm [70], wherein is a painful punishment.

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ۭ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ۭ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ ﴿٢٤﴾ۙ

69. For a long time it had not rained at Ahqaaf. When punishment appeared in the form of black clouds, those people became happy thinking that they will now have torrential rain. On hearing this, Hazrat Hud (On whom be peace) uttered these words.

70. These words are spoken by Hazrat Hud (On whom be peace) i.e. Oh foolish people, this is not a rain-bearing cloud but one bringing down the punishment. Therefore, do not rejoice at it, but instead seek repentance and declare faith in me. Thereafter he explained the details about this punishment. This tells us that the Prophets are fully aware of the realities

of everything, and are fully informed about future things as well.

25. Which will destroy [71] everything by the Command of its Lord. So, in the morning there remained nothing to be seen except their deserted dwellings. Thus, We punish the culprits [72].

تُدَمِّرُ كُلَّ شَیْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا یُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِی الْقَوْمَ الْمُجْرِمِیْنَ ﴿۲۵﴾

71 He gave a detailed account about the pun-ishment and the nature of it so that they could still accept faith. The reason being faith after seeing the signs of the punishment holds no credence. However, they were destined to have faith as they still continued to make fun of it.

72 Thus this strong sand storm destroyed all the infidels. Their wealth was flying in the air like flakes of cotton. Hazrat Hud (On whom be peace) drew a line around the believers and the very wind when coming into this area became calm and fragrant (*Tafseer Roohul Mu'ani, Khazainul Irfaan*). This was a tremendous miracle of Hazrat Hud (On whom be peace). After this miracle Hazrat Hud (On whom be peace) lived for another hundred and fifty years.

26. And undoubtedly, We had given them the control [73] that We did not give to you; and We bestowed upon them ears and eyes and hearts [74]. But neither their ears nor their eyes or their hearts availed [75] them anything, as they denied the Verses of Allah. So, they were encircled (by the punishment) that they used to mock [76] at.

وَ لَقَدْ مَكَّنّٰهُمْ فِیْمَاۤ اِنْ مَّكَّنّٰكُمْ فِیْهِ وَ جَعَلْنَا لَهُمْ سَمْعًا وَّ اَبْصَارًا وَّ اَفْـِٕدَةً ۖۚ فَمَاۤ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَ لَاۤ اَبْصَارُهُمْ وَ لَاۤ اَفْـِٕدَتُهُمْ مِّنْ شَیْءٍ اِذْ كَانُوْا یَجْحَدُوْنَ ۙ بِاٰیٰتِ اللّٰهِ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ﴿۲۶﴾

73 This means oh people of Makkah! The amount of power, wealth and age that were granted to the people of Aad, is not granted to you. Then on what are you showing arrogance? No strength helps in opposition to the Prophet of Allah. Here, only humility helps.

74 So that they could use these powers of theirs in the service of Allah Almighty. But those arrogant people used those powers of theirs for the opposition of Allah and His beloved Rasool صلی اللہ علیہ وآلہٖ وسلم.

75 In removing the punishment. Or these portions did not prove beneficial to them because these people had not utilized these powers in seeking the knowledge of Allah Almighty (*Tafseer Roohul Mu'ani*). This tells us that the limbs of the believers and the powers of Madina will be beneficial to them. Through their blessings, punishments would be removed, and they will obtain mercies of Allah Almighty.

76 Thus, people of Makkah! Do not make fun of the punishment. You should be grateful that Allah Almighty had created you after all the other nations so that you can take a lesson from them. Do not let the others take a lesson from you. Allah be Praised!

SECTION 4

27. And certainly We destroyed

وَ لَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى وَ

صَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٧﴾

[th]e cities 77 around you, and We [b]rought varying signs so that they [m]ay return 78 to Us.

[7]7. Like the people of Hijr, the people of [T]hamud, etc. whose settlements were in Arab [lo]calities and were found en route of their [jo]urneys. They should be taking a lesson from [th]ese desolate places.

[7]8. From these verses is either meant the [s]tories of the previous nations, or the miracles [o]f the Prophets, or simple punishments placed on them i.e. We first made these people listen to the stories of the previous nations, made them see miracles of the Prophets and sent upon them worldly difficulties so that they could accept faith. But after all these failed to frighten them, then eventually Divine Punishment was sent upon them.

فَلَوْ لَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَ ذٰلِكَ اِفْكُهُمْ وَ مَا كَانُوْا يَفْتَرُوْنَ ﴿٢٨﴾

[2]8.Why, did those gods then not help [t]hem whom they had taken for [w]orship instead of Allah 79? In fact, [t]hey strayed away from them. That [w]as the result of their lies 80 and [f]abrications.

[7]9. The polytheists had been saying that these [i]dols are small deities, but Allah Almighty is the greatest God. The worship of these idols would gain us the closeness of Allah, and if at any time the Great Allah is angry with us then these idols would save us from Him. Says Allah Almighty that if they were on the true path then why did their idols not save them from the punishment? This verse has no link with the Saints and Prophets of Allah Almighty. For this reason the word God is used here. They accept anyone as god and one worthy of worship. This is an act of polytheism. But to accept the beloved servants of Allah as saints and intercessors is an act of faith. Says Allah Almighty: "*And seek the means of approach to Him*" (S5:V35). These pious servants in times of difficulties certainly give assistance. On the Day of Judgement the first act would be to seek an intercessor. Thereafter people will turn to other work.

80. It should be remembered that it is total infidelity to regard the enemies of Allah as our intercessors or helpers, while regarding the beloved servants of Allah Almighty as our helpers, intercessors and means of obtaining closeness of Allah is the essence of Faith. Observe, prostrating in the direction of the Holy Ka'bah and respecting the water of Zam-Zam are acts of faith, while prostrating to the idol and respecting the water of the Ganges are acts of infidelity. Says Allah Almighty: "*Whosoever obeys the Messenger has indeed obeyed Allah*" (S4:V80). Thus, to apply this verse to the Prophets and Saints is displaying the highest ignorance.

وَ اِذْ صَرَفْنَاۤ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْۤا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٢٩﴾

29.Behold! (O dear Prophet) When We turned towards you a number of Jinns 81, to listen to the QUR'AAN and when they came in the presence (of its recitation) they said: "Be silent 82". And when it (recitation) ended, they went back to their people warning 83 them.

81 Before the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the jinns would go to the heavens. They would listen to the conversation of the angels. But, after the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم they were barred from entering the heavenly regions. When balls of flames struck them, they became worried as to who has come into the world through which their kingdom has been snatched away from them. In search of this, they sent different groups in different directions. The group for the locality of Nasebeen comprised of seven or nine jinns who came towards Arabia. Their names are: Sait, Shaasir, Maasir, Haasir, Hama, Meena, Aleem, Arqam and Udas. These jinns came to the market place of Ukkaz, which is situated between Nakkah and Taif, in the morning. At that time the Holy Prophet صلی اللہ علیہ وآلہ وسلم was leading the Noble Companions in Fajr Salaah in a garden in Ukkaz, an area known as Batan Nakhlah. When the sound of the recitation of the Holy QUR'AAN of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم reached the ears of the jinns, they all stopped and began listening to it attentively. But this Fajr Salaah was performed by the Holy Prophet صلی اللہ علیہ وآلہ وسلم inspirationally, because the incident of the jinns had taken place before Me'raaj.

82 From this we learn that at the time of the recitation of the Holy QUR'AAN we must maintain absolute silence to listen to it attentively. Furthermore, some pious servants act upon issues based on truth in a natural way. Observe, the jinns had on their own accord maintained silence to listen to the QUR'AAN. Although this silence is from the Divine injunction, they were not aware of it.

83 This means they accepted Islam on their own accord after listening to the Holy QUR'AAN. The Holy Prophet صلی اللہ علیہ وآلہ وسلم appointed them as leaders of the jinns. In accordance with the instruction of the Holy Prophet صلی اللہ علیہ وآلہ وسلم they went to their people and began to preach Islam to them.

30. They said: "O our people, we have heard a Book [84] that has been revealed after [85] Musa, confirming the former [86] (Books) and guiding towards the truth and to the Straight[87] Path".

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ۝

84 This means the Holy QUR'AAN. This tells us that every verse of the Holy QUR'AAN is the QUR'AAN, because these jinns had not listened to the entire QUR'AAN but just a few verses of it.

85 In which there were religious injunctions, in addition to counselling and sermons as were contained in Taurah. In the Injeel and *Zaboor* there were sermons based on counselling only. They did not contain many religious instructions. For this reason they did not mention Injeel and *Zaboor*.

86 Of Taurah, Injeel and *Zaboor*. Therefore mention here is not only made of Taurah but a general word is used. This tells us that the Holy QUR'AAN has not prophesized the coming of any Prophet or any heavenly book because it is the final Book, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Final Prophet. For this reason the word *Mubashsheer* (giver of glad tidings) is not used with *Musaddiq* (the verifier).

87 Outward as well as inner, i.e. it is the comprehensive book of Shariah and Tareeqat (*Tafseer Roohul Mu'ani*).

31. "O our people respond [88] to Allah's Summoner and believe in Him that He may forgive [89] some of

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَ اٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ

عَذَابٍ اَلِيۡمٍ ﴿۳۱﴾

our sins and save you from the ainful [90] punishment".

8. That is, regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم who was inviting the entire orld towards the personality of Allah lmighty, while the previous Prophets had been viting towards His Attributes.

9. All the sins prior to the acceptance of lam, besides those linked with the rights of an. For this reason mention is made of "some ins."

0. From this we learn there is no Paradise for he Jinns. The reward for their good deeds is eir salvation from punishment. This is the pinion of Imam Abu Hanifa (May Allah be leased with him) because the reward of the ious as expressed by these jinns is salvation rom punishment only which was not refuted by llah Almighty. There is no verse in the Holy QUR'AAN wherein it is categorically entioned that the reward of piety for the jinns s Paradise. However, the wretched, irreligious and infidel jinns will most certainly be sent into Hell. Says Allah Almighty: "*Undoubtedly, We have created for Hell many jinns and human beings*" (S7:V179). Why should this not be so? Paradise is the inheritance of Hazrat Adam (On whom be peace), which should be given to his children only. The Vision of Allah Almighty is only for the believing human beings, neither for the jinns nor for the angels. It should be remembered that there are some sayings regarding the believing, pious jinns. One is that like the believing humans they, too, would be inmates of Paradise. The second statement is that although they will not be sent into Paradise; they will receive its cool breeze, by being residents of A'raaf (the Heights). Thirdly, they will be made to perish like the animals. The third statement lends greater strength to the vices.

وَ مَنۡ لَّا يُجِبۡ دَاعِىَ اللّٰهِ فَلَيۡسَ بِمُعۡجِزٍ فِى الۡاَرۡضِ وَ لَيۡسَ لَهٗ مِنۡ دُوۡنِهٖۤ اَوۡلِيَآءُ ؕ اُولٰٓئِكَ فِىۡ ضَلٰلٍ مُّبِيۡنٍ ﴿۳۲﴾

32."And whosoever does not respond to Allah's Summoner, he cannot frustrate Him in the earth and such one has no helper [91] against Him. Such are in clear error".

91. This means the rebellious and infidel jinns cannot escape the punishment of Allah Almighty. They will most certainly be punished in Hell. Although they are not duty-bound to the Islamic Laws, but in the reward of deeds there is a difference.

اَوَلَمۡ يَرَوۡا اَنَّ اللّٰهَ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَلَمۡ يَعۡىَ بِخَلۡقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنۡ يُّحۡىِۦَ الۡمَوۡتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿۳۳﴾

33.Have they not known that Allah, Who created the heavens and the earth, and was not tired while creating them, has the power to give life [92] to the dead? Yes, surely, He has the power [93] over everything.

92. Here, '*seeing*' denotes pondering and reflection and not just seeing with one's eyes. What it means is by habit invention takes a shape. After The first creation, repetition of the process becomes easy. Since the infidels of Makkah believe that it is Allah Almighty who has created the heavens and the earth, then why do they not acknowledge that He has the power to resurrect the dead? This is a quite an easy thing in comparison to the farmer.

93. By "*a thing*" is meant things possible, and not the obligatory nor the impossible.

34. And on the Day when the infidels shall be exposed before the fire, it will be said to them: "Is this not the truth [94]? They will say: "Why not, it is so by our Lord". It will be said top them: " Taste then the punishment as the award of your infidelity [95]".

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

94 In that while they are being taken to Hell they will be made to stand at the edge of Hell and asked through the angels *"Speak is Hell a reality or not."* This question will be asked to disgrace them, which will be done before they are sent into Hell. For this reason the word *"presented"* is used here.

95 This tells us that the biggest reason for the punishment of the infidels is their infidelity, thereafter their evil deeds as well. Or, the reason for their eternal stay in Hell is their infidelity. Therefore, the sinful believers will be sent into Hell, but it is for a temporary period. Thus, there is no inconsistency in the verse.

35. So be patient, as had the resolute[96] Messengers. And do not be in haste [97] about them. On that day [98] they will see the penalty, which they were promised [99]. It shall be as if they had not stayed in the world but for an hour of a single day. This (warning) is conveyed. Then, who shall be destroyed, except the disobedient people?

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْۤا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ۝

96 There are five Prophets who are wise and resolute. Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa (On them be peace) and our Holy Prophet صلی اللہ علیہ وآلہٖ وسلم. They enjoy the most popularity, status and honour in the circle of Prophets. Although every Prophet possesses patience and status, the greatness of these five transcends that of all the Prophets.

97 They ask for punishment because punishment will come to them without any shadow of a doubt.

98 Either for the punishment of the Hereafter, or that of the grave, or that at the time of death. The first meaning is more appropriate.

99 This tells us that physical bounties in comparison to the spiritual punishment are just momentary, or even less than that. Therefore, the intelligent person should take heed that he should not choose physical bounties over the bounties of the Hereafter.

آیاتها ۳۸ ۔ ۴۷ سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ ۹۵ ۔ رکوعاتها ۴

SURAH MUHAMMAD

(MADANI) Revealed After Hijrah

4 Sections: 38 Verses 558 Words, 2475 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

SECTION 1

1.Those who disbelieve and hinder from the path [1] of Allah, render [2] their deeds in vain.

اَلَّذِیۡنَ کَفَرُوۡا وَ صَدُّوۡا عَنۡ سَبِیۡلِ اللّٰہِ اَضَلَّ اَعۡمَالَہُمۡ ①

1. This means they are infidels as well as those who had hindered people from the path of Islam. Their punishment in comparison to the other infidels would be much more severe.

2. Like feeding the hungry, to free the captives, help the poor, render service to the Holy Ka'bah, etc of which the infidels were proud. This tells us that no pious deed is accepted without faith, just as Salaah is not accepted without Wudhu.

2. And those who believe and do righteous deeds, and believe in what has been revealed [3] upon Muhammad[4], which is the Truth [5] from their Lord, then He will remove their sins [6] and make their condition good.

وَ الَّذِیۡنَ اٰمَنُوۡا وَ عَمِلُوا الصّٰلِحٰتِ وَ اٰمَنُوۡا بِمَا نُزِّلَ عَلٰی مُحَمَّدٍ وَّ ہُوَ الۡحَقُّ مِنۡ رَّبِّہِمۡ ۙ کَفَّرَ عَنۡہُمۡ سَیِّاٰتِہِمۡ وَ اَصۡلَحَ بَالَہُمۡ ②

3. Allah Almighty has called the Holy Prophet صلی اللہ علیہ وآلہ وسلم by his personal name at four places in the Holy QUR'AAN i.e. by Muhammad. Everywhere else he has been called by his attributes. From these four places this is one. It is essential for the believers to take the name of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of accepting the faith. Just remembering him by his attributes is not sufficient. Therefore it is obligatory to recite Muhammadur Rasulullah in Kalimah Tayyibah. Also, because a person may have said that the Holy QUR'AAN was not revealed on the Holy Prophet صلی اللہ علیہ وآلہ وسلم but on another Prophet. To obviate this possibility, Allah Almighty used his personal name in this verse to say, "*sent down upon Muhammad*". (S47 : V2) In the second place is used: Rasulullah "*Muhammad the Messenger of Allah* (S48:V29). In the third place is used: "*And Muhammad is only a Messenger*" (S3:V144) and in the fourth place: "Muhammad is not the father of any of your men, yes, he is the Messenger of Allah" (S33:V40).

4. From this we learn that in order to accept faith it is important to accept all those things, which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had brought from Allah Almighty. If these are rejected, that person will become an infidel as is indicated by the general use of "that" whether they had reached us through the Holy QUR'AAN or through Hadith Shareef. For this reason the word QUR'AAN has not been used here, instead "that which was sent down"

is used. If anyone rejects the number of the five daily Prayers, he is an infidel, although the number has not been mentioned in the Holy QURAAN.

5 It should be remembered that here the diversion of the first belief from the second is just like that of the other angels over Hazrat Jibraeel (On whom be peace), which is merely on the basis of the greatness of status. This is because declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم is true faith. By rejecting the Holy Prophet صلی اللہ علیہ وآلہ وسلم Tauheed, etc. are all meaningless, and a sure path to Hell.

6. From this we learn that after accepting faith all the sins of the period of infidelity are forgiven, but not the good deeds, they remain intact. It should be remembered that evils signify sins. Rights of man are another matter. Thus, after accepting faith, debts, etc. of the period of infidelity will not be forgiven. A convert to Islam is under obligation to fulfill the human rights he has infringed during his period of infidelity.

3.This is because the infidels follow the falsehood [7], and believers follow the truth from their Lord [8]. Thus Allah narrates to mankind their descriptions [9].

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ۝

7 Because followers of the devil, or one's baser self or of evil leaders. Thus, all their deeds will be reduced to zero.

8 The Sacred Book of Allah Almighty and Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered, consensus of the Ummah and analogy of the jurists are included with the Sunnah. Or, by truth is meant the personality of the Holy Prophet because every word and action of his is based on truth. Truth is linked to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in such a manner like light is linked with the sun or fragrance with the flower.

9 Allah Almighty makes the infidels describe the examples of infidels and believers, the examples of believers, so that the people can safeguard themselves from the habits and customs of the infidels and assume the habits and practices of the believers.

4.So, when you encounter the infidels (in battle) strike [10] at their necks, till you have overcome them efficiently, then tie them fast, and afterwards release them, either by grace or for ransom [11] till the war lays down [12] its burden (ends). This is so (low). And had Allah willed, He would have punished [13] them. Himself, but He tries you one against the other [14]. And those who are killed [15] in the way of Allah, He will never render [16] their deeds in vain.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوا فَضَرْبَ الرِّقَابِ ؕ حَتّٰۤى اِذَاۤ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَ اِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ؕ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَ لٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ؕ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ۝

10 This means during the battles do not show any special favours to the infidel soldiers. Instead, your first step would be to kill them. Thereafter imprison those who have surrend-

red and dropped their weapons. Thereafter you have the right to grant them freedom by being kind to them, or free them by taking ransom money from them.

11. It should be remembered that the injunction of kindness and ransom are abrogated from the following verse: "*Slay the polytheists wherever you find them*" (S9:V5). Now, the infidel soldiers will either be put to the sword or be imprisoned. On the day of the Conquest of Makkah, the Holy Prophet صلى الله عليه وآله وسلم neither freed ibn Khatil by taking ransom from him or by granting him amnesty, but had him put to sword. One prisoner pleaded to Abu Bakr Siddiq for amnesty or ransom, but both were refused (Tafseer Roohul Mu'ani). This is the ruling of Imam Abu Hanifa (On whom be peace) as well.

12. So that the war could be brought to termination, or that the infidels accept Islam, or pledge their obedience. In this case, neither have them killed nor put them into prison.

13. He would send upon them punishment from unseen sources, as He had sent upon the previous people. But under this condition you would have obtained the reward of JIHAD (Holy War). For this reason Allah Almighty ordered you to declare Jihad on the infidels.

14. Thus, the purpose for giving you the injunction of Jihad is to ascertain through the infidels which believer is strong and the extent of his bravery. Those who kill the Kuffaar are the true Ghazis (Muslim soldiers) and those who are killed are martyrs. This tells us that many forms of worship are dependent on the infidels. The infidels and their infidelity are evil but their creation is not evil.

15. To uphold, establish and glorify the name of Allah Almighty through Jihad. This tells us that Jihad is not for the purpose of territorial gains. In Jihad, the intention should be service of religion only.

16. Reason for its revelation
This verse was revealed at the time of the Battle of Uhud in which many believers were martyred and wounded. It declares that the martyrdom of these martyrs will not go in vain.

5.He will guide them and improve [17] their condition.

سَيَهْدِيهِمْ وَ يُصْلِحُ بَالَهُمْ ۝٥

17. This is due to the blessing of this martyrdom that they will not feel any difficulty at the moments of death. There will be no questioning in the grave. The martyrs will be given the honour to intercede for their families. Allah Almighty will grant them a lofty status in Paradise and guide them towards Paradise. Immediately on being slain the martyr is presented in the court of Allah Almighty for him to ask for what he wishes for. For this reason they are called martyrs/shaheed (i.e. to be present in the court of Allah Almighty).

6. And will admit them to Paradise that He has made known [18] to them.

وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦

18. The martyr would enter Paradise in such a manner as if he was it's resident for a long time. He would be fully aware of his house, his wife and his servants. This is the description of "He will soon guide them".

7. O believers! If you help the Religion of Allah, Allah will help [19] you, and make your feet firm [20].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ ۝٧

19. From this we learn that it is not polytheism to take assistance from the servants of Allah Almighty. Since Allah Almighty, being totally independent, seeks help from His servants, then how can His servant remain indifferent from human aid? By 'help of Allah' is meant rendering assistance to His Prophet and His Religion. Providing assistance by Allah Almighty

is to provide believers with success, raising their status, etc. This tells us that Jihad should only be for the service of Islam.
20. In Jihad against the infidels, in debates and on Pulsiraat (the Extremely Narrow Bridge). In short, there are many worldly and religious benefits found in the institution of Jihad.

8.But those who disbelieve, for them is the destruction, and Allah will make their deeds useless [21].

وَ الَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَ اَضَلَّ اَعْمَالَهُمْ ۝

21. Here, two results of infidelity are outlined, disgrace and total loss in the world and the total rejection of their pious deeds, charities etc. It should be remembered that even if the infidel enjoys any apparent honour, it is temporary and hardships upon the believer are all incidental and through the grace of Allah Almighty.

9.This is because they hate what Allah has revealed [22]. So He has rendered their deeds futile.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَاۤ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝

22. That they had disliked the Prophethood of our beloved Prophet صلی اللہ علیہ وآلہ وسلم and would not bear to endure religious restrictions. For this reason they are regarded as evil. They tried to maintain the freedom of their baser selves. Remember, the wolf easily devours a sheep lost from the flock.

10.Have they not travelled in the land so that they may see what was the end [23] of those who were before them? Allah destroys [24] them utterly, and the infidels shall get the like thereof [25].

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۫ وَ لِلْكٰفِرِيْنَ اَمْثَالُهَا ۝

23. So that Divine punishment can come upon the people of Aad, Thamud, etc. in this world, whose ruined and desolate settlements are still to be seen in the territories of Yemen, and which are continuously being witnessed by these Arab travellers during their journeys. This tells us that that it is permissible to travel to witness the desolate settlements of the infidels in order to inculcate in oneself the fear of Allah Almighty. Thus, travelling to the localities of the beloved servants of Allah Almighty and perceiving the scenes of their love, too, is permissible.
24. They, their children and their wealth, all were destroyed.
25. This, the end result of the present day infidels can be the same, if they do not bring faith in you.

11.This is because Allah is the Protector of the believers, but for the infidels there is no protector [26].

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝

26. Here the *word MAULA* is used to indicate friend or a helper i.e. there is no friend or helper for the infidels, neither Allah Almighty, nor their false helpers, friends and acquaintances. On the arrival of the punishment, all run away. As far as the believers are concerned their helper is Allah Almighty as well as his beloved servants. Sayy

Allah Almighty: "*Only Allah Almighty is your Friend and His Messenger and the believers*" (S5:V55).

SECTION 2

12.Undoubtedly, Allah will make those who believe and do [27] righteous deeds enter Paradise under which streams flow [28], while the infidels subsist [29] and eat as cattle [30] eat, and the fire is their resort [31].

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَ الَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿۱۲﴾

27. Either, they should do good deeds or remain under the control of the pious, like the minor children of the believers.

28. In Paradise are rivulets, not sea and oceans. From the many reasons one is that a rivulet is easy to be controlled while a sea cannot be controlled. Secondly, a rivulet is attractive while a sea is winding and lacks the beauty of the river. Thirdly, a river is beneficial but when a sea is in flood it can cause a great deal of harm. Fourthly, a rivulet can be directed into one's place but a sea cannot be diverted into one's home.

29. The infidels, after using the bounties of the world for a few days discard them but a believer makes the bounties of the world the medium of earning the Hereafter and in this way uses them continually. His charities and sacrifices will help him in the grave; the worships that he had performed through their use would benefit him on the Day of Judgement. May Allah Almighty grant this to us.

30. This tells us that a person who does not distinguish between the lawful and the prohibited and the one who eats everything indiscriminately, is not just like of an animal but worse than that. They are totally ignorant i.e. animals eat indiscriminately because they do not possess the faculty of intelligence, but man who has been blessed with this faculty, lowers himself to the position worse than that of the animals when he does such a thing. Thus, he who eats merely for physical comforts is indeed an animal. A believer eats to gain energy for the worship of Allah Almighty.

31. The end result of the sustenance of the infidels is the fire of Hell, because after consuming the food from animals that they had reared, they had committed infidelity.

13.And how many a city that was stronger in might than your city, We have destroyed then, and they had no helper [32].

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِيْۤ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿۱۳﴾

32. Reason for its revelation

This verse was revealed during the Hijrah. On the day of Hijrah, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم reached the outskirts of Makkah, he looked back at the city of his birth and said: "Oh Makkah, I love you dearly. Had the infidels not forced me to migrate from you, I would not have left you". On that occasion, this verse was revealed. Thus, this verse is Makkan, which is described in the Madinite Surah. Or, it could be said that the verse, which was revealed on the way to Madina,

during the course of Hijrah, will also be regarded as Madinite. It should be remembered that before the Hijrah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was extremely fond of Makkah. It is reported by the author of *"Naseem ur Riaad"* that before Hijrah, Makkah was superior to all the cities, but after the Hijrah, this superiority shifted to Madina, in honour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This is the belief in the Maliki Mazhab, as well.

أَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ كَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ وَاتَّبَعُوْٓا اَهْوَآءَهُمْ ۝

14. Is he who stands upon a clear proof [33] from his Lord, like those whose evil deeds have been shown fair to them, and they followed their evil intentions [34] ?

33. By this is meant all the believers whose beliefs are proven from the Holy QUR'AAN, the Sunnah, general consensus of the Ulama and the Principles of Analogy of the jurists. A believer has firm belief on the veracity of his religion, but the infidel is not firm about the truth of his religion. In times of sickness, the infidel comes to the believer for the purpose of blowing on him from the Quranic verses. They go to seek benefits from the tombs of the saints. Observe, how thousands of infidels go to Badayun, Kachocha Shareef and Ajmer Shareef and present themselves in the court of these saints of Allah Almighty to seek bounties and benefits from them.

34. This tells us that the beliefs and deeds of the infidels are steeped in personal desires, either fabricated by themselves or by their leaders. They do not have any proof from revelation for those. For this reason an infidel forgets his religion in the grave, while the believer says that he is a Muslim.

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَ اَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَ اَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَ لَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَ مَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَ سُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ ۝

15. The description of Paradise promised to the pious is that therein are rivers [35] of such waters which never stagnate, and the rivers of milk whose taste does not [36] change, and rivers of delightful [37] drinks, and the rivers of honey purified [38]. And therein for them are every kind of fruit [39], and forgiveness [40] from their Lord. Can those enjoying such comforts be equal to those who remain forever in the fire, and are given to drink boiling water so that it may cut their bellies into pieces [41]?

35. In every home there is one river but in the entire Paradise there are countless such rivers. Thus, there is no objection against the verse, that there will not be few rivers of water.

36. Changed against the taste of the world because the water and milk of this world become bad after a while, the taste changes and they become decayed. There these rivers are in existence for millions of years and will remain permanently until eternity. But they have neither undergone any change or decay. Just as the sun and the moon are performing their functions for millions of years without necessitating any repair work on them nor the

there any change in their refulgence.
37. This means the liquids there will be solely for the purpose of taste. They will neither be unpalatable nor of pungent odour nor intoxicating nor provide any headache as is the case with the alcohol of this world. All these are its depraved consequences.
38. Like the honey of this world. It will not have any mixture of wax, nor would it emanate from the stomach of the bee. This is the meaning of purified concerning its creation. This does not mean that first it was a mixture thereafter it was purified.
39. This means there are tasty fruits of every type found in Paradise, which will be there eternally. There will be no seasonal restrictions on them nor will there be any type of prohibition for eating them. In the world one will not find all the fruit at one place or in one season. Then, all of them are not agreeable to everybody. The preposition "FROM" tells us that all these fruits of Paradise are few from the limitless treasures of Providence. Thus, there is no inconsistency in this word a few and all, because Allah's treasures are limitless and all these fruits are but just one from His reservoir of treasures. From and all, both are correct in the context.
40. The forgiveness of the previous errors and sins and the unconditional future permission to eat everything does not include any religious restriction.
41. It should be remembered that stay eternal in Hell and drinking boiling water therein is specifically for the infidels. If Allah wills, the sinful believers will be protected from this. This boiling water and hard unpalatable food are the punishments for them because the infidels would devour every unlawful thing in the world as lawful. Even if a believer eats and drinks unlawful things, he does so by acknowledging them to be unlawful and as a culprit. If he eats them by accepting them to be lawful, then he would become an infidel.

16.And among them are some who listen [42], so you tell them when they go forth from before you saying to the men of learning [43]: "What has he said [44] just now?" These are they upon whose hearts Allah has set a seal [45] and they follow their own evil inclinations [46].

وَ مِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ حَتّٰۤى اِذَا خَرَجُوْا مِنْ عِنْدِكَ قَالُوْا لِلَّذِيْنَ اُوْتُوا الْعِلْمَ مَاذَا قَالَ اٰنِفًا اُولٰٓىٕكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ اتَّبَعُوْۤا اَهْوَآءَهُمْ ﴿۱۶﴾

42. This means that some hypocrites attend your sermons and outwardly pretend to be listening attentively to your words, so that people may take them to be sincere believers.
43. Those insincere scholars asking Noble Companions like Abdullah ibn Abbas, Abdullah ibn Masood, etc. (May Allah be pleased with them) do so, so that the people should think that they are making an effort to understand what the Holy Prophet صلى الله عليه وآله وسلم is saying. Their coming into the gathering of the Holy Prophet صلى الله عليه وآله وسلم, listening to his blessed talk and asking questions, is a mere show.
44. The question was not for the sake of learning but rather for mocking and contempt. From this we learn that to mock at the words of the Prophet is infidelity and enmity. Or, this question is for refutation i.e. "What has he said by now? Nothing, really". This tells us that to mock at the conversation of the Prophet is an act of infidelity.
45. This is due to their infidelity and enmity. Now, the condition of their heart is such that it is incapable of accepting the truth. This is just like the creation of death by Allah Almighty after a person has eaten poison. Thus, there is no objection against the verse.
46. It should be remembered that the word *AHWA* (caprices) is used to indicate those types of desires, which are against religious teachings. Desire for Truth is indeed a mercy of Allah Almighty.

17.But those who have been guided, Allah adds to their guidance and bestows upon them piety [47].

وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّ اٰتٰىهُمْ تَقْوٰىهُمْ ۝

47 This means through the blessed sermons of the Prophet of Allah صلی اللہ علیہ وآلہ وسلم and his auspicious company, there is an increase in the faith, piety and guidance of the believers. This very sermon is harmful to the hypocrites but beneficial to the believers. The light of the sun is one, but it is harmful to the bat and beneficial to the rest of creation. It should be remembered that here, 'increase' means increase in feeling and nature, and not of quantity, because quantitative increase in faith is impossible. For a detailed discussion on this consult the book "Inshirah Bukhari Hashiah Bukhari".

18.What are they then waiting [48] that the Hour should come upon them suddenly? The signs thereof have already come [49]. But of what avail will the admonition [50] be to them when it actually comes upon them?

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ۝

48 This means those hypocrites and infidels who were unable to obtain guidance from the Prophetic sermons, are they awaiting another guide? There is no Prophet to come after the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Only Qiyamah is now to follow which will give guidance to everyone and convert every infidel to a believer. But, the faith of that time will not benefit the infidels.

49 The advent of the Holy Prophet (Peace be upon him) is the greatest sign of Qiyamah i.e. since the Final Prophet has come; now only Qiyamah is left. Thus, the splitting of the moon and the other miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are all from the major signs of Qiyamah (the Day of Judgement).

50 On the coming of the Day of Judgement, people will come to understand, but this understanding of theirs is useless.

19.Know [51] that there is none [52] worthy of worship except Allah and (O dear Prophet) ask for forgiveness for the sins of your near ones, and for the general [53] believers, men and women [54]. And Allah knows your moving about and your rest [55].

فَاعْلَمْ اَنَّهٗ لَآ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ۝

51 Oh My Beloved! Remain firm on this convincing knowledge and certainty. Or, understand through positive truth, otherwise the Holy Prophet صلی اللہ علیہ وآلہ وسلم had full knowledge about TAUHEED (Oneness of Allah Almighty) and believed in Tauheed from before. Its purpose is to let this be heard by all people in general. Thus, there is no objection on the verse i.e. to obtain anything which is already obtained is not possible.

52 We have accepted Tauheed by word of mouth, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم did so by seeing. We have convincing about Tauheed, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم has positive knowledge about it. On the night of Me'raj the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw Allah Almighty with his naked eye, just like Hazrat

brahim saw the incident of the dead coming to ife with his own eyes. Thus, there is a great difference between our faith and that of our beloved Prophet صلی اللہ علیہ وآلہ وسلم.

53. Here, this sin has been linked with the intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which is committed by a sincere devotee of his. This verse is therefore a verse about the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Great Intercession. Or, the meaning of the verse is something different i.e. anything which the Messenger of Allah صلی اللہ علیہ وآلہ وسلم has declared as sin and is committed by his followers, then they should humbly beg for it's forgiveness. This is like it is said that adultery is a sin of Islam, or when the attorney says this is my case. Otherwise, a Prophet does not even have the intention of committing a sin. Hazrat Saleh (On whom be peace) had said: "*And I do not desire, that I myself begin to do against that which I forbid you to do*" (S11V: 88). Allah Almighty said to the devil: "*Verily over my bondsmen you have no control*" (S15:V42) i.e. you oh devil will not deceive them into committing a sin. Also, the Prophets do not have a baser self. Thus, since they are protected from the devil and the baser self then who will entice them into committing a sin.

54. In it there is an honour bestowed upon the Muslim Ummah in that Allah Almighty is commanding His Beloved to intercede for them. This tells us that when Allah Almighty decides to bestow something on any person, He grants this through the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Although He forgives, yet He tells His Beloved to intercede for them so that He can pardon them. No believer is independent from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah grants, but the Prophet of Allah صلی اللہ علیہ وآلہ وسلم is the distributor.

55. People! Or, Oh believers! Or, Oh My Beloved! In the third instance the plural form "you" is used for respect while it's purpose is to show that Oh My beloved, you are under My gaze at all times. Whether you are walking or resting We are constantly looking at you. Its commentary is the following verse: "*Verily, you are before Our eyes*" (S52:V48).

SECTION 3

20.And the believers say: "Why has a Surah not been revealed? [56]" But when a well-defined Surah is revealed and therein fighting is ordained, you will see those in whose hearts is sickness [57] staring at you with the look of a person fainting to see the shadow of death [58]. So Alas! Woe be upon them!

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ سُوْرَةٌ ۚ فَاِذَاۤ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ ذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ؕ فَاَوْلٰى لَهُمْ ۚ﴿۲۰﴾

56. Before the order for Jihad (Holy War) had been revealed, a few of the believers desirous of Jihad had been saying why does the order for Jihad not come so that we would be able to display our fervour for faith. At that point in time this verse was revealed. This tells us that the verses of Jihad are firm. They were neither abrogated nor can they ever be abrogated. Whoever believes Jihad to be abrogated is an apostate and a Dajjal, like Mirza Qadyani. If Pakistan today acts upon the teachings of Mirza and abandons aerial warfare, it will perish. The teachings of true Prophets are a life-giving source while the teachings of Mirza is a source of death.

57. The disease of enmity. From this we learn that the desire for Jihad is the duty of the believer and to fear it is the practice of the hypocrites. The seekers of this desire have been called "those who believe", while the others are called diseased.

58. This means on hearing the command for

Jihad the eyes of the hypocrites begin to stagger and move, just as a person's eyes begin to waver at the time of death on seeing the angel of death. This tells us that the hypocri[tes are] less courageous, while the believer is full [of] boldness.

21.They shall obey and speak good words [59]. And when the matter is resolved [60], if they remain true to Allah, it would be better [61] for them.

طَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ ۫ فَاِذَا عَزَمَ الْاَمْرُ ۫ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ﴿۲۱﴾

59 This means they obey every command, whether they are able to understand them or not, whether they like it or not. They sacrifice their intelligence in the court of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم

60 This means the issue of Jihad has been categorically divided. It will not be abrogated now, no matter whether the hypocrites are pleased or displeased by it.

61 All types of killings. If he kills the enemy he will be a Ghazi (soldier of Holy War); if he is killed he will be a martyr; if he is undone and plundered it will be fasting and if he returns it is celebration.

22.Do you then have the desire, that if you get the authority you would spread disorder in the land and sever [62] your ties of relationship.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِی الْاَرْضِ وَ تُقَطِّعُوْۤا اَرْحَامَكُمْ ﴿۲۲﴾

62 Oh hypocrites, if We were to grant you kingdom, you will through bribery and cruelty fight with one another and spread mischief on the earth because you have greed for the world and neglect for religion.

23. They are those whom Allah has cursed and made them deaf to the truth and made their eyes blind [63].

اُولٰٓىٕكَ الَّذِیْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَ اَعْمٰۤى اَبْصَارَهُمْ ﴿۲۳﴾

63 All these weaknesses are that of the hypocrites who were always trying to escape from Holy War, but when it was time to distribute the spoils of war they would be first to get their share.

24. Do they yet not ponder over the QUR'AAN, or are there locks [64] on their hearts?

اَفَلَا یَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ اَقْفَالُهَا ﴿۲۴﴾

64 This means those on whose hearts there are locks of enmity, they will neither be able to reflect on the Holy QUR'AAN nor will the guidance of the Holy QUR'AAN seep into their hearts. Only if the lock opens will guidance enter into it.

25.Surely those that have turned their backs, after the guidance has become clear [65] to them, Shaitaan has tempted them and given them false hopes [66].

اِنَّ الَّذِیْنَ ارْتَدُّوْا عَلٰۤى اَدْبَارِهِمْ مِّنْۢ بَعْدِ مَا تَبَیَّنَ لَهُمُ الْهُدَى ۙ الشَّیْطٰنُ سَوَّلَ لَهُمْ ؕ وَ اَمْلٰى لَهُمْ ﴿۲۵﴾

65 By this is meant either the infidel people of the Book who were at first believing in the

Holy Prophet صلی اللہ علیہ وآلہ وسلم through their books and then after the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم they rejected him. Or, those hypocrites who did not gain any guidance, despite listening to the auspicious sermons of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

66. From this we learn that Iblees deceives in two ways. In the first instance he makes evil deeds appear good in the eyes of people. Secondly, he makes one believe that since you are getting old you should indulge in nice time activities. Then, just before death you should repent. An intelligent believer takes every breath to be his last and therefore hastens to do good deeds. The first deception is far worse than the second.

26. That is because they said to those who hate what Allah has revealed: "We shall obey you in some [67] matter". And Allah knows their secrets [68].

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِیْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِیْعُكُمْ فِیْ بَعْضِ الْاَمْرِ ۚ وَ اللّٰهُ یَعْلَمُ اِسْرَارَهُمْ ﴿۲۶﴾

67. The subject of "they said" is these hypocrites or the infidels of the People of the Book who are mentioned here, while the subject of "*those who hate*" are all infidels and polytheists. By "one matter" is meant opposition to the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. the hypocrites and People of the Book tell the polytheists that although your religion is different from ours, we will help you crush Islam and oppose the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Let us all come together to crush Islam. This tells us that in their opposition to Islam all the infidels are united. They demonstrated this practically in the Battle of the Trench. But Allah Almighty intervened in this matter by helping the believers. The commentary of this verse is the following verse: "*If you fight against them, we will surely help you*" (S59:V11).

68. Thus, He will punish all of them, in the world as well as in the Hereafter. This tells us that if the believers remain firm on their faith, then all the infidels of the world can cause no harm to them.

27. How then shall it be when the angels will cause them to die, beating[69] their faces and their backs?

فَكَیْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰٓئِكَةُ یَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ﴿۲۷﴾

69. From this we learn that at the time of death the angels beat the infidels with a mace. An infidel dies by receiving a terrible beating. After death, too, this continues for him.

28.That is because they follow what displeases [70] Allah and are averse to His Pleasure. So He renders their deeds futile [71].

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوْا مَاۤ اَسْخَطَ اللّٰهَ وَ كَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿۲۸﴾

70. This means they did all types of deeds that would displease their Lord. They opposed the Holy Prophet صلی اللہ علیہ وآلہ وسلم and tried to crush Islam.

71. This means since the infidels did not do deeds that would please Allah Almighty but instead did things to displease Him; hence all their charities, sacrifices, etc. had been reduced to zero. This tells us that those with whom Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم are not happy, they are displeased with their deeds as well. The result of the good deeds is dependant on the acceptance of Allah Almighty and His beloved Messenger صلی اللہ علیہ وآلہ وسلم.

SECTION 4

29. Do those in whose hearts there is a disease think that Allah will not bring to light [72] their hatred?

أَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ أَنْ لَّنْ يُّخْرِجَ اللّٰهُ أَضْغَانَهُمْ ۝

72 This means at the moment the enmity of the hypocrites is concealed, but it will not be for much longer. Hazrat Anas (May Allah be pleased with him) says that after the revelation of this verse no hypocrite remained hidden from the Holy Prophet صلی اللہ علیہ وآلہ وسلم would identify and recognize each hypocrite from his facial appearance (*Tafseer Khazainul Irfaan*)

30. And if We will, We could show them to you, so that you should recognise them by their faces [73], and you shall certainly [74] recognise them by the tone [75] of their speech. And Allah knows your deeds.

وَلَوْ نَشَاءُ لَأَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ۚ وَاللّٰهُ يَعْلَمُ أَعْمَالَكُمْ ۝

73 In that just as on the Day of Judgement, today too their face should become black, their lips become blue and they become disgraced everywhere. In it there is no negation of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم knowledge, but the negation of disgracing the hypocrites openly. This is due to the mercy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم knew every hypocrite and through his information his Noble Companions, too, were able to know him or her.

74 This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was able to recognize the hypocrites. Thus, the verse "*You know them not. We know them*" (S9 V101) is either abrogated or it has severity. This is like it is said regarding an evil, wretched person "You don't know him, he is a terrible rogue. Only I know what type of a person he is".

Through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, even today, some believers are able to distinguish between the believer and an infidel.

75 This means even if the hypocrites speak flatteringly to conceal their enmity, you Oh My Beloved Messenger صلی اللہ علیہ وآلہ وسلم will be able to recognize them from their tone of speaking superficially. Thus, in addition to providing the Holy Prophet صلی اللہ علیہ وآلہ وسلم with other types of knowledge, Allah Almighty had given him the power to distinguish between a hypocrite and a sincere person by just looking at them, and from the movement of their lips. The authors of Khazainul Irfaan and Roohul Mu'ani have said that the saints of Allah Almighty recognize the sincere mureeds (disciples) from the insincere.

31. And We shall certainly test you until We see those among you who struggle and are steadfast. And We will make known the facts [76] about you.

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا أَخْبَارَكُمْ ۝

76 This means saying from your blessed lips that we are sincere believers is information. The acknowledgement or falsification of the information will be done by your own deeds.

ould be remembered that knowing the rvants by Allah Almighty is not for His rsonal knowledge but to reveal it upon the creation. It tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the means and criterion between truth and falsehood.

اِنَّ الَّذِیۡنَ كَفَرُوۡا وَصَدُّوۡا عَنۡ سَبِیۡلِ اللّٰهِ وَ شَآقُّوا الرَّسُوۡلَ مِنۡۢ بَعۡدِ مَا تَبَیَّنَ لَهُمُ الۡهُدٰى ۙ لَنۡ یَّضُرُّوا اللّٰهَ شَیۡـًٔا ؕ وَسَیُحۡبِطُ اَعۡمَالَهُمۡ ﴿۳۲﴾

2.Surely those who disbelieve and inder [77] others from the Way of llah and oppose the Messenger of llah after the guidance becomes lear [78] to them, they shall never arm [79] Allah and He will make their orks fruitless.

7. This means they remained infidels hemselves and kept others on infidelity by topping them from accepting Islam. This tells s that the punishment of those infidels who ecome obstacles to Islam is very severe.

78. This tells us that the punishment of that nfidel who has remained on infidelity due to gnorance will be lighter than that person who ad been on infidelity intentionally. Either by eople of the Book is meant infidels, or the ypocrites, or common infidels of Arabia because the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had become known to all of them. They had seen countless miracles of his. Thus, there is no objection in the verse.

79. This means they would not be able to cause any harm to the Messenger of Allah صلی اللہ علیہ وآلہ وسلم as is said by Allah Almighty: "*They seek to deceive Allah and the believers, and in fact they deceive not but their own souls, and they perceive not*" (S2:V9). This means they are trying to deceive the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

یٰۤاَیُّهَا الَّذِیۡنَ اٰمَنُوۡۤا اَطِیۡعُوا اللّٰهَ وَاَطِیۡعُوا الرَّسُوۡلَ وَ لَا تُبۡطِلُوۡۤا اَعۡمَالَكُمۡ ﴿۳۳﴾

33. O believers [80]! Obey Allah and His Messenger [81], and let not your deeds go in vain [82].

80. From this call two issues become evident:

1. Islamic worships are not compulsory on the infidels. First accept faith then perform Salaah, Fasting, etc.

2. In the address to the believers it is not necessary that the Holy Prophet صلی اللہ علیہ وآلہ وسلم should be included in it. Observe, in this address, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not included.

81. From this, emerge two issues:

1. It is obligatory to accept the commands of Hadith with those of the Holy QUR'AAN, because the order concerning obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is given separately.

2. The obedience to Allah Almighty is only in respect of the commands, but the obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is both in command and action. For this reason obedience has been mentioned at two places. Some believers had been of the opinion that just as polytheism destroys all good deeds, through the blessing of the faith all the sins do not cause any harm, i.e. after accepting faith a Muslim can do whatever he desires. Regarding such people, this verse was revealed.

82. This tells us that one should not stop doing a good deed he had commenced. Once one begins performing voluntary (Nafl) Salaah it is forbidden to leave it. The jurists of Islam say every Nafl act, after commencement becomes an obligatory act. Their proof for it is this verse, as well as that action of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in respect of wearing the Ihram for Nafl Umrah which he was unable to perform, but which he completed on the occasion of the Treaty of Hudaibiyya -a year later.

إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ۝٣٤

34. Undoubtedly, those who disbelieve and hinder [83] from the Way of Allah, and then die as infidels, Allah shall never forgive them [84].

83. Or like when they stopped the people from accepting Islam, or stopped the believers from doing good deeds. This tells us that stopping people from doing good deeds is a grave sin. The present day Wahabis should take a lesson from this as they are always trying to stop the people from doing good, but they make no effort to refrain people from doing evil.

84. This tells us that a person's end is given credence. If any person remained an infidel all his life, but before his death he accepts Islam, he will be forgiven. And if he remains a believer all his life but at the time of death becomes an infidel, then he will be an inmate of Hell. May Allah protect our faith!

فَلَا تَهِنُوْا وَتَدْعُوْا إِلَى السَّلْمِ ۖ وَأَنْتُمُ الْأَعْلَوْنَ ۖ وَاللّٰهُ مَعَكُمْ وَلَنْ يَّتِرَكُمْ أَعْمَالَكُمْ ۝٣٥

35. So, be not slack and call not [85] for peace for you will have the upper hand [86] as Allah is with you. He will never give you loss in your deeds [87].

85. This means, Oh believers! Do not show any weakness or negligence when opposing the infidels. Do not ask for terms of peace with them without a valid reason, which will reveal your weakness. Therefore neither is this verse abrogated nor is the following verse: *"And if they incline towards peace then incline you also and put trust in Allah"* (S8 V61). The meaning of this is only if the infidels negotiate for peace, which is expedient to you or if you are in need of peace, then make peace with them.

86. If you are a believer. At another place Allah Almighty says: *"And you are the very same who shall overcome, if you have faith"* (S3 V139). This is the commentary of this verse.

87. At all times, and especially during Holy War Allah Almighty is with you. Place your trust in Him and do not fear your limited resources. Whether you are martyred or victorious, in either case you are a winner.

إِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ ۚ وَإِنْ تُؤْمِنُوْا وَتَتَّقُوْا يُؤْتِكُمْ أُجُوْرَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَالَكُمْ ۝٣٦

36. The present life is but sport [88] and diversion. And if you believe and are pious He will give you your rewards [89] and will not ask you your wealth [90].

88. The life of the world is that which is spent in negligence. This life would be over very quickly. In it, indulgence is harmful. True life is that which is spent in the obedience of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہٖ وسلم.

89. This means if you are a pious believer then every action of yours, sleeping, waking, walking and moving are all a means of reward for you and will be included in acts of worship.

90. He will not order you to do all monetary charities but a few only e.g. 1/40 should be given in *Zakaat*. Common people are prohibited from spending all their wealth in charity. Thus spend some of your wealth in charity as you please.

إِنْ يَّسْئَلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَيُخْرِجْ اَضْغَانَكُمْ ﴿٣٧﴾

7. If He asks you for it and presses you, you will be a misery and the miserliness will bring to light the malice [91] of your hearts.

1. This means if Allah Almighty had made it obligatory to spend all your wealth in charity, then most of you would not have complied with and this would have made your hearts impure and you would become entitled for blame. For this reason Allah Almighty made it obligatory to spend just a portion in charity.

هٰاَنْتُمْ هٰۤؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ ۚ فَمِنْكُمْ مَّنْ یَّبْخَلُ ۚ وَمَنْ یَّبْخَلْ فَاِنَّمَا یَبْخَلُ عَنْ نَّفْسِهٖ ؕ وَ اللّٰهُ الْغَنِیُّ وَ اَنْتُمُ الْفُقَرَآءُ ۚ وَ اِنْ تَتَوَلَّوْا یَسْتَبْدِلْ قَوْمًا غَیْرَكُمْ ۙ ثُمَّ لَا یَكُوْنُوْۤا اَمْثَالَكُمْ ﴿٣٨﴾

8.Ha! You are those who are called upon to spend [92] in the Way of Allah. Then, of you some are misers[93]. And whosoever is a miser, is only a miser to his soul. And Allah is Self-Sufficient, and all of you are needy [94]. And if you turn your face, He will substitute for you another nation, and they will not be like you[95].

92. At a place where it is obligatory to spend e.g. Zakaat and in some conditions of Jihad for which spending is very essential. If you have to spend then spend that wealth, and if you have to sacrifice life then sacrifice it.

93. This means any miser who does not give obligatory charity cannot harm Allah Almighty in any way. He is merely harming himself, because the burden of the miser will fall on him i.e. in the world misery will ruin his wealth and be without any bounty, while in the Hereafter it will assume the form of a serpent and be placed in the neck of it's master as is outlined in the Hadith Shareef.

94. It should be remembered, that everybody, whether king or beggar, will be totally dependent on Allah Almighty. However, some servant will be dependant on some servant as well, and their dependants, like the poor of the rich, and the entire world will be dependant of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Thus, this verse does not contradict the following verse: "*Allah and His Messenger have enriched them*" (S9:V74). The Holy Prophet صلی اللہ علیہ وآلہ وسلم is an embodiment of richness and enriches those whom he wishes.

95. The Islamic scholars say that by "you" is meant the infidels of Makkah, while "another people" denotes the Ansaar or Helpers of Madina Tayyibah. Observe, the leaders of the Quraish did not render service to Islam. Thereafter, Allah Almighty chose the people of Madina Munawwarah for this purpose. Religion is not dependant on us; it is we who are dependant on Religion. Religion was in existence long before us. If Allah Almighty chooses us to serve His Religion it is His kindness, which is bestowed upon us.

آياتها ٢٩ | ٤٨ سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ ١١١ | رکوعاتها ٤

SURAH AL-FATAH (THE VICTORY)
(MADANI) Revealed After Hijrah
4 Sections: 29 Verses 568 Words, 2559 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Undoubtedly, We have granted you a clear victory [1].

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ﴿۱﴾

1 The entire Surah Al-Fatah was revealed at the locality of Kurra Ghameem, which is a few kilometers out of Makkah. Its place of revelation is Asfaan, and its time of revelation is when the Holy Prophet صلى الله عليه وآله وسلم was returning to Madina after the Treaty of Hudaibiyya. Hudaibiyya is the name of a well. When this Surah was revealed, the Noble Companions congratulated the Holy Prophet صلى الله عليه وآله وسلم. Prior to it, the Holy Prophet صلى الله عليه وآله وسلم had seen in a dream that he had gone to the sacred city of Makkah with his Noble Companions and performed their Umrah and shaved the hair from their heads. The Noble Companions had been informed about this blessed dream, which had gladdened all of them. The Holy Prophet صلى الله عليه وآله وسلم, in response to this dream, set out for Makkah with fourteen hundred Companions on 1st Zil-Qadah. On the way the Companions witnessed many miracles. When they reached Asfaan they heard the news that the Quraish were ready for a military confrontation. The Holy Prophet صلى الله عليه وآله وسلم halted the Companions at a place three miles out of Asfaan. In the meantime, the Makkans had sent several persons to investigate the reasons for the Holy Prophet's صلى الله عليه وآله وسلم coming to Makkah. They returned to Makkah to inform their leaders that the Holy Prophet صلى الله عليه وآله وسلم had not come with the intention of war but to perform Umrah. To allay the fears of the Makkans, the Holy Prophet صلى الله عليه وآله وسلم sent Hazrat Uthman bin Affan (May Allah be pleased with him) as his envoy. The episode of Hazrat Uthman will be mentioned in detail towards the end of this Surah.

Eventually, after much negotiating, a treaty was signed on the following conditions:

1. This year the Holy Prophet صلى الله عليه وآله وسلم shall return to Makkah without performing Umrah. However, he shall return with the believers for a three-day stay in Makkah to perform their Umrah the following year. They would not be permitted to carry any weapon other than their swords.
2. If any infidel from Makkah after accepting Islam, goes to Madina, he shall be handed over to the Makkans. But, if any believer from Madina came to Makkah as an apostate, he would not be allowed to go back to Madina.
3. If we are engaged in war with our enemies we will not help the enemy against one another.

The Holy Prophet صلى الله عليه وآله وسلم accepted these conditions and the Peace Treaty was signed for a period of ten years. This treaty proved favourable to the believers and eventually it is this very treaty, which resulted in the Muslim victory. This very treaty is termed by Allah Almighty as a victory.

لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَ مَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَ يَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۲﴾

That Allah may forgive [2] sins of our formers, and of your latters [3] n account of you, and may complete is favours [4] upon you, and may uide you to the Straight Path [5].

. This means through the Conquest of akkah all the Makkans become your llowers, and through the blessings of Islam d your mediation all their sins may be rgiven. Thus, this peace is the means of their ceptance of Islam, while Islam is the means f their forgiveness.

. We have already mentioned in Surah uhammad صلى الله عليه وآله وسلم that here 'sins f the Prophet' are, really speaking, those sins f his followers whose intercession and rgiveness is being made the responsibility of e Messenger of Allah صلى الله عليه وآله وسلم like hen the attorney of the case says that this is y case, meaning, I am conducting it's proceedings. It is for this reason the prepositional phrase "for you" is mentioned here i.e. through your blessing and intercession.

4. In that through the blessing of this victory, your religion shall be spread to the four corners of the world, and grant to you through the Prophethood, kingdom and emperorship. Thus, there is no objection against this verse.

5. In that he takes upon himself to teach the guidelines for evil administration, judicial system and running a kingdom. Civil administration is extremely difficult. Those Prophets to whom Allah Almighty had given kingdom; He taught them how to rule as well.

وَّ يَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿۳﴾

And give honourable help [6].

. Thus, Allah Almighty provided such ssistance in respect of the Conquest of akkah and the Battle of Hunain that it equires a description. The Holy Prophet صلى الله عليه وآله وسلم not only won their territories but their hearts as well i.e. all the infidels of Makkah and the entire tribe of Banu Hawazin entered the fold of Islam.

هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۴﴾

It is He Who sends down atisfaction [7] in the hearts of the elievers so that they may add to heir belief [8]. And to Allah belongs ll the multitudes [9] of the heavens nd the earth. And Allah is All-Knowing, the Wise [10].

. In that after this peace treaty the Makkans ervour against the believers softened to some egree.

. Here, the use of faith in the first instance enotes inner contentment and in the second nstance denotes inner certainty.

. This means angels of heaven; animals from he earth, air, water, etc. are all the soldiers of llah Almighty. He can use any of these to assist His beloved Prophet صلى الله عليه وآله وسلم. Thus, He used the angels to assist the believers in the Battle of Badr and the wind in the Battle of the Trench.

10. For this reason Allah Almighty had first shown a dream to His Beloved Prophet صلى الله عليه وآله وسلم then granted him victory. In this order there are thousands of Divine wisdoms, beyond our understandings.

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ

That He may cause the elieving men and the believing

...تِ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ ...هَا وَ یُكَفِّرَ عَنْهُمْ سَیِّاٰتِهِمْ ؕ وَ كَانَ ...لِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِیْمًا ۙ

women to enter the gardens [11] underneath which streams flow, to reside therein, acquitting them of their evils. And this is the great success [13] in the Sight of Allah.

11 So that the believers express their gratitude for this victory, and through this gratitude obtain Paradise. Thus, the Conquest of Makkah is the result of this gratitude and the gratitude is the means of gaining Paradise.

12 That is, the Treaty of Hudaibiyya, Bai'atur Ridwaan then the Conquest of Makkah should become the means of forgiveness of the believers.

13 Which is advantageous in the world and beneficial in the Hereafter. Observe, these Companions are remembered with tremendous glory in this world while the highest form of respect and honour shall be bestowed upon them in the Hereafter.

وَّ یُعَذِّبَ الْمُنٰفِقِیْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِیْنَ وَ الْمُشْرِكٰتِ الظَّآنِّیْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَیْهِمْ دَآىِٕرَةُ السَّوْءِ ۚ وَ غَضِبَ اللّٰهُ عَلَیْهِمْ وَ لَعَنَهُمْ وَ اَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِیْرًا ۝

6. That He may punish the hypocrites, men and women, and the polytheist men and women [14] who have evil [15] thoughts concerning Allah. On them is the evil turn [16] of fortune and the wrath of Allah. And He has cursed them and has prepared hell for them. And that is an evil destination.

14 It means this Treaty of Hudaibiyya or the Conquest of Makkah is a means of punishment of this world as well as the Hereafter for the hypocrites of Madina Shareef and the rebellious stubborn polytheists of Makkah. It should be remembered that on the occasion of the Treaty of Hudaibiyya no one from the hypocrites was present there. These people had not left Madina Munawwarah at all, because of the fear of entering into a battle with the Makkans.

15 During the year of Hudaibiyya when the believers had left Madina Munawwarah with the intention of performing Umrah, the hypocrites thought that since they are going without any weapons a battle will definitely ensue in which all of them would be martyred. For this reason these hypocrites remained in Madina Shareef under some pretext. In the Bai'atur Ridwaan only the pure believers took part. In this verse, mention is made of this.

16 And this is exactly what took place. The hypocrites remained deprived from participating in Bai'atur Ridwaan. Their absence helps to reveal their clear enmity to the believers and they had thus become further entitled and deserving of severe punishment of Hell in the Hereafter.

وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَزِیْزًا حَكِیْمًا ۝

7. And to Allah belongs everything that is in the heavens and the earth. And Allah is Dignified, the Wise [17].

17 Abdullah ibn Ubay, the leader of the hypocrites had been saying that even if the Holy Prophet صلى الله عليه وآله وسلم was to conquer Makkah Mukarramah, how would he conquer Persia and Rome, the two super powers of the day? Allah Almighty gave a reply in this verse that He is the Possessor of the unseen armies.

إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّنَذِيْرًا ﴿٨﴾

Certainly We have sent you as a witness [18] and the bearer of glad tidings and a warner [19].

18. The meaning of the word *SHAHEED* is that beloved who is present and a seeing witness. A witness is called Shaheed, because he is present at the scene of the action. The beloved is called a Shaheed because he is ever present in the heart of the lover. In terms of all three meanings, the Holy Prophet صلى الله عليه وآله وسلم is a perfect and complete witness. The Holy Prophet's صلى الله عليه وآله وسلم being man and time do not restrict a beloved. He is the beloved of Allah Almighty and His entire creation. Even wood, stones and animals would weep for being separated from the Holy Prophet صلى الله عليه وآله وسلم. Today too, millions of people are true devotees and lovers of the Holy Prophet صلى الله عليه وآله وسلم without seeing him. In addition, the Holy Prophet (Peace be upon him) is the witness over the deeds of the creation in the court of Allah Almighty because everybody's case will be decided on his testimony. He is also the eyewitness of Allah Almighty in the presence of His creation. Therefore, those about whom the Messenger of Allah صلى الله عليه وآله وسلم has testified, as being an inmate of Hell or Paradise is absolutely true.

19. The glad tidings and warnings of the Holy Prophet صلى الله عليه وآله وسلم has been mentioned with his testimony, so that it should be known that the previous Prophets were bearers of glad tidings and warners through hearing, while the Holy Prophet صلى الله عليه وآله وسلم enjoys these qualities through seeing. The Holy Prophet صلى الله عليه وآله وسلم saw Paradise, Hell, angels and even Allah Almighty with his physical eye on the night of Me'raaj.

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ۭ وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿٩﴾

9. So that people should believe [20] in Allah and His Messenger, and honour him [21], and that you may glorify Him in the morning and the evening [22].

20. In it, the entire creation until the Day of Judgement is addressed. From it, two issues emerge:

1. The obedience of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon every creation.
2. Our faith is dependent on the Holy Prophet's صلى الله عليه وآله وسلم glad tidings and testimony but not the faith of the Holy Prophet صلى الله عليه وآله وسلم.

21. From this we understand every form of respect which is not against the teachings of Islam is permissible for the Holy Prophet صلى الله عليه وآله وسلم i.e. besides calling him Allah and giving him qualities of Divinity, address him with all words of respect and honour. Do not prostrate to him, but other than that show him the highest form of loftiness, because in this verse there is no restriction placed on the word 'honour'. Imam Malik (May Allah be pleased with him) never rode on a horse on the earth of Madina Munawwarah out of respect for the Holy Prophet صلى الله عليه وآله وسلم.

22. This means establish the five daily prayers regularly. In the glorification of the morning, Fajr Salaah is denoted while the other four Salaahs are included in the glorification of the evening.

إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ إِنَّمَا يُبَايِعُوْنَ اللّٰهَ ۭ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا

10. Surely, those who swear allegiance to you indeed swear allegiance to Allah. The Hand of Allah [23] is above their hands. But whoso breaks his oath, he breaks it

نكث على نفسه ۚ ومن أوفى بما عهد عليه الله فسيؤتيه أجرا عظيما ۝

to his own [24] loss, and whoso fulfils the promise which he had made with Allah, then Allah shall soon give him a great reward [25].

23 By this allegiance is meant the allegiance sworn by the Noble Companions in Bai'atur Ridwaan, which the Holy Prophet صلى الله عليه وآله وسلم had taken from all the Ansaar and Muhajireen at Hudaibiyya. This allegiance was in respect of Jihad and not for Islam, the detailed discussion as to follow later. From this, a few issues emerge:

1. All the Companions, and especially those who took part in the Bai'atur Ridwaan are persons of lofty status. Their total is fourteen hundred.

2. The Holy Prophet صلى الله عليه وآله وسلم enjoys such closeness to Allah Almighty that the allegiance on the hand of the Holy Prophet صلى الله عليه وآله وسلم is allegiance on the Hand of Allah Almighty.

3. Hazrat Uthman (May Allah be pleased with him) is a person of tremendous status because this allegiance was sworn because of him.

4. Swearing an oath of allegiance on the hands of the pious is the practice of the Noble Companions whether it is an allegiance of Islam, of piety, of repentance, of good deeds etc.

5. At the time of taking this oath it is sunnah to embrace one another. However, the oath for women will be administered verbally and they shall not be embraced.

24 Here, an impossible is suspended on the impossible. Otherwise, those who swear an allegiance with Allah Almighty cannot turn back. On the Day of the Covenant, Allah Almighty had taken an oath of allegiance from all the Prophets and had said to them: "*Now who so turns away from this, they are the disobedient ones*" (S3:V82). This is impossible, because neither was there fear of the Prophets turning back nor the Companions turning back on their word.

25 Allah be praised! Every Companion of Bai'atur Ridwaan established a fine example of faithfulness and duty. Everyone became entitled to a great reward as would be mentioned later on the topic of Bai'atur Ridwaan.

SECTION 2

سيقول لك المخلفون من الأعراب شغلتنا أموالنا وأهلونا فاستغفر لنا ۚ يقولون بألسنتهم ما ليس في قلوبهم ۚ قل فمن يملك لكم من الله شيئا إن أراد بكم ضرا أو أراد بكم نفعا ۚ بل كان الله بما تعملون خبيرا ۝

11.The desert Arabs (Bedouins) who were left behind [26] will say to you: "Our properties and our families [27] kept us busy. Therefore you ask forgiveness [28] for us." They say with their tongues that which is not in their hearts [29]. Please declare! "Who has any prevailing power for you against Allah, if He desires [30] to harm you or if He intends good for you." In fact, Allah is aware of your doings.

26 Reason for its revelation

When the Holy Prophet صلى الله عليه وآله وسلم had departed in the year of Hudaibiyya for Makkah with the intention of performing Umrah, the neighbouring tribes in Madina like Ghaffar, Muzayyinah, Jaheena, Ashj'a Aslam

etc. did not accompany the Holy Prophet صلى الله عليه وآله وسلم to Makkah due to fear of the Quraish of Makkah. They stayed behind under some pretext. They thought that a battle would definitely ensue in which no believer would be saved. This verse was revealed regarding these people. It should be remembered that Allah Almighty did not allow the hypocrites and people with weak faith to participate in the Bai'atur Ridwaan. Only the sincere and faithful Companions took part in it.

27. This means our women and children were left alone without anyone to care for them. For this reason we did not go with you.

28. From this we understand that to offer a prayer is different to showing kindness to someone. By taking someone's dua is to render such good service to a person who would automatically utter words of prayer for you. An example of this is when the sons of Yaqub (On whom be peace) made their father happy then said: "*Oh our father, beg forgiveness for our sins*" (S12:V97). Allah Almighty is informing him about them beforehand. It should be remembered that in this verse mention is made to pray for the hypocrites and the weak, but not of rendering any service to them. It is no great thing to make dua for someone. Wherever the Holy QUR'AAN shows negation of acceptance of the Holy Prophet's صلى الله عليه وآله وسلم are those duas, which he was made to offer.

29. This means that the outer action of these people is different to what they harbour in their hearts. Their not going with the Messenger of Allah (Peace be with him) was not due to fear of their families, but out of fear for the infidels of Makkah. They had no trust in the dream of the Holy Prophet صلى الله عليه وآله وسلم. This tells us that not trusting the information and dreams of the Holy Prophet صلى الله عليه وآله وسلم is the practice of the hypocrites.

30. What it means is that if your wealth and children were to be subjected to calamity, then you would not have been able to overcome these by staying in Madina Munawwarah, but if calamity was not meant to come, by you going they would not have been destroyed. Then why did you deprive yourselves of such a lofty blessing i.e. not participating in Bai'atur Ridwaan?

12. Indeed you thought that the Messenger and the believers would never return [31] to their homes, and the same appeared to you fair in your hearts. But you conceive [32] an evil thought, and you were a people to be ruined [33].

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَ الْمُؤْمِنُوْنَ اِلٰۤى اَهْلِيْهِمْ اَبَدًا وَّ زُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ ۚۖ وَ كُنْتُمْ قَوْمًۢا بُوْرًا ﴿۱۲﴾

31. In fact they were martyred at the hands of all the infidels. From this we understand that all the fourteen hundred Companions who had journeyed with the Holy Prophet صلى الله عليه وآله وسلم are all believers of the highest quality because Allah Almighty had addressed them as "*believers*." If any wretch now doubts the faith of anyone from them, is denying the veracity of this verse.

32. So that infidelity will overcome Islam (Allah forbid) and that the dream of the Holy Prophet صلى الله عليه وآله وسلم is not true.

33. That you became entitled to Divine Punishment. This tells us that none of the Noble Companions of Bai'atur Ridwaan shall be entitled to any punishment; otherwise, this distinction would have been wrong.

13. And whosoever does not believe [34] in Allah and His Messenger, We have surely prepared for each infidel a blazing fire.

وَ مَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَ رَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿۱۳﴾

34 From this, emerge two issues
1 The one who rejects the Holy Prophet صلى الله عليه وآله وسلم is equal to the one who rejects Allah Almighty. Both are entitled to similar punishment
2 Not placing trust in the knowledge of the unseen of the Holy Prophet صلى الله عليه وآله وسلم and information given by him is equal to rejecting him, because in this verse these people have been censured who did not place trust in the dream of the Holy Prophet صلى الله عليه وآله وسلم.

14.And only Allah has the authority [35] of the heavens and the earth. He forgives whom He pleases and punishes [36] whom He pleases. And Allah is Forgiving, Most Merciful.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

35 He who is under the protection of Allah Almighty cannot be harmed by anyone. Then how did you come to understand that the infidels would overpower the believers, when We are their Protector and Helper?
36 This means Allah Almighty will forgive any sinner whomsoever He desires, and punish him whom He wishes. This does not mean that He will punish any pious believer whom he wishes as is claimed by Dayanand Saraswati to accuse Allah Almighty of injustice. Also, this does neither help to prove possibility of a lie by Allah Almighty, as is the belief of the Wahabis.

15. Then those who lagged behind said: "When you go to take the spoils [37] (of war) we will also follow you." They desire to change [38] the words of Allah. Please declare! "You shall by no means follow [39] us." Thus, has Allah said before. Then they said: "No, but you envy [40] us." Not so. Rather, they do not understand except a little [41].

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ۝

37 It should be remembered that the Treaty of Hudaibiyya was signed in 6 A.H. while the victory of Khaibar was achieved in 7 A.H. Khaibar was conquered very easily and from here a great deal of spoils of war came into Muslim hands. But only those were given permission to participate in this battle who were present at the Treaty of Hudaibiyya. In this verse there is a prophesy of the unseen that now very soon you would be proceeding to conquer Khaibar. Those who had abstained from being present at Hudaibiyya will desire to join you at Khaibar out of greed for spoils of war, give them this reply. It should also be remembered that Hazrat Jaffer and his Companions who had just returned from Abyssinia were given a share from the spoils of war. But, this was a grant by the sovereign. Thus there is no objection against the Holy Prophet صلى الله عليه وآله وسلم
38 Here, by 'word of Allah Almighty', is meant that command of Allah Almighty that

nly those who were present at Hudaibiyya hould proceed to Khaibar, and that the spoils of ar of it is the share of those participants only. hus, there is no inconsistency in this verse.

9. This negation is used to mean prohibition e. you have no permission to take part in the Battle of Khaibar. You cannot go because Allah Almighty has prohibited you from it.

0. From this, emerge two issues:

1. The deeds of these Companions were from Allah Almighty. To raise objection against them is equal to raising objection to Allah Almighty.

2. To call Companions, and especially those who took part in the Bai'atur Ridwaan as jealous and treacherous is the work of the hypocrites. These great persons are the cornerstones of religion.

41. This means these hypocrites only know about the worldly things, not the things for the sake of the world. They refused to participate in Bai'atur Ridwaan but are ready to take part in the Battle of Khaibar, only for the sake of gaining the spoils of war.

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِىْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَ اِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿۱۶﴾

16. Please declare to the desert [42] Arabs who lagged behind: "Soon you shall be summoned [43] to fight against a people of mighty valour or they should surrender [44] (become Muslims). Then if you will obey, Allah will give you a good reward [45], but if you turn away as you turned away before, He will punish you with a painful punishment [46]."

42. It should be remembered that the Holy QUR'AAN time and again labels them, as desert Arabs who lagged behind to make it known that staying behind was a severe sin. From those Bedouins some were among those who would be from the sincere repenters, while some would be of those who would remain on their enmity. This has been said to distinguish between the two.

43. These people of Yamamah were from the tribe of Bani Haneef who had become apostates by believing in Musailma the Liar. During the Caliphate of Hazrat Abu Bakr Siddiq, a fierce battle was fought against them in which many Noble Companions were martyred. Musailma was slain in it. Among the martyred were so many Huffaaz that it jeopardized the protection of the Holy QUR'AAN. To obviate this danger, the process of compilation of the Holy QUR'AAN took place to preserve it in the form of a book.

44. Because these people would be apostates. No jizyah is collected from the apostates as their punishment is death or they should re enter the fold of Islam. From this we learn that to accept anyone as a Prophet during the lifetime of the Messenger of Allah صلى الله عليه وآله وسلم or after him, is infidelity and apostasy. The people of Yamamah became apostates because of their acceptance of Musailma as a Prophet. Furthermore, the punishment of apostasy is death.

45. It should be remembered that after the revelation of this verse these people were never invited to participate in any war during the time of the Holy Prophet صلى الله عليه وآله وسلم because it was said: "Say you, you shall by no means follow us". During the Caliphate of Hazrat Alli (May Allah be pleased with him) no battle was fought with the infidels or the apostates, only with the rebels and Kharijites. Thus, in this verse only the battles fought in the caliphate of Hazrat Abu Bakr Siddiq are denoted which were fought with the apostates, etc. Thus, this verse is a clear proof about the truth of the Caliphate of Hazrat Abu Bakr Siddiq. You should also remember that Islam or death is for an apostate only, not for a polytheist, from whom jizyah can be taken.

Thus in this verse, death of apostates is meant which took place during the caliphate of Hazrat Abu Bakr Siddiq. Although jizyah will not be collected from the polytheists of Arabia, yet they can be subjugated as slaves. Islam or death is only for the apostates, with whom wars were fought by the first Caliph i.e. the Battle of Yamamah. It should be remembered that Hazrat Abu Bakr Siddiq made Khaulah bint Jaffer a slave girl and handed her over to Hazrat Alli (May Allah be pleased with him) because she was a woman. A male apostate cannot be made into a slave.

46. This tells us that one who rejects the Caliphate of Hazrat Abu Bakr Siddiq (May Allah be pleased with him) or one who deserted him in the Battle of Yamamah is entitled to a severe punishment because the verb "you turned away" includes both.

لَيْسَ عَلَى الْأَعْمٰى حَرَجٌ وَّ لَا عَلَى الْأَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَ مَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿۱۷﴾

17.There is no binding on the blind [47], and no binding on the lame, and nor is there binding on the sick [48]. And whosoever obeys Allah and His Messenger, Allah will admit them into Paradise, underneath which streams flow [49]. But whosoever will turn away, he will suffer a painful doom [50].

47. Reason for its revelation

When the previous verse was revealed, the disabled people said that "Oh Prophet of Allah صلی اللہ علیہ وآلہ وسلم, what is the order regarding us". Due to our physical disability we are not in the position to participate in Holy War". This verse was revealed regarding disabled persons.

48. Here, 'illness' denotes that illness which renders a person incapable of attacking an infidel and taking measures of safeguarding himself from the enemy, i.e. taking safety measures. Thus, the meaning of it is quite clear.

49. This means that it is necessary upon those who remain behind that what they are doing should be for the obedience of Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Although being at home, they should render the best service to the families of the Islamic soldiers.

50. Those who would turn away from the obedience of Allah and His Beloved Prophet or صلی اللہ علیہ وآلہ وسلم those who remain on infidelity and hatred of the Muslims.

SECTION 3

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿۱۸﴾

18.Certainly Allah was pleased [51] with the believers [52] when they were swearing allegiance to you under the tree [53], and He knew what was in their hearts. So, He sent down on them tranquillity [54], and rewarded them with an expeditious victory [55]. (At Hudaibiya)

51. Because those who had participated in the Bai'atur Ridwaan at Hudaibiyya had obtained heroic praise of the pleasure of Allah. Therefore, it is known as Bai'atur Ridwaan.

his Oath of Allegiance took place because the Holy Prophet صلى الله عليه وآله وسلم had sent Hazrat Uthman -e- Ghani to Makkah Mukarramah as his envoy to the Quraish to inform them that the believers had not come with the intention of waging war but merely to perform their Umrah. And to give glad tidings to the poor and the destitute who are forced to stay in Makkah that very soon Makkah Mukarramah would be conquered. Hazrat Uthman-e-Ghani was chosen for the mission because many of the infidels there owed a debt of gratitude to him and as such would not attack him. Thus, Hazrat Uthman went to the leaders of the Quraish. On hearing the proposal they told Hazrat Uthman that the Holy Prophet صلى الله عليه وآله وسلم could only come the following year. However, if Hazrat Uthman wished to make the tawaaf of the Ka'bah, he could do so. To this Hazrat Uthman replied: "I will only make tawaaf of the Holy Ka'bah when I am accompanied by the Ka'abah of my heart. Thus, he did not perform the Umrah. In the meantime a rumour spread among the believers that the infidels had martyred Hazrat Uthman. This news inflamed the believers. Seeing this high spirit among the believers the Holy Prophet صلى الله عليه وآله وسلم took an oath of allegiance from them to fight to avenge Hazrat Uthman's murder. This oath was taken under an acacia tree. The Holy Prophet raised his blessed left hand and said: "*Oh Allah this is the hand of Uthman*" and raising the right hand said: "*This is the hand of Muhammad, the Messenger of Allah*".

52. From this, emerge a few issues:

1. All the Companions involved in Bai`atur Ridwaan are sincere believers, as Allah Almighty has called them believers without any condition.
2. Allah Almighty had become pleased with all of them.
3. The purpose of this special pleasure is this Bai'at as is expressed by "they were swearing allegiance to you."

53. This means an allegiance for War. This tells us that an oath of allegiance can be taken for good deeds, etc. and not just for matters concerning faith.

54. In that they were neither afraid of the infidels of Makkah nor of their unfavourable end. When Allah Almighty has lent the supporting hand they will never fall. Nor did they face any future indulgence in evil and sin. They had become pious believers for all times and the Holy QUR'AAN bears testimony to this.

55. The victory at Khaibar, which was achieved six months after the Treaty of Hudaibiyya.

19.And abundant [56] booties they took. And Allah is Dignified, Wise.

وَّ مَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۹﴾

56. Without any hardship or effort, as was the case at Khaibar. Allah Almighty fulfilled this promise of His.
From this an important issue emerges:
Just as the worldly bounties i.e. the bounties of Khaibar were granted to all the participants of Hudaibiyya, the glad tidings of the Hereafter, too, are for all of them. This is because both these promises were made then. One was fulfilled in the world, while this bounty was the symbol of the other.

20.And Allah promised you abundant [57] Booties that you captured. He gave you the same immediately [58] and restrained [59] the hands of men from you, that it may be a definite proof [60] to the believers,

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَ لِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَ

وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ۝

and that He may guide you on a straight [61] path.

57 It should be remembered that Allah Almighty had called these booties as abundant while the booties of the world are little, because that was booty of the spoils of war. Even a little reward is much like the royal medal. Or, that these booties were not merely of the world but were attached to the religion as well. Thus, abundant means just as a zero assumes numerical value after a digit but on it's own it is nothing.

58 When the believers had gone for the Battle of Khaibar the allies of Khaibar, Bani Asad and Ghatfaan wanted to attack and plunder the homes of the Muslim warriors back in Madina Munawwarah. But Allah Almighty placed such awe in their hearts that they did not have the courage to put their plan into practice. Mention has been made in this verse regarding this event.

59 Either awe or fear was placed into the hearts of the people of Khaibar, that though they were seventy thousand in number, they fled and took refuge in their forts.

60 This means the booties would be the proof of the spirit of justice until the Day of Judgement i.e. just as these booties were bestowed upon all the participants of Hudaibiyya, Paradise too would be granted to them in the Hereafter and not for just four or five as is understood by the Rafzis. These people say that just four or five Companions in the Bai'atur Ridwaan were believers, while the others were hypocrites. Thus, in accordance with this, only four or five Companions should have gone to Khaibar.

61 From this we understand that those who had participated in the Treaty of Hudaibiyya were all on guidance. None from them turned away from guidance. Anyone who denies this is rejecting the veracity of this verse.

وَّ أُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرًا ۝

21.And the other (benefits of victory), which you had not obtained [62], is with Allah. And Allah has full power over everything.

62 Conquest of Makkah or the conquest of Roman and Persian empires which the Muslims gained during the Caliphate of Hazrat Umar (May Allah be pleased with him). Even the thought of those victories at that times considering the existing conditions of the believers would be beyond the imagination. This verse in an indisputable proof of the truth of the Caliphate of Hazrat Umar (May Allah be pleased with him). From this we learn that the splendid victories gained by Muslims during the Caliphate of Hazrat Umar are due to the beautiful grace of Allah Almighty. On their own these would not have been possible for the believers to gain on their own accord.

وَ لَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّ لَا نَصِيْرًا ۝

22.Had the infidels fought; they would have certainly turned [63] back. They would neither have any supporter nor helper [64].

63 This means the Quraish of Makkah; the infidels of Khaibar and the people of Bani Asad and Bani Ghatfaan did not have the courage to take up arms with you. However, even if they had tried to do this they would have been killed and victory would be yours. The incredible feat of Hazrat Alli (May Allah be Pleased with him) at Khaibar is a clear proof of this. The detailed account of this victory can be read in Tafseer Roohul Bayaan.

64 Some scholars have stated that even today if Muslims take stock of themselves a

ecome believers in the true sense of the word nd strive sincerely for the pleasure of Allah

3. This is the law of Allah being ractised from before [65], and you hall never find the law of Allah hanging [66].

5. In that Allah Almighty gives assistance to he believers in their fight against the infidels as s evident from the incidents of the previous Jmmahs.

6. It means, this will never happen, that llah Almighty will not give assistance to the elievers against the infidels without reason.

4.And it is He who restrained their ands from you and restrained your ands from them in the valley of Makkah [67], after He had given you ictory over them. (The conquest of Makkah) And Allah sees [68] your eeds.

7. This means Oh My Beloved Prophet صلى الله عليه وآله وسلم on the day of the Conquest f Makkah Allah had placed in the hearts of he Makkans such awe and fear that they did ot have any courage to oppose you and the oly city of Makkah was easily conquered by ou. You, too, were not required to shed any lood. From this we understand that Makkah as not conquered by force nor through mere aceful negotiations. Or, it means that at udaibiyya Allah Almighty prevented you om confrontation with the infidels, and the ifidels from you. Hazrat Anas (May Allah be

5.They are the ones who disbelieved nd hindered you from the Sacred Mosque, and the offerings (sacrificed nimals) were detained 69 from aching their place of sacrifice. And it had not been for certain lieving men and women 70, whom u knew 71 not, you might have ampled them, and there

Almighty, they can re-establish the battle scenes of Badr and Hunain.

سُنَّةَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿۲۳﴾

Even if the believers were to suffer a defeat sometimes, it is due to either their own error or due to some divine wisdom. Also, this defeat would be temporary. Thus, there is no objection against this verse. Many times Muslims do seem to be overpowered.

وَ هُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ وَ اَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ﴿۲۴﴾

pleased with him) says that on the day of Hudaibiyya eighty infidels from Makkah landed from Mt.Taneem fully armed in order to attack the Muslims. The believers captured them and presented them in front of the Holy Prophet صلى الله عليه وآله وسلم . The Messenger of Allah صلى الله عليه وآله وسلم released them after their repentance. Mention here is made of this incident.

68. This means that we are pleased with your Treaty of Hudaibiyya and Conquest of Makkah. What you did was worthy of praise.

هُمُ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْيَ مَعْكُوْفًا اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ وَ لَوْ لَا رِجَالٌ مُّؤْمِنُوْنَ وَ نِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِيْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَيْرِ

would have fallen a harm [72] on you for that. Unknowingly, Allah admits into His Mercy whom He wills [73]. And had they been separated [74], We would have punished the infidels among them with a grievous [75] punishment.

لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ
اۤءُ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ
رُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿۲۵﴾

69 This means the crimes of these infidels of Makkah were so severe that you should have put these to sword, or that Divine Punishment should have come upon them because they had barred the beloved of Allah from His House, they had prevented the taking of the sacrificial animals to the place of sacrifice as a result of which they had to be sacrificed at Hudaibiyya. But both of these were withheld because of the presence of the poor, destitute believers in Makkah Muazzamah i.e. because of these helpless believers permission was not granted for a full scale attack on Makkah nor was Divine punishment sent on the Makkans.

70 They are present in Makkah Muazzamah who could not migrate to Madina Shareef.

71 In Makkah there were seventy-two such believers who were in such a helpless position so as not to reveal their belief. The writer of Tafseer Roohul Bayaan had included Hazrat Abbas and Hazrat Muawiyah (May Allah be pleased with them) among them. Also refer to the book "*A Glance On Ameer Muawiyah*".

72 Or that you should slay them as infidels, i.e. they become the victims of your arrows without your intention of killing them.

73 This means you were stopped from waging full-scale war on Makkah Muazzamah because Allah Almighty wanted to grant them guidance to take them under His cover of mercy. Thus, all the Makkans entered the fold of Islam. Then, through them, Islam was given greater strength.

74 This means if the present believers had separated themselves from the infidels of Makkah, or that those who had been destined to obtain guidance towards Islam had been separa-ted from those who were destined to beco infidels, then divine punishment would hav come on the infidels.

75. This tells us that Allah Almighty remov punishment from the evil people for the sake the helpless people. This becomes the proof seeking the medium or Waseela i.e. punishm did not come to the infidels of Makkah becau there were pious believers among them. If these pious people were not there, then div punishment would have come. Says Al Almighty. "*And Allah is not one to cha them whilel you are in their midst*"(S8:V33). it is an acknowledgement of this. Until the D of Judgement we sinners will be in protection of Allah Almighty because of presence of the pious servants of Al Almighty. In fact, one finds much peace an contentment in the Mazaars (blessed tombs the saints). Because of the holy grace of Ha Yusuf (On whom be peace), Egypt protected from divine punishment. We a learn from it that Hazrat Abu Bakr and Ha Umar (May Allah be pleased with them) absolute inmates of Paradise because they resting in the compassionate company of Holy Prophet صلی اللہ علیہ وآلہ وسلم . Di punishment is withheld through the blessing the pious servants. Then, imagine what bou and blessings would be pouring upon th believers who are sleeping in the ma company of the Holy Prophet اللہ علیہ وآلہ وسلم The dog that is sleeping at the mouth of Companions of the Cave has been show with Divine blessing just because it is th with Friends of Allah.

26.When the infidels harboured obduracy in their hearts, the

جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ

الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْۤا اَحَقَّ بِهَا وَ اَهْلَهَاؕ وَ كَانَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمًا۠ ﴿۲۶﴾

bduracy of the days of pagan gnorance [76], Allah sent down His ranquillity [77] of self restraint on His Messenger and the believers, and made incumbent [78] on them the righteousness to which they had a better right [79], and were worthy [80] of it. And definitely, Allah knows everything.

76. The infidels of Makkah became stubborn that they would not allow the Holy Prophet صلى الله عليه وآله وسلم and the believers to perform Umrah that year, but that they could do that the following year. This stubbornness of theirs was totally based on arrogance. This is exactly what is meant here.

77. In that they had signed the treaty in which one of the clauses was that Umrah could be performed the following year, though they were adamant on this, because had the believers too become adamant of performing Umrah that very year, then it would have taken place In which case the victory would have been theirs, but this would have been against the wisdoms mentioned already. From this we learn that all those persons were sincere believers because this tranquility was sent upon all. If anybody now says that Hazrat Alli was the only believer in that group, he is rejecting the veracity of all these verses. If those persons were not believers then nobody is a believer in the entire world. All of us are believers because of them.

78. Because this word of piety i.e. faith and sincerity can never be separated from these great persons. In it there is a prophecy of the successful and all of them i.e. piety will never be separated from them either in the world, at the time of death, in the grave or on the Day of Judgement.

79. The word "most worthy" is a superlative adjective applied to the superlative. By this is indicated either the companions of all the Prophets, or the believers like us until the Day of Judgement or the angels, etc. This means the Companions of the Holy Prophet صلى الله عليه وآله وسلم are most worthy of this word piety than the companions of all the Prophets, or all the believers, or all the angels. This tells us that the Companions of the Holy Prophet صلى الله عليه وآله وسلم are most superior to the entire creation. After the Prophets, no other companion can ever reach the status of the Noble Companions. By "kanoo" is meant they were or they are.

80. Because Allah Almighty has chosen them for the companionship of His Beloved Prophet, صلى الله عليه وآله وسلم for the service of the Holy QUR'AAN, and the protection of His Religion. If there had been any defect in them, they would not have been chosen for the companionship of the leader of these pious. A pearl is not kept in any ordinary casing. A special type of casing is chosen for it. It should be remembered that here the pious word either refers to Kalimah Tayyibah or loyalty or all forms of apparent or concealed piety, everything of which is apparent. This tells us that none of the Companions was a sinner. All are embodiment of piety and justice. Anyone who calls them a sinner is rejecting the veracity of this verse. Those for whom Allah Almighty has made piety and God-consciousness obligatory, who are we to separate them from these penalties?

SECTION 4

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ

27.Undoubtedly, Allah fulfilled [81] the true vision of His Messenger.

You certainly entered [82] the Sacred Mosque as Allah willed, in security, having your heads shaved [83] or hair cut short, without any fear. But He knew what you did not [84] know, so He appointed apart from that a near [85] victory at hand. (Conquest of Makkah without shedding a drop of blood).

تَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِیْنَ ۙ مُحَلِّقِیْنَ رُءُوْسَكُمْ وَمُقَصِّرِیْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِیْبًا ۝

81 By this dream of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is meant that dream which has been mentioned at the beginning at Surah Fatah whose truth was quickly seen by the believers with their own eyes i.e. in 7th Hijrah they performed Umrah peacefully, and in 8th Hijrah entered Makkah Muazzamah triumphantly.

82 The following year. The gist of this is the delay in the interpretation of the dream is not against the truth of the dream. The interpretation of the dream of Yusuf (On whom be peace) was revealed after forty years.

83 From this emerge two issues.

1 Sometimes the entire Haram territory is called the Sacred Mosque. Here, it denotes this, because the pilgrims do not shave their hair in the Sacred Mosque itself.

2 That during Hajj and Umrah shaving the entire hair from the head is superior to merely clipping a few locks of hair because Allah Almighty has mentioned shaving before clipping.

84 This means that the delay in the revelation of this dream has the following divine wisdom that this dream and its delay became the means of the conquest of Makkah.

85 That is before the conquest of Makkah We granted you the victory of Khaibar. Thus, after the Treaty of Hudaibiyya the believers conquered Khaibar. Then the following year they performed the Qaza of Umrah.

28. It is He Who sent His Messenger [86] with guidance and the Religion of Truth that He may make it to prevail over all other religions [87]. And Allah suffices as a witness [88].

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِیْدًا ۝۲۸

86 This tells us that the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is the most sublime creation of Allah Almighty through whom the lofty status and splendour of Allah Almighty becomes evident. Even the Hand of Provident is proud of the Messenger of Allah صلی اللہ علیہ وآلہٖ وسلم. Therefore it is said, that if you want to see Our splendour then look at that sublime servant. The Lord who had created such a stately and splendid being is indeed the embodiment of splendour and sublimity.

87 Thus Allah Almighty fulfilled this promise in that the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم abrogated all the previous religions, granted the Noble Companions splendid victories, maintained Muslim rule in the world for many centuries. Although we are weak today, but our religion which is world dominating, our mosques are fully established. Pilgrimage, sacrifices and sainthood will only be of Islam in the world till the day of Judgement.

88 The Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is the eyewitness of the Oneness of Allah Almighty and the Almighty is the testifier of his Prophethood. The miracles of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم are testimony of Allah Almighty, or calling him a Prophet of Allah in the Holy QUR'AAN is his

[tes]timony or making the stones and rocks recite [th]e Kalimah is the testimony of Allah Almighty. [Th]is tells us that the testimony of Tauheed is [th]e way of the Prophet of Allah and the testimony of the Prophethood of Hazrat Muhammad صلى الله عليه وآله وسلم is the way of Allah Almighty. But these are found in Kalimah Tayyibah.

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ۚ وَ الَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ۚ ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۛ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ ۛ كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ لِيَغِيْظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾

[2]9. Muhammad [89], Messenger of [A]llah, and those with him [90] are [se]vere [91] against the infidels, but [c]ompassionately tender [92] among [t]hemselves. You will see them [b]owing and prostrating [93] themselves [(i]n prayer) seeking Grace of Allah [a]nd His Pleasure. They have the [m]arks on their foreheads from the [e]ffect [94] of prostrations. This [d]escription of theirs is in the Tauraat [a]nd their this description is also in [t]he Injeel [95], as a cultivated [96] seed [t]hat puts forth its shoots, then [s]trengthens, than it becomes stout, [t]hen rises straight upon the stem, [p]leasing the cultivators [97], that [t]hrough them He makes the hearts of [t]he infidels to burn [98] in dismay. Allah has promised to those who [b]elieve and do righteous [99] deeds, [f]orgiveness and a great reward [100].

[8]9. To the entire creation, because [P]rophethood is mentioned without restriction. [H]e whose Lord is Allah, his Prophet is [M]uhammad صلى الله عليه وآله وسلم. The fatherhood [o]f Adam (On whom be peace) is for all human [b]eings, but the Prophethood of the Holy [P]rophet صلى الله عليه وآله وسلم is for the entire [c]reation. It should be remembered that [M]uhammad صلى الله عليه وآله وسلم has been [m]entioned four times in the Holy QUR'AAN. [T]he letters of the word Allah, Muhammad, the [le]aders of the angels, the important revealed books [a]nd their Prophets are four in number. The [b]iological combination of a human being too is [b]ased on four. Allah Almighty kept the Holy [P]rophet's name Muhammad صلى الله عليه وآله وسلم [b]ecause his praise and glory is sung in this world and the Hereafter and will continue at all times. The Station of Mahmood is for the Holy Prophet صلى الله عليه وآله وسلم . On the Day of Judgement the banner of Praise will be in the hands of the Holy Prophet صلى الله عليه وآله وسلم. For a detailed discussion on this, refer to the author's book Shaane Habibur Rahman.

90. The Companions of the Holy Prophet صلى الله عليه وآله وسلم especially Hazrat Abu Bakr Siddiq (May Allah be pleased with him), who was his companion in the Cave of Thaur as well as in the blessed Roza.

91. All the Companions are so severe against the infidels like the lion is against its prey. Foremost among them is Hazrat Umar Farouk (May Allah be pleased with him) from who even the devil runs away. In his heart there can never be any love for the infidels and the hypocrites.

92 Every Companion is so kind and compassionate towards one another like the father is on his son and the kind brother is on his sister. Foremost in this is Hazrat Uthman Ghani (May Allah be pleased with him). The battles fought between the Companions between themselves were not in any way against this kindly relationship, which existed among them, but due to difference of opinion, and not any personal animosity.

93 Every Companion is a worshipper, spending the whole night in devotion and worship of Allah Almighty, especially Hazrat Alli Murtaza (May Allah be pleased with him). In these four sentences the praiseworthy qualities of the four Caliphs are being described. From this we understand that outlining the praiseworthy qualities is the way of Allah Almighty, while attributing anything evil to them is the way of the devil.

94 By marks due to excessive prostration signifies that light of the faces found on the worshippers, especially those who engage in Tahajjud Prayer. This is displayed on their foreheads in this world as well as in the Hereafter. Their places of prostration would be shining like the moon of the fifteenth night. For this reason the word faces is used here and not foreheads.

95 This means the praiseworthy qualities of the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم have been described in the Taurah and Injeel as well, with great alacrity. The very same is outlined here. This tells us that just as the praiseworthy qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had been described in the Taurah and Injeel, the same has been described in them about the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

96 The reason for comparing the Noble Comp-anions to the tillage field is that just as the life is dependent on the grain fields in the like manner the life of faith of the believers is dependent on them. Just as the tillage fields are guarded carefully, Allah Almighty, too, would be safeguarding the lives of the Noble Companions at all times. Also, those fields at beginning are weak, then gradually they begin to gain strength, the Noble Companions too, appeared to be weak at first, then they gained strength.

97. In a like manner the Noble Companions were very dear to Allah Almighty. This tells us that love for the Noble Companions is the way of Allah Almighty.

98. This tells us that those who hear any hatred or envy for the Noble Companions are infidels. The Holy QUR'AAN has not passed a clear verdict of infidelity against any Muslim sect besides the enemies of the Companions. May Allah Almighty grant everyone love and attachment for the Noble Companions. Ameen.

99. It should be remembered that in the prepositional suffix "*minhoom*"(from them) the preposition "*min*" (from) is narrative and not for exclusion because all the Companions are believers and pious. Says Allah Almighty: "*And Allah has promised good to all*"(S4:V95) i.e. Allah Almighty has promised Paradise for all the Companions.

100 This tells us that the rewards of the Companions are greater than all the believers. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has said that charity of about 4kg of barley given by the Companion is greater in virtue to a mountain full of gold given in charity by a non-Companion. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم from eternity is virtuosity of guidance and religion. He is at no stage, not even for a moment, excluded or separated from it. Or, that he came to you with guidance and religion. From this we understand that guidance can be obtained from the Holy Prophet صلی اللہ علیہ وآلہ وسلم only, and every type of guidance is from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered that one can obtain guidance from the Holy QUR'AAN as well as misguidance. Says Allah Almighty: "*Allah sends many astray by it and guides many*" (S2:V26). But the Holy Prophet صلی اللہ علیہ وآلہ وسلم provides guidance only, as well as curative medicine.

آیاتها ۱۸ ۴۹ سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ ۱۰۶ رکوعاتها ۲

SURAH AL-HUJURAT (THE APARTMENTS)

(MADANI) Revealed After Hijrah

2 Sections: 18 Verses 345 Words , 1476 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝۱

1. O believers! Do not commit any excess [1] before Allah and His Messenger, and fear Allah. Surely, Allah Hears, Knows [2].

1. Reason for its Revelation

Some Companions, on the Day of Eid ul Adha, had offered their Qurbani before the Holy Prophet صلى الله عليه وآله وسلم i.e. prior to Eid Salaah; and some Companions would commence fasting a day before the commencement of Ramadaan. This verse was revealed regarding these persons. From it, emerge a few issues:

1. The disrespect of the Holy Prophet صلى الله عليه وآله وسلم , in reality, is disrespect of Allah Almighty. When these people tried to exceed or tried to be forward, Allah Almighty warns them not to be forward in respect of Allah Almighty and His Prophet صلى الله عليه وآله وسلم .

2. It is forbidden to exceed the Holy Prophet صلى الله عليه وآله وسلم in respect of walking, talking, etc. because the order "Do not exceed" is absolute.

3. Some people, out of respect, do not sit showing their backs to the pious persons or the Holy QUR'AAN. Their basis for doing this is this verse.

2. This means that Allah Almighty is stating that in the court of the Holy Prophet صلى الله عليه وآله وسلم He is taking care of all your actions from the time you come to his blessed gathering until you depart from it. Therefore, be careful! Do not do anything that would be against the norms of respect of My Beloved Prophet صلى الله عليه وآله وسلم .

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝۲

2. O believers! Do not raise your voices above the voice [3] of the Nabi (Prophet Muhammad), and do not speak aloud in his presence [4] as you speak aloud to one another, lest your deeds become in vain, while you are unaware.

3. Reason for its Revelation

This verse was revealed regarding Hazrat Thabit bin Qais (May Allah be pleased with him) who was hard of hearing and loud in

speech. When the verse was revealed that keep your voices low when in the presence and company of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم, he began to keep away from Masjide Nabawi. When the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم noticed his absence, he enquired from Hazrat Sa'd, the neighbour of Hazrat Thabit bin Qais, the reason for his absence. Hazrat Sa'd then asked his neighbour his reason for staying away from the company of the blessed Prophet صلی اللہ علیہ وآلہٖ وسلم. Hazrat Thabit replied that I have become an inmate of Hell because of my loud voice. When Hazrat Sa'd conveyed this to the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم, he replied that tell Thabit not to fear, as he is from the inmates of Paradise.

4. This tells us that the slightest disrespect of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is infidelity because it is through infidelity that good deeds of a person are wiped out. If good deeds are wiped out just by raising the voice in the presence of the blessed Messenger, then is there any need to talk of any other forms of his disrespect? The purpose of this verse is to inform the believers not to talk in a raised voice in the company of the Messenger of Allah صلی اللہ علیہ وآلہٖ وسلم, do not address him with common words which are used to address one another. Do not address him as father, brother or an ordinary human being, but rather address him as Messenger of Allah, the intercessor of sinners, etc.

3. Undoubtedly, those who lower [5] their voices in the presence of the Messenger of Allah, are the ones whose hearts Allah has tested for piety [6]. For them is forgiveness and a great reward.

إِنَّ الَّذِيْنَ يَغُضُّوْنَ أَصْوَاتَهُمْ عِنْدَ رَسُوْلِ اللّٰهِ أُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى ۚ لَهُمْ مَّغْفِرَةٌ وَّ أَجْرٌ عَظِيْمٌ ۝

5. Reason for its Revelation

This verse was revealed regarding Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them). After the revelation of the previous verse, both of them had adopted a very soft tone in their conversations.

6. This tells us that while all forms of worship are the piety of the body, the respect of the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم is the piety of the heart. Says Allah Almighty: *"And whoso respects the signs of Allah, then it is from the piety of the hearts"*(S22 V32). May Allah Almighty grant this to us! We further learn that Allah Almighty has tested the hearts of the Companions for piety. Thus, those who call them transgressors are denying the veracity of this verse.

4. Certainly, many of those who call you from behind your private apartment, have no understanding [8].

إِنَّ الَّذِيْنَ يُنَادُوْنَكَ مِنْ وَّرَآءِ الْحُجُرٰتِ أَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۝

7. From this we understand that the salvation of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) is just as certain as is the certainty of the Oneness of Allah Almighty, because Allah Almighty Himself has declared their salvation. It is further said that the rewards of both these pious sages is beyond our imagination. Allah Almighty has called it great. The entire world is small, but their reward is lofty.

8. Reason for its Revelation:

This verse had been revealed regarding the deputation of the tribe of Banu Tameem, who had come to the Holy Prophet صلی اللہ علیہ وآلہٖ وسلم in the afternoon, when he was resting at home. They began to call out from outside the rooms, at which the Messenger of Allah صلی اللہ علیہ وآلہٖ وسلم came out to meet them. In response to it, this verse was revealed.

وَ لَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۵﴾

5. And if they had patience, until you (O Muhammad) yourself had come [9] out to them that would have been better for them. And Allah is Forgiving, Merciful [10].

9. This means that they should have waited outside patiently and when the Holy Prophet صلى الله عليه وآله وسلم came outside, then they could have talked to him. This tells us that the court etiquettes of worldly kings are man-made, but Allah Himself taught the etiquettes of the court of the Holy Prophet صلى الله عليه وآله وسلم . Also, these etiquettes are not only declared for human beings only, but are for human beings, jinns, angels, etc. Even the angels would present themselves before the Messenger of Allah صلى الله عليه وآله وسلم after seeking permission to do so. In addition, these etiquettes are for all times. It should be remembered that here the word 'most' signifies all.

10. This means that if they repent for this disrespect, Allah Almighty would pardon them. From this we understand that even before the revelation of this order, they were duty-bound to show absolute respect to the Holy Prophet . صلى الله عليه وآله وسلم Therefore they were made to repent. Respect of the Holy Prophet صلى الله عليه وآله وسلم is a natural duty and is important before its order.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ﴿۶﴾

6. O believers [11]! If anyone disobedient [12] comes to you with any news, make a strict enquiry [13], lest you may punish any people in ignorance. And then later on remain regretful [14] on what you may have done.

11. This verse was revealed regarding Waleed bin Aqbah who was appointed by the Holy Prophet صلى الله عليه وآله وسلم to collect the charities from Bani Mustaliq. In the Days of Ignorance there was ancient enmity between Waleed and Bani Mustaliq, but when they came to know that the Holy Prophetصلى الله عليه وآله وسلم had been sent Waleed as an official, they came to welcome him. But, Waleed thought that they had come to kill him. So he quickly came away and told the Holy Prophetصلى الله عليه وآله وسلم about it. In response, the Messenger of Allah sent صلى الله عليه وآله وسلم Hazrat Khalid bin Walid to them and he found them giving Azaan and performing their Salaah. They immediately gave their charities as well. In response to it, this verse was revealed.

12. It should be remembered that Allah Almighty had not declared Waleed as a transgressor here, as no Companion is a transgressor. Also, suspicion, danger and fear are not acts of sin, so how can they be regarded as transgression? The purpose, here, is to outline an Islamic law.

13. This tells us that it is permissible to accept the information given by a pious person without having it verified. Thus, a report by a single reporter, who is a person of piety, integrity and of sound mind, would be regarded as reliable.

14. Had the believers attacked this tribe on the instruction of Hazrat Waleed only, then they would have been embarrassed. From this we learn that a judge must not give his judgement on one-sided testimony. We further learn that one should at no time accept the report of a backbiter or a talebearer. One should also not rush into making a decision, lest one has to regret.

وَ اعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ

7. And know that the Messenger of Allah is among [15] you. If he were

to do according to your liking [16] in much of the affairs, you would surely have been in trouble. But Allah has made the faith dear to you, and has made it look beautiful to your hearts [17]. And He has made infidelity and wickedness and disobedience hateful [18] to you. Such are the right [19] minded people.

كُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَ
لٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ
فِيْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ
وَ الْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ﴿۷﴾

15 If you tell lies in his presence, they will not remain concealed, because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is fully aware of what is in the deepest recesses of your heart. From this emerge two issues.
1 It is a terrible sin to speak lies in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
2 Those who compose and recite Na'at Shareef and make entreaty should remember that they should present their true sentiments of grief. They should not make any exaggeration in their composition.
16 This means Our Beloved Prophet does not accept all your opinions and suggestions so that you do not fall in any difficulties, just as Allah Almighty does not answer all our prayers, or a specialist doctor does no listen to all the suggestions of the patient, otherwise it would worsen his illness.
17 Due to His blessings you do not infringe the rights of the Beloved Prophet and you did not attack the tribe of Mustaliq on the order of Waleed. This tells us that beauty of faith and excellence of faith is a mercy from Allah Almighty. Furthermore, excellence of faith is not obtained from our own effort, but it is due to the blessings of the Almighty.
18 Due to which you become disgusted by your disobedience. This tells us that not committing a sin is not an act of virtue but true virtue is to inculcate disgust for the sin in your heart. This had been granted to the Noble Companions and through their means to some of the very special pious servants of Allah Almighty.
19 From this we learn that all the Noble Companions are sincerely disgusted about infidelity, impiety and sin. Faith, piety and guidance have taken such a hold on their hearts like colour and fragrance are in a rose.

8.By such grace and favour of Allah. Allah is Knowing, Wise.

فَضْلًا مِّنَ اللّٰهِ وَ نِعْمَةً ؕ وَ اللّٰهُ عَلِيْمٌ
حَكِيْمٌ ﴿۸﴾

9.And if two groups of the believers fight [20] each other, then make peace [21] between them. But if one of them commits excessiveness against the other, then fight the one who has committed excessiveness [22], till they revert to the Command of Allah. Then if they revert, decide between them in equity and do

وَ اِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا
فَاَصْلِحُوْا بَيْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا
عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى
تَفِيْٓءَ اِلٰۤى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَ اَقْسِطُوْا ؕ

إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿٩﴾

ustice [23] impartially. Surely, Allah loves the just ones [24].

20. From this we learn that sin is not infidelity that battle is an act of sin, but opponents have been called believers. Thus, the Holy Prophet, صلى الله عليه وآله وسلم describing this virtue of Imam Hassan (May Allah be pleased with him), said that he would be responsible for bringing peace between two Muslim groups. The war between Hazrat Alli and Amir Muawiyah (May Allah be pleased with them) was such where Amir Muawiyah opposed the error of judgement of Hazrat Alli, the righteous leader.

21. Reason for its Revelation

Once, when the Holy Prophet صلى الله عليه وآله وسلم was travelling on a conveyance, he came across a group of Ansaar. Abdullah bin Ubay, the leader of the hypocrites was sitting there as well. When the mule urinated, this hypocrite covered his nose. On seeing this, Hazrat Abdullah ibn Rawaba said to him that the urine of the mule of the Holy Prophet صلى الله عليه وآله وسلم is better than your fragrance. Hearing this, the supporters of ibn Ubay became displeased and this resulted in a skirmish between the two groups.The Messenger of Allah صلى الله عليه وآله وسلم then made peace between them. In response to it, this verse was revealed. From this we learn that to make peace between the two warring Muslim groups is a Sunnah of the Holy Prophet صلى الله عليه وآله وسلم and an act of the highest form of worship.

22. If such a group is the oppressor and is not prepared to accept peace. In such a case Oh believers, you should come to the assistance of the oppressed and declare war on the oppressors.

23. Because the purpose is not to destroy such a group, but rather to bring them on the correct path in the severest possible way. But as soon as the objective is achieved, the war should be brought to a halt.

24. From this, emerge a few issues:

1. To wage a war against an insurgent Islamic king's error does not make the person a transgressor - such a person will remain a believer.
2. The Islamic Empire should wage war against the rebels.
3. Such a war will not be regarded as a holy war. The wealth of these rebels would not be taken as spoils of war, nor would their prisoners be made maidservants or slaves. Instead, after breaking their power, they should be treated as brothers. Hazrat Ali, in the Battles of the Camel and Siffin interpreted this verse, in the following way, that after defeating the forces of Sayyeda Aisha, he accorded her the cordiality of a kind mother and sent her to Madina Munawwarah with utmost kindness and respect. If this was a personal war, he could have slain her with a single blow. During the period of battle with Amir Muawiyah, Hazrat Muawiyah kept Hazrat Aqeel, the brother of Hazrat Alli, as an honoured guest. On many occasions he had presented Hazrat Aqeel with hundred thousand dirhams as a gift. For a detailed account of this, consult the book "*Ameer Muawiyah*".

إِنَّمَا الْمُؤْمِنُوْنَ إِخْوَةٌ فَأَصْلِحُوْا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿١٠﴾ ع

10. Certainly, all the believers are brothers (unto one another). Therefore, make peace [25] between your two brothers and fear Allah, that mercy may be bestowed upon you.

25. This means that even those Muslims who fight with one another, too, are believers and all believers are brothers unto one another. Thus, make every possible effort to bring about peace between them. Remember that here; believers are called brothers of their fellow believers, but not the Holy Prophet صلى الله عليه وآله وسلم who is excluded from this

relationship. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the very essence of Faith. Thousands of parents be sacrificed at the blessed shoes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Thus, it is under no circumstances permissible to address the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a brother. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" S24:V63).

SECTION 2

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰۤى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَ لَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰۤى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَ لَا تَلْمِزُوْۤا اَنْفُسَكُمْ وَ لَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۱۱﴾

11. O believers! Let not some men among you laugh [26] at other men. Perhaps they may be better [27] than them (who laugh). And the women must not laugh at other women. Perhaps they may be better [28] than them (women who are laughing). And neither should find [29] faults in one another, nor call one another by nicknames [30]. What a bad thing it is, to be called disobedient [31] after believing. And those who do not repent, they are the unjust [32].

26. Reason for its Revelation
This verse was revealed concerning the Banu Tameem who had been looking at the poor believers like Hazrat Bilal, Hazrat Hubaib and Hazrat Ammaar (May Allah be pleased with them) with contempt and making fun of them. Or, it was revealed regarding Hazrat Thabit bin Qais who had said to one poor Companion; Oh son of such a person - an expression that was regarded to denote contempt in Arab society.

27. From this, emerge three issues:
1. No Muslim nation is contemptuous. Every believer is a person of respect and honour. Says Allah Almighty: "*The honour is for Allah, and His Prophet and the believers*"(S63:V8).
2. Honour and greatness are not dependent merely on family lineage, but rather on piety. Says Allah Almighty: "*Undoubtedly, the most respected among you in the sight of Allah is he who is more pious*". (S 49: v 13)
3. It is totally prohibited to taunt a believer because of his family lineage and is the way of polytheists. Today, this sickness has spread widely among the Muslims.

28. This verse was revealed concerning the Mother of the Faithful, Hazrat Safeeyah bint Huyya who was once called the daughter of a Jew by Hazrat Hafsa. On hearing this, she began to cry and complained to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم pacified her by saying that she is from the progeny of a Prophet, she was from the progeny of Hazrat Harun (On whom be peace) and a consort of the Seal of the Prophets. Turning to Hazrat Hafsa, he said; "Oh Hafsa, fear Allah Almighty". The sickness of taunting a person about family lineage is rife among women. They need to take a lesson from this verse. No one knows who is superior or inferior in the sight of Allah Almighty. The claim of the devil, too, was based on this that he was better than Hazrat Adam (On whom be peace) because he was created from fire and Hazrat Adam was from dust.

29. This means no believer should defame another believer, because this, in reality, is defaming oneself. The pious sages say that because the angels once criticized Hazrat Adam (On whom be peace), Allah Almighty commanded them to prostrate to him as a form of their repentance (Tafseer Roohul Mu'ani).

thus, if you had defamed a person or had gossiped about him, then you should humbly request him to forgive you.

30. A few issues emerge from this:

1. Do not call a believer a dog, a donkey, a swine, etc.

2. If any person has repented from any sin, do not taunt him about it.

3. Do not address a brother with words which are hurtful, even if that defect is found in him e.g. do not call him as squinty, silly ass, cripple or blind man, even if he suffers from any of these disabilities.

4. However, those nicknames which have become like names and are no longer offensive to the addressee are not prohibited, e.g. nicknames by which the person is better known (Khazainul Irfaan).

31. This means such actions are sinful. Therefore, why are you becoming sinners when you are believers? Abstain from all these sinful activities.

32. From this you should obtain lessons of two sects: those who regard swearing the Noble Companions as an excellent form of worship, and those whose belief is that hurling one verbal abuse at Hazrat Umar (May Allah be pleased with him) is better than eighty years of sincere worship. Such persons, in the light of this verse, are oppressors and tyrants.

12. O believers! Avoid most suspicions [33]. Certainly some suspicions are sins [34]. And do not search for faults [35] and do not backbite [36] one another. Would any one of you like to eat the flesh of his dead brother? Surely you would hate it [37]. And fear Allah. Certainly, Allah is Forgiving, Merciful.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ؗ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾

33. This means do not be suspicious about your Muslim brothers. If you can extract something beneficial from his word or deed, then do not deduce them to be harmful or evil. It is for this reason that the Islamic scholars have said that if any talk of a believer contains 99% infidelity and 1% faith, do not label him an infidel on the basis of this 1% faith. The present day Wahabis should take a lesson from this, who are labeling the believers as polytheists on silly pretexts.

34. You should remember that some types of suppositions are obligatory, like to have good ideas regarding Allah Almighty that He, out of His Bounty, will forgive sinners like us. Some conjectures are desirable, e.g. having good thoughts about your believing brother; some suspicions are forbidden, e.g. having thoughts about Allah Almighty that He will never forgive me.

35. This means to search for the hidden defects of the believers, which Almighty Allah had concealed through His Kindness because you, too, have many hidden defects in you. Conceal the faults of others, so that yours can be concealed. Therefore, search and identify your own faults and weaknesses and repent.

36. It should be remembered that to disclose people's defects, which they possess, in their absence, is backbiting. However, sometimes this is permissible as well as forbidden. There are a few conditions when it is forbidden:

1. The person about whom you are backbiting is a believer.
2. That person is not just any common person.
3. That the defect you are speaking of is really found in him, if not, then that becomes slander.
4. That the defect should not be found openly in him.

41. Reason for its Revelation as there is religious need to do so.

37. Backbiting is likened to the dead brother for several reasons:

1. Backbiting is a sin, which is tasteless and useless, like eating the flesh of the dead brother. Adultery and usury are sins, but in adultery there is physical taste, while with usury there is some financial gain.

2. Backbiting is a very mean and indecent act, which is abhorred by the human soul.

5. That there should not be any religious need to disclose that defect.

Thus, disclosing the defects and faults of an infidel is permissible. This is also permissible about an unstipulated person. To disclose the defects of an open drunkard and a continuous sinner is permissible, whose vices are known to all. For the commentators of Hadith to point out the defects of the chain of narrators, or to point out the faults of the students to the teacher, or to safeguard someone from the vices of the wretched persons are all permissible

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىٕلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

13.O Mankind! We created you from one male and one female. Then distributed you into nations and tribes [38] that you may know [39] one another. Indeed, the noblest among you in the Sight of Allah is he who is most God-fearing [40]. Undoubtedly, Allah is All Knowing, Fully Aware.

38. The origin of every human being is Hazrat Adam and Bibi Hawa (On them be peace), who were created from dust. Therefore, the origin of all the human beings is dust as well. On what grounds then do you claim superiority over one another?

39. The creation and division of human beings in different races and tribes is for the purpose of recognizing and identifying one another and not for the purpose of claiming superiority and arrogance over one another.

40. Once, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم went to the market place of Madina he heard one slave saying that whoever purchases me should not stop me from performing the five daily prayers behind the Holy Prophet صلی اللہ علیہ وآلہ وسلم. One of the Noble Companions purchased him. After a while he took ill and the Holy Prophet صلی اللہ علیہ وآلہ وسلم came to nurse him. Afterwards, when he passed away, the Messenger of Allah صلی اللہ علیہ وآلہ وسلم took part in his burial procedure. At this, some people expressed surprise that the Messenger of Allah صلی اللہ علیہ وآلہ وسلم had shown so much kindness to an ordinary slave. In response to it, this verse was revealed.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا وَ لٰكِنْ قُوْلُوْۤا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَ اِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴﴾

14.The desert Arabs said: "We believed." Please declare (to them): "You do not believe [41]." You better say: "We submitted [42]," for belief has not yet entered [43] your hearts. However, if you obey [44] Allah and His Messenger, He will not diminish [45] anything of your (pious) deeds. Certainly, Allah is Most Forgiving, Most Merciful.

This verse is revealed regarding that group from Banu Asad who had come to the sacred city of Madina during the time of the famine and had accepted Islam verbally only; inwardly they had remained infidels. Their arrival caused further scarcity in Madina. Prices of goods spiraled, because there were many people. When they would come before the Holy Prophet صلى الله عليه وآله وسلم, they boasted of their favour of becoming Muslims. In response to it, this verse was revealed (*Tafseer Khazain, Roohul Mu'ani*).

42. Some scholars of Islam say that Imaan is the name given to acknowledgement of faith whole-heartedly, while verbal acceptance of faith is called Islam. Thus, to them there is a difference in Imaan and Islam. This verse serves as their proof for this view. Those who regard Imaan and Islam as one say that here, 'Islam' is used in a literal sense, i.e. to submit, as Allah Almighty says: "*Then when they both submitted to My command*"(S37:V103). This expression carries weight. Otherwise, the hypocrite is neither a believer nor a Muslim.

43. This tells us that without correct beliefs the mere recitation of the Kalimah by Allah Almighty is of no value.

44. In that become believers whole-heartedly. Or, it means after declaring faith, perform your outward obligations, otherwise the acts of worship of the hypocrite are a waste and will be without any reward.

45. In fact, He will reward you according to His status, which would be beyond your imagination. The king bestows extravagant gifts to his devotees for their simple gifts to him.

15.The believers are only those who believe [46] in Allah and His Messenger, and then have no doubt [47], and strive with their possessions and their lives in the way of Allah. They are the truthful [48] ones.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجٰهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ؕ أُولٰٓئِكَ هُمُ الصّٰدِقُونَ ﴿۱۵﴾

46. From the use of the conjunction "and" we learn that declaring faith on the Holy Prophet صلى الله عليه وآله وسلم is just as important as in Allah Almighty. Thus, the Holy Prophet صلى الله عليه وآله وسلم, in matters of faith, is not equal to us. It is for this reason that Allah Almighty has not included the Holy Prophet صلى الله عليه وآله وسلم with the common believers, but has mentioned him separately. "*The Messenger believed in that which was sent down to him from His Lord and the believers*" (S2:V285). The Holy Prophet is the believer in Allah Almighty, but our essence of Faith.

47. In your faith. Thus, it is forbidden to say that if Allah wills, I am a believer. One should have full certainty in one's faith.

48. This tells us that all the Noble Companions are sincere believers because all these qualities are fully found in them. Allah Almighty has borne testimony about their truth.

16.Please declare! "Do you teach Allah what is your religion [49]?" And Allah knows whatever is in the heavens and whatever is in the earth. And Allah knows everything.

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ ؕ وَ اللَّهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْأَرْضِ ؕ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿۱۶﴾

49. On the revelation of the previous verse, these people had taken an oath and said that we are sincere believers. In response to them, this verse was revealed. This tells us that to request anything from the Holy Prophet صلى الله عليه وآله وسلم is indeed requesting from Allah Almighty.

Almighty, then say it to His Prophet. If you want to sit with Allah Almighty, then sit in the company of the Holy Prophet . Maulana Rumi says: "*If you desire to seek the company of Allah, then learn to seek the company of sages of Allah*".

They had told the Holy Prophet صلی اللہ علیہ وآلہ وسلم about their sincerity, but it is said that are you telling Allah Almighty. Allah be praised! If you want to behold Allah Almighty, then behold the Holy Prophet صلی اللہ علیہ وآلہ وسلم and if you want to say anything to Allah

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

17.(O beloved Prophet) they count it as a favour to you that they have embraced Islam. Please declare: "Do not count your embracing Islam as a favour [50] to me. Rather, Allah has conferred a favour upon you to believe [51] (in Islam) if you are truthful.

50. This means you should not think that by accepting faith you are doing a favour to Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. In fact, if you are fortunate to obtain true belief, then this is through the favour of Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم for guiding you towards it.
"Do not think that your service is a favour to the king; but always think that it is the king who is doing a favour to you".
51. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not under obligation to any of the creation, but it is the entire creation that is under the obligation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Every bounty, which we have received, is through the favour of our Beloved Prophet صلی اللہ علیہ وآلہ وسلم . If the entire world were to become infidels, it would not affect or harm the Holy Prophet صلی اللہ علیہ وآلہ وسلم one bit. Likewise, if the entire people of the world were to become pious believers they would not be doing any favour to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . If we take the light from the sun we are not doing a favour to the sun, but it is the favour of the sun that it is providing light for us. From this we learn that when we make a distinction between Islam and Faith, then it is Faith which will be reliable and not just Islam, i.e. just apparent obedience. It should be remembered that, here, Allah Almighty has declared the favour of Faith, at another place He has declared the sending of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as His greatest favour. Says Allah Almighty: "*Undoubtedly Allah did a great favour to the Muslims that He sent a Messenger in them from among themselves*"(S3:V164). This tells us that Faith and the Holy Prophet صلی اللہ علیہ وآلہ وسلم are synonymous with one another. Or here, the word 'Faith' signifies the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
52. This means that Being Who is All Knowing and Omniscient and fully aware of all the unseen things between the heavens, so how can what is in your hearts be concealed from Him? To expose your faith in His presence is useless. It should be remembered that our saying: "If sinners like us" or "Oh Allah! We are sinners" or "Oh our Lord we have declared faith in Your Beloved Prophet صلی اللہ علیہ وآلہ وسلم" is not for the sake of exposure unto Allah Almighty, but rather to beg for His Mercy. Thus, this verse is not contradicting those verses in which we are ordered to expose this. Says Allah Almighty: "*O our Lord! We heard a proclaimer You have promised to us...*"(S3:V193).

اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ؕ

18.Undoubtedly, Allah knows the

وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

secrets of the heavens and the earth, and Allah sees all your deeds .

۵۰ سُوْرَۃُ قٓ مَکِّیَّۃٌ ۳۴ — اٰیاتها ۴۵ — رکوعاتها ۳

SURAH QAAF
(MAKKAN) Revealed Before Hijrah
3 Sections: 45 Verses 357 Words , 1494 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

قٓ ۚ وَ الْقُرْاٰنِ الْمَجِيْدِ ﴿١﴾

1. QAAF. By the Glorious [1] QUR'AAN.

1. The Holy QUR'AAN is a book of great reverence in the world. The paper on which it is written cannot be touched without wudhu. It is forbidden to disrespect the cover in which it is folded. The tongue and heart in which it reaches makes that person a blessed scholar. The Prophet, on whom it is revealed, is the leader of all the Prophets. It is full of dignity in the Hereafter, as well, because it will intercede for him who has believed in it and Allah Almighty will accept its intercession. On the head of the scholar of the Holy QUR'AAN will be placed a golden crown whose jewels would be shining brighter than the sun.

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَیْءٌ عَجِيْبٌ ﴿٢﴾

2. But they wondered that a warner [2] has come to them from themselves. And the infidels say: "This is a strange [3] thing."

2. This means that although the infidels did not believe in him, they showed astonishment at how a human being received Prophethood. This should have been conferred upon some angel. How regrettable it is that these people would accept wood and stones as deities, yet they were hesitant to believe in the Prophethood of the leader of mankind.

3. There are two types of astonishments - one is for acceptance and the other is for rejection. Here, it is one of rejection. This is the expression of the infidels. For a believer to

show bewilderment at the lofty status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the proof of the excellence of faith.

ءَاِذَا مِتۡنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجۡعٌۢ بَعِيۡدٌ ۝۳

3.What! When we are dead and become dust. That return (to life) is far (not possible).

4. This remoteness is either due to the occurrence or being beyond our comprehension as there is a huge distance between sand and the human being. The process for the inorganic to the botanical, to the animal and then directly to become a human from sand is difficult to understand.

قَدۡ عَلِمۡنَا مَا تَنۡقُصُ الۡاَرۡضُ مِنۡهُمۡ ۚ وَعِنۡدَنَا كِتٰبٌ حَفِيۡظٌ ۝۴

4.We know that the earth diminishes [5] for them, and with Us is a preserving Book [6].

5. This means the earth devours some of the flesh and bones of the corpse, turning it to sand. But all this remains within the knowledge of Allah Almighty. Is it difficult then to change this sand to flesh and bones? Just as you become sand from the human form, you will become human from sand.

6. It is the Book in which is recorded all their names, and which sand devoured which limbs. Those angels, Prophets and Saints who possess the book are fully aware of all these things. It is because this Book is not there for the kno-wledge of Allah Almighty, but is there to provide knowledge to certain of His pious servants.

بَلۡ كَذَّبُوۡا بِالۡحَقِّ لَمَّا جَآءَهُمۡ فَهُمۡ فِىۡۤ اَمۡرٍ مَّرِيۡجٍ ۝۵

5.But they have falsified the truth [7] when it came to them, so they are in a state of confusion [8].

7. By 'Truth' is either meant the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or his blessed miracles, or the Holy QUR'AAN or the Day of Judgement. This means these people do not ponder over the proofs, they all know how to falsify it.

8. Sometimes they call the Holy Prophet صلی اللہ علیہ وآلہ وسلم a poet, sometimes a magician and at other times a soothsayer. They were not consistent in their opinion.

اَفَلَمۡ يَنۡظُرُوۡۤا اِلَى السَّمَآءِ فَوۡقَهُمۡ كَيۡفَ بَنَيۡنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنۡ فُرُوۡجٍ ۝۶

6.Have they not looked at the sky above them? How We have built it and adorned [9] it and there is no rift [10] therein.

9. The sky is held together without any pillars. The moon, the sun and the stars are found in it like bright bulbs in which there is no oil, nor a wick.If He were to resurrect without any apparent materials, it is certainly not far fetched or impossible.

10. By 'rift' is meant the opening of all evils, otherwise doors are found in the heavens. Says Allah Almighty: "*When we opened the doors of heaven*"(S54:V11).

وَالۡاَرۡضَ مَدَدۡنٰهَا وَاَلۡقَيۡنَا فِيۡهَا رَوَاسِىَ وَاَنۡۢبَتۡنَا فِيۡهَا مِنۡ كُلِّ زَوۡجٍ

7.And the earth, We have spread [11] it out, and placed therein firm anchors [12] and made therein

بَهِيۡجٍ ۙ﴿۷﴾

[...] grow every kind of beautiful [s]pecies [13].

[1]1. And the earth has been spread over the [w]ater in such a way that it does not dissolve in [th]e water. Otherwise, normally sand dissolves [in] water.

[1]2. Mountains have been anchored on the [ea]rth so it will not be able to move, in order [th]at you may stay on it comfortably and establish yourselves easily. This tells us that the earth is motionless.

13. Beautiful pairs of vegetation, fruit and flowers are grown on the earth. This tells us that in the trees, too, there is opposite gender. Even Science has acknowledged this today.

تَبۡصِرَةً وَّ ذِكۡرٰى لِكُلِّ عَبۡدٍ مُّنِيۡبٍ ﴿۸﴾

[8].For an insight and understanding [fo]r every penitent devotee [14].

[1]4. This tells us that the entire world is the [B]ook of the mystical knowledge of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم [i]s the teacher of this Book and the believers are the acquirers of what is in it. The benefit from the Book can be derived fully from the teacher.

وَنَزَّلۡنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنۡۢبَتۡنَا بِهٖ جَنّٰتٍ وَّ حَبَّ الۡحَصِيۡدِ ۙ﴿۹﴾

[9].And We send down from the sky [w]ater [15] as a blessing and make to [g]row thereby gardens and the grain [t]hat is harvested [16].

15. This means the rain from which numerous [b]enefits are derived, is the life source of all living things. Its blessing lasts for a year. It [s]hould be remembered that the meaning of [b]lessing as enclosed bounty, which does not [c]ome into motion.

16. Every year the harvest is cut, like wheat, [b]arley, gram, etc. It should be remembered that the fruits from the orchards are eaten as enjoyment, while the grain from the fields are consumed for maintaining life. But, the growth of both of these is through rain. Likewise, the fruits of Tareeqat are through the bounties of the heaven of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم through whom faith is eternalized.

وَالنَّخۡلَ بٰسِقٰتٍ لَّهَا طَلۡعٌ نَّضِيۡدٌ ۙ﴿۱۰﴾

10.And tall date palm trees having [c]ompact shoots [17] and fruit stalk, [p]iled over one another.

17. Because dates are considered the best [a]mong fruit, it has been mentioned separately, otherwise it is included in the garden.

رِّزۡقًا لِّلۡعِبَادِ ۙ وَ اَحۡيَيۡنَا بِهٖ بَلۡدَةً مَّيۡتًا ؕ كَذٰلِكَ الۡخُرُوۡجُ ﴿۱۱﴾

11.As a provision [18] for the devotees. And We thereby revive the dead [19] [l]and. In a similar way you will come [o]ut from the grave [20].

[1]8. Rain is the source of man's physical and [s]piritual sustenance, so that by pondering over [th]e benefits of rain one can comprehend the [p]ower of Allah Almighty and the mercy of the Holy Prophet صلى الله عليه وآله وسلم. Just as without rain no seed can grow, similarly, no acts of worship would be accepted without the bounty of Prophethood.

19. Through the heavenly rain, He made the dry and desolate lush green, while through the spiritual and religious rain He gave life to the dead heart.

20. From this we understand that analogy in matters of religion is permissible, and sometimes beliefs, too, can be proven through analogy.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ الرَّسِّ وَ ثَمُوْدُ ﴿۱۲﴾

12.The people of Nuh, the people of Raas [21] and Thamud rejected the truth before you.

21. In this territory of Aden was a well near which existed a settlement, the name of which was Rass. The king of this place was Alees. When he died, the devil got into his body and began to talk. Seeing this, the people began to worship him. Hazrat Hanzalah bin Safwaan was sent as a Prophet to them, but instead of obeying him, the people severely tortured and killed him. After this Divine punishment came down upon them. The water of the well sank into the ground, as a result of which these people and their animals became terribly uncomfortable and eventually they too were sunk into the ground (Tafseer Roohul Mu'ani and Khazainul Irfaan).

وَ عَادٌ وَّ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍ ﴿۱۳﴾

13.And the Aad, the Pharaoh and the brothers of Lut [22].

22. By this is meant the followers of Hazrat Lut (On whom be peace) or the people of Sodom. Ummah, too, is sometimes referred to as people or nations; otherwise Hazrat Lut (On whom be peace) was not a resident of Sodom. He had migrated there. Thus, there is no inconsistency in the verse.

وَّ اَصْحٰبُ الْاَيْكَةِ وَ قَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿۱۴﴾

14.And the dwellers [23] of the woods and the people of Tubba [24]. Every one of them took the Messengers as liars, so the promise [25] of My punishment fell upon them.

23. This means the people of Hazrat Shuaib (On whom be peace) because their settlement was situated between jojoba trees. For this reason they have been called men of wood. A discussion on them had taken place in Surah Hajj.

24. Tubba Humairi, king of Yemen, whose detailed discussion had taken place in Surah Dukkhaan.

25. This means all these people had been destroyed because they had belied their Prophets. No punishment comes before the people belie the Prophet, no matter what crimes the people may commit. Observe, the Pharaoh had claimed to be god and he had been responsible for the slaughter of 80 000 Israelite babies; yet Divine punishment did not come. However, after he rejected the Prophethood of Hazrat Musa (On whom be peace), he was given Divine punishment.

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿۱۵﴾

15.What! Were We exhausted by the first creation [26]? But, they are in doubt [27], even regarding the new creation.

26. In it is refutation of those people, who after acknowledging Allah Almighty as the Creator and Lord of the world, they were rejecting the Day of Judgement. Its purpose is to show that

r Allah Almighty had created these things, human beings, etc. Is it then difficult for m to recreate them? Re-creation is easier n original creation.

This means their rejection and superstition

ECTION 2

.And undoubtedly, We created the man being and We Know what he hispers 28 within him and We are arest to him than even his jugular vein.

. In sensual temptations are included evil liefs, evil habits, devilish thoughts, etc. Allah lmighty has prior knowledge of them. It ould be remembered that Allah Almighty ould not hold the believer responsible for prehensive thoughts, nor ask to give and count about them. However, there is nishment and accountability for evil beliefs. he purpose of this verse is to show that keep our thoughts and beliefs correct, because Allah lmighty is fully aware of everything. Thus, ere is no inconsistency in the verse and the adith.

. This means Almighty Allah's knowledge d Power is closer than that vein in which lood is flowing to reach every part of the body. hen, how can Allah Almighty be unaware and mindful about man? It should be membered that Allah Almighty is pure from arness of space, because He is free

7.The two Recorders (angels), one tting on the right and the other on e left 30 (of human beings) record e deeds.

. There are two angels assigned to every ature person -one to the right side and the her to the left. The one on the right side cords good deeds, while the one to the left

.Not a word is uttered, but there is observer ready 31 with everyone record it.

. Who will record every word that he utters.

is as weak as doubt, thus there is no objection on it that these people were vehemently rejecting the Day of Judgement. Then why have they termed it as doubtful?

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚۖ وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿۱۶﴾

from time and space. Here, it denotes knowledge and power. The great Sufi sages say that the nearness of Allah Almighty is a form of a veil for us, just as the extreme closeness of life is not visible to us. It should be remembered that Allah Almighty said this about Himself, while regarding His Beloved Rasool صلی اللہ علیہ وآلہ وسلم He said: "*This Prophet is the owner of the Muslims even more than their own selves*"(S33:V6). This tells us that Allah Almighty is closer to us than our jugular vein, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is closer than our very life. Allah be praised! We should further remember that some people say that hearing from far and seeing what is far are the qualities of Allah Almighty alone. This is simply not true. Only those can see and hear from far, who are far, while Allah Almighty is nearer than our jugular vein.

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ قَعِيْدٌ ﴿۱۷﴾

records the sins. These two angels are in addition to the watcher. Angels are only assigned to those who are religiously duty-bound, i.e. they are mature and intelligent.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۸﴾

Good words being recorded by the one on the

right and the evil words by the one on the left. Only words uttered during the state of releavine oneself are not recorded, as at that point in time both angels separate from him. It is for this reason that talking during this time is forbidden, so that it would not be necessary to inconvenience these angels to be with the person at that time. These angels record even the groaning of the ill person. The angel recording pious deeds writes ten for every one good deed, while the one recording evil, writes one for every evil deed. If a servant of Allah Almighty repents or seeks forgiveness, the angels get engrossed. The Sufi sages say that the angels do not record love and ecstasy because here, the discussion is regarding speech. After the death of the person, both the angels remain by his graveside engaged in reciting the glorification of Allah Almighty until the Day of Judgement, the reward of which is given to that person.

19.And there comes the choking moment of death with truth [32]. This is from which you were trying to escape [33].

وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾

32. This means the severity of death is coming nearer, therefore be ready for it. The believer, at the time of death, beholds the beauteous vision of the Holy Prophet صلى الله عليه وآله وسلم due to which he does not feel the pain of the pangs of death. This has been mentioned in many traditions. The pangs of death are there for everybody, but not everyone feels its pain.

33. This speech would be addressed to the infidel or the negligent people. The angels would say: "Die running and be afraid of death, remain engrossed in the matters of the world". The believer regards death as a bridge or a ladder to unite with the Friend. For this reason the death of the pious person is called Urs or wedding.

20.And the Trumpet [34] shall be blown. This is the day [35] of the promised punishment.

وَنُفِخَ فِي الصُّوْرِ ۗ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

34. The second time, so that the dead come to life. Since this incident is an absolute reality, therefore it has been interpreted with the past, although, in truth, this would be taking place in the future.

35. For the infidels it is the day of promise of punishment, while it is the day of mercy for the obedient servants, a day of uniting with the Friend for the true servants of Allah Almighty. Here, address is made to the infidels.

21. And every soul shall come out being driven along with a witness [36] (angel).

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّ شَهِيْدٌ ﴿٢١﴾

36. This, too, is for the infidels, who would be urged by one angel, like the shepherd urges the flock, while the other angel or the limbs of his body will testify against him. Both these angels would be taking this person with utter disgust, to the field of accountability. The believer would be taken to it on his sacrificial animal in such a way like the groom is taken in the wedding procession. Says Allah Almighty *"The Day We shall carry the duty-bound (pious) towards the Most Affectionate as guests"*(S19:V85).

22. Certainly, you were heedless [37] of this. Therefore, we remove from you the covering [38]. So, today your sight is sharp.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

[38]. This means since you were rejectors of the [Da]y of Judgement, you had not prepared yourself [fo]r it. Here, the word 'heedless' does not mean [ne]gligent, because the Prophets had come into the [w]orld to make the people aware of it.

38. In that He had brought before your eyes all that was concealed. Now, you are the acknowledger of everything. Had you accepted this according to the instructions of the Prophet, today you would have obtained peace.

[2]3. And his companion (angel) will [s]ay: 'This account is ready [40] with [m]e."

وَ قَالَ قَرِيْنُهٗ هٰذَا مَا لَدَيَّ عَتِيْدٌ ﴿۲۳﴾

[3]9. This tells us that no one on the Day of [Ju]dgement would be blind, deaf or suffer weak [e]yesight. All would have perfect vision.

[4]0. The record of deeds of these infidels in which their sins are recorded, because the good deeds of the infidels had been destroyed in the world already.

[2]4.It will be commanded: "Cast into [H]ell every ungrateful [41] (soul)."

اَلْقِيَا فِيْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيْدٍ ﴿۲۴﴾

[4]1. From this, two issues become known:

[1]. Those angels who had been appointed to [r]ecord the deeds of the infidels would be [p]lacing them into Hell.

[2]. The infidels would not be taken to Hell, but they would be thrown into it from above. May Allah protect us. Although a sinful believer may be sent to Hell, he will not be hurled into it. It is for this reason that the words "ungrateful, obstinate" are used here.

[2]5. "Forbidder [42] of the good, [t]ransgressor of limits and the skeptic [d]oubter [43]."

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ﴿۲۵﴾

[4]2. Like the present day Wahabis who come [o]ut with numerous excuses to prevent people [f]rom doing good deeds, yet they will not make [a]ny effort to stop people from indulging in [p]olytheistic activities. Their Fatwas (rulings) [a]re always issued to stop Meelad gatherings, [c]harities for Esaale Sawaab, etc. But they [w]ould conveniently turn a blind eye to the [c]onsumption of alcohol, gambling, cinema and [o]ther social evils. May Allah Almighty give [t]hem guidance to think intelligently.

[4]3. The infidel steps out of bound to claim [e]quality with the Prophet, which is an act of infidelity, thereby rejecting the Oneness of Allah Almighty and the Prophethood of the Messenger of Allah Almighty. Yet, he is not fully certain about his own religion. When beset by minor calamities, he will run to the Muslims to pray for his safety. He sometimes calls the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a poet and at other times a magician. He will not be able to give correct answers to the angels in the grave concerning his religion. This interpretation is in no way inconsistent with the meaning of the verse.

[2]6."Who had set up other gods with Allah. So cast him into severe [44] punishment."

الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ﴿۲۶﴾

[4]4. That punishment is very severe as well as [e]ternal. Both of these will be for the infidels. The punishment of the believers will be much lighter and for a shorter period, i.e. it will not be eternal.

[2]7. His associate devil [45] will say:

قَالَ قَرِيْنُهٗ رَبَّنَا مَاۤ اَطْغَيْتُهٗ وَ لٰكِنْ

كَانَ فِيْ ضَلٰلٍۭ بَعِيْدٍ ﴿۲۷﴾

"Our Lord! I did not cause him to rebel, but he himself was in a great error [46]."

45. Qareen is the name of that devil that is born with the human being and remains with him until death. It is he who gives the human being evil counselling.
46. The devil would say that although I gave man advice towards evil, he himself went astray on his own free will. It should be remembered that it is Qareen, the devil, who advises the baser self (Nafs e Ammarah), while the adviser of the heart is an angel.

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَ قَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿۲۸﴾

28. He (Allah) will say: "Do not quarrel [47] before Me for I had already warned you of the punishment [48]."

47. On the Day of Judgement the infidels would be saying that Oh our Lord, we are innocent and were misled by the devil. The devil will refute this. It would be said to both of them: "Keep quiet and go into Hell". This tells us that the infidels would not be given any opportunity to argue with the devil. But, the oppressor and the oppressed believers would be putting up an argument. The oppressed would demand what is due to him. Says Allah Almighty: *"You will dispute before your Lord"* (S37:V31).Thus, there is no inconsistency in the verse.
48. The Almighty Allah had conveyed to you all His promises and punishment through the Prophets and the Books revealed to them. Because the infidels are entitled to the punishments, therefore mention is made of the punishments only.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَاۤ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۲۹﴾

29.The sentence passed cannot be changed [49] with Me, nor am I unjust [50] to My servant.

49. From this we learn that our prayers and good deeds alter our fates by Allah Almighty, but this change comes about due to our own knowledge and thinking. Prayers and good deeds themselves are included in Fate (Taqdeer). Thus, there is no inconsistency between this verse and the Hadith that states that dua alters fate. Also, abrogation of verses is not their alteration, but the mention of the extremity of the law. Thus, abrogation of verses is not contrary to this verse. Or, it could mean that Almighty Allah's promises and punishments do not alter. Those who have been given the promise of Paradise will be given Paradise, while the infidels would be the inmates of Hell. Thus, the verse is crystal clear.
50. By this is meant to punish any servant who may be innocent. This tells us that the minor children of the infidels will not be sent into Hell.

SECTION 3

يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ ﴿۳۰﴾

30.On that day We shall say to Hell: "Are you filled [51] up?" It will say: "Are there any more [52]?"

51. Allah Almighty has promised to fill both Paradise and Hell. After throwing all the inmates of Hell into Hell, Allah Almighty will ask of it: "Are you full?" In response, it will give this reply.
52. This means: "I am not completely full. There is still some room".

وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ ۝۳۱

1.Paradise shall be brought near to he pious, not far [53] off from them.

3. On the Day of Judgement the pious people would be standing on the right side under the Throne of Allah Almighty. From there, Paradise will become visible to them. It should be remembered that for the sake of description, people had been brought nearer to Paradise, but this expression is like that traveller that says we are approaching Lahore, i.e. we are near Lahore. Thus, there is no objection against the verse. Or, it could mean that Paradise is so close to some people that they would enter it without any accountability. The Sufi sages say that Paradise is so close to the pious believer even in the world that as soon as he dies, he enters it. The first interpretation is of greater weight. However, Allah Almighty and His Rasool صلی اللہ علیه وآله وسلم know best!

هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ۝۳۲

32.This is what you were promised [54]. It is for everyone who repents [55] and guards (against sins).

54. Promises were made in the world through the Prophets; because the promise of the Prophet is, in reality, the promise of Allah Almighty.

55. The one who returns to Allah Almighty is the one who will not remain on sin but will repent, while the watchful person is he who guards himself against the religious limits.

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَ جَآءَ بِقَلْبٍ مُّنِيْبٍ ۝۳۳

33. Who fears the Most Affectionate without seeing [56] and comes to Him with a repenting heart [57].

56. That fear which consists of awe and respect is called "Khashiah" and to obtain it is a great bounty of Allah Almighty. To fear without seeing means to inculcate awe of Allah Almighty by hearing from the blessed Prophets.

57. This means I brought such a heart with me, which was totally patient during adversity, grateful during prosperity and always engaged in worship under all conditions. The great Sufi sages say that a penitent heart is a great bounty of Allah Almighty, which is obtained by fortunate people.

اُدْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِكَ يَوْمُ الْخُلُوْدِ ۝۳۴

34.(It will be said to them): "Enter into Paradise in peace [58]". This is the Day of Eternity [59].

58. So that you do not experience any discomfort in Paradise, nor experience death nor would you be thrown out of it. From this we learn that the entry of the inmates of Paradise would take place with great honour and respect. Or, Allah Almighty Himself would say this, or the angel, or Ridwaan, the gatekeeper of Paradise, would say it.

59. In that this very day will remain eternally. There will be no nightfall. No condition will ever change. Thus, there is no inconsistency in the verse that the day does not remain forever.

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَ لَدَيْنَا مَزِيْدٌ ۝۳۵

35.For them there is whatever they wish and with Us there is still more [60] than that.

60. The Beauteous Vision of Allah Almighty is totally beyond their expectation or imagination. This bounty is greater than all other bounties. May Allah Almighty grant it to us!

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِى الْبِلَادِ ؕ هَلْ مِنْ مَّحِيْصٍ ﴿۳۶﴾

36.How many generations We destroyed before them who were stronger in power than them. So, they ran about in the land [61] (when penalty was imposed). Was there a place of refuge [62] (for them)?

61. This means the previous nations were much stronger than the Arabs who had erected impregnable forts in their cities. But, at the time of punishment, these were unable to rescue them.

62. When the punishment came upon them they ran helter-skelter in search of a place of safety. But, they could not find safety anywhere.

اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَ هُوَ شَهِيْدٌ ﴿۳۷﴾

37.Surely, there is admonition in it for such a person who has a heart or who gives an ear and is attentive [63].

63. This tells us that only those persons will obtain benefit and take lessons from lectures and counselling who are blessed with a recaptive heart and responsive ears. Any work, which is done with the presence of heart, is full of blessings.

وَ لَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَ مَا بَيْنَهُمَا فِىْ سِتَّةِ اَيَّامٍ ۖۗ وَّ مَا مَسَّنَا مِنْ لُّغُوْبٍ ﴿۳۸﴾

38.And undoubtedly, We created the heavens and the earth, and all that is in between, in six [64] days and no fatigue [65] touched Us.

64. From Sunday to Saturday. Sunday was the commencement of creation and reached completion on Friday. The earth was created in two days, all earthly things were created in two days and the sky was made in two days. It should be remembered that mention is made, here, about the period or time of creation, while in "Be and it became!" mention is made of the absolute power of Allah Almighty.

65. From this we learn that the creation of the heavens in six days was not due to any weakness or fatigue, i.e. creating one heaven in one day. In fact, there are thousands of wisdoms hidden in this slowness. It is to teach the human beings that in spite of having the power, Allah Almighty does not make haste, then Oh man, in spite of your helplessness, why do you make such haste. They were saying that Allah Almighty had become tired, therefore He rested for one day, and i.e. He rested on Saturday. In this verse this claim of theirs is being refuted.It should be remembered that to close the business on one day during the week, has been taken from this verse.

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَ قَبْلَ الْغُرُوْبِ ﴿۳۹﴾

39.So, be patient over what they say [66], and praise your Lord, glorifying Him, before the rising of

he sun and before its setting 67.

6. The infidels were hurling many insults at llah Almighty and were rejecting the Day of udgement, etc. This would sadden the Holy rophet صلى الله عليه وآله وسلم a great deal. Allah lmighty ordered the Holy Prophet صلى الله عليه وآله وسلم to bear this patiently. If it were taken o mean not to wage war against them, then his verse is abrogated. But, if its meaning is aken to be do not retaliate against their onsensical prattle with harsh words, then this verse is firm.

67. By "glorification" is meant Salaah. In this verse an emphatic command is given regarding Fajr and Asr Salaah, because at this time the angels of day and night assemble. It is possible that in "before sunset" both Zohr and Asr Salaahs may be included, while in the subsequent "from the day" could include Maghrib and Esha Salaah. In this way all five daily Salaahs are mentioned in this verse.

40.And glorify Him in the night 68 and after prostrations 69.

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَ اَدْبَارَ السُّجُوْدِ ﴿۴۰﴾

68. This means the times of Maghrib, Esha and Tahajjud. It should be remembered that Tahajjud Salaah was obligatory upon the Holy Prophet صلى الله عليه وآله وسلم, while upon the followers it is Sunnat ul Muakkidah ala Kifaya, i.e. if nobody in the locality offers it, then everybody would be guilty of omitting a Sunnah; but if a few offer it then all will be absolved of it. This is like Salatul Janazah, which is Farde Kifaya

69. This tells us that to recite the glorification of Allah Almighty after completion of Salaah is an excellent act. After completing the congregational prayer, the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions would recite Zikrullah so loudly that the entire locality would resound with it (Muslim Shareef). The Holy Prophet صلى الله عليه وآله وسلم said that if anyone recites after every Salaah SUBHANALLAH 33times, ALHAMDULILLAH 33 times and ALLAHU AKBAR 34 times and follows it with LA ILAHA ILLALLAHU WAHDAHU LA SHAREEKALAHU LAHUL MULKU WA LAHUL HAMDU WA HUWA ALA KULLI SHAY'EEN QADEER once, Allah Almighty will forgive all his sins even if they are equal to the foam of the ocean (Muslim Shareef, Khazainul Irfaan).

41.And listen attentively, on the day when the caller will call from a nearby place 70.

وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ ﴿۴۱﴾

70. That is the Day of Judgement when Hazrat Israfeel (On whom be peace) would be summoning the dead, while standing in the desert of Jerusalem. On hearing the call all will become alive and go to him. The desert is called "nearby" because on that day this place would be very close to the sky. Or, the voice from it will reach the ears of the dead in such a way like the voice from close proximity. This tells us that it is not polytheism to call upon the dead. Hazrat Israfeel would be calling upon the dead. Hazrat Uzair (On whom be peace) had called upon a dying donkey and Hazrat Ibrahim (On whom be peace) had called upon dead birds. Their incidents have been mentioned earlier.

42.The day when they will hear the uproar 71 in truth. This is the day of coming forth (from the graves 72).

يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ؕ ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿۴۲﴾

71. This means all the dead, wherever they may be will hear the call of Hazrat Israfeel (On whom be peace). By this is meant the second Trumpet, which will be for the resurrection of the dead.
72. Immediately on hearing the Trumpet, every dead body will come to life and get out of its grave and walk towards the Field of Accountability. Leading everybody would be the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Hazrat Jibraeel (On whom be peace) would place the crown on the Holy Prophet'sصلی اللہ علیہ وآلہ وسلم blessed head and put on him the dress of Paradise and take him on the Burraaq. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would be departing with all the inmates of the cemeteries of Madina and Makkah (Tafseer Roohul Bayaan).

إِنَّا نَحْنُ نُحْيِ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

43. Certainly, We give life and cause death and to Us is the return [73].

73. This means to kill and resurrect is Our function. The angels are intermediaries in this. This tells us that the beloved servants of Allah Almighty become the revealers of Divine works. When Allah Almighty conveys orders through mediaries, although He is totally independent, then how can helpless servants like us make ourselves independent of mediation?

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

44. On the day when the earth will be rent [74] asunder from over them and they will come out hastening. That will be the gathering together, quite easy for Us.

74. And they will go running to the Field of Hashr, i.e. on Syrian territory, some will be riding, some will be on foot and some will be in an inverted condition (upside down).

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

45. We know best what they say [75] and you are not (assigned) to compel [76] them. So remind those by the QUR'AAN who fear My warning [77].

75. This refers to the belying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم by the infidels of Quraish, rejection of the Day of Judgement and refuting the power of Allah Almighty. All these things are not concealed from the Almighty and He would punish all these sinners.
76. Making the infidels believers by force. This verse is firm and is not abrogated from the order of Jihad (Holy War), because in war non-Muslims are not compelled to accept faith. Says Allah Almighty: *"There is no compulsion in religion"*(S2:V256). The aim of Jihad is to break the power of infidelity.
77. Therefore warn the infidels of My censure, the negligent of My punishment and the obedient of My censure. The meaning of the verse is crystal clear.

آياتها ٦٠ ٥١ سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ ٦٧ ركوعاتها ٣

SURAH AL-ZARIYAAT (THE SCATTERING WINDS)

(MAKKAN) Revealed Before Hijrah

3 Sections: 60 Verses 360 Words , 1239 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَ الذّٰرِیٰتِ ذَرۡوًا ۙ﴿۱﴾

1.By the wind that scatters [1] far and wide.

1. This means, I swear an oath on these winds, which scatter dust and particles. They include all four winds: easterly, westerly, northerly and southerly.

فَالۡحٰمِلٰتِ وِقۡرًا ۙ﴿۲﴾

2. Then by the burden bearers [2].

2. This means those winds, which gather all types of clouds, which contain millions of tons of water. As these are winds of mercy, they have been mentioned specially.

فَالۡجٰرِیٰتِ یُسۡرًا ۙ﴿۳﴾

3.Then by the smooth [3] runners (the ships).

3. Oath of those ships which sail in the sea with all facilities, conveying to the shore passengers and cargo.

فَالۡمُقَسِّمٰتِ اَمۡرًا ۙ﴿۴﴾

4. And then the distributors by command [4].

4. This means those groups of angels who distribute rain, sustenance, death, children, etc. and are called managers of Divine affairs. This tells us that the angels are distributors of the mercies and bounties of Allah Almighty. Thus, if you call the Holy Prophet صلى الله عليه وآله وسلم the distributor of sustenance of Allah Almighty, this is neither forbidden nor polytheism. It should be remembered that Hazrat Jibraeel distributes the winds; Hazrat Mikaeel distributes the rain, Hazrat Izraeel death and Hazrat Israfeel, orders (*Tafseer Roohul Mu'ani*).

اِنَّمَا تُوۡعَدُوۡنَ لَصَادِقٌ ۙ﴿۵﴾

5.Surely, what is promised [5] to you is true.

5. Here, censures are included in the promises, i.e. resurrection and accountability; reward and punishment. In fact, it includes all the future information regarding which man has been given a promise or censure through the Prophet, and all of these are true. There isn't the slightest possibility of their falsehood.

وَّ اِنَّ الدِّیْنَ لَوَاقِعٌؕ﴿۶﴾

6. And surely, justice [6] is to be done.

6. On the Day of Judgement the obedient will be granted Paradise; the repentant-the love of Allah Almighty; the Saints the nearness of Allah Almighty; the mystics-union with Allah Almighty, the seekers-ecstasy and the negligent the punishment of the Scale.

وَالسَّمَآءِ ذَاتِ الْحُبُكِۙ﴿۷﴾

7. By the heavens full of ways [7].

7. Thus, I take an oath on that heaven which is beautified with bright and twinkling stars. I take an oath on that heaven of Prophethood صلی اللّٰہ علیہ وآلہ وسلم , which is beautified with the colourful, illuminating Companions.

اِنَّكُمْ لَفِیْ قَوْلٍ مُّخْتَلِفٍۙ﴿۸﴾

8. Surely, you are contradictory [8] to what you say.

8. Some polytheists believe in two deities, some in fifty and others in three hundred and sixty. Some call the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم a magician, others called him a poet. Thus, the polytheists have no consistency in what they believe and what they say.

یُّؤْفَكُ عَنْهُ مَنْ اُفِكَؕ﴿۹﴾

9.As he alone turns away from the Qur'aan who himself is turned away.

9. Whenever the polytheists of Makkah would see anyone inclined towards Islam, or who would desire to be in the court of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم , they would try to mislead them by saying: What does he have? He is a magician and a poet, etc. Mention is being made of it in this verse. Those who are destined to accept faith would not be misled by their mischief. However, if anyone is the victim of fate, he would be misled by their mischief. This tells us that anyone who does not benefit from the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is an eternal wretch and full of misfortune. The Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم possesses everything. Make yourself a proper recipient of his bounties.

قُتِلَ الْخَرّٰصُوْنَۙ﴿۱۰﴾

10.Cursed be the fabricators.

الَّذِیْنَ هُمْ فِیْ غَمْرَةٍ سَاهُوْنَۙ﴿۱۱﴾

11.Who are lost in intoxication [10].

10. Some are intoxicated in the stupor of ignorance, while others are deeply drunk in education. Some are intoxicated by wealth, while others are intoxicated with the stupor of power and position. May Allah Almighty save us from all these intoxicants.

یَسْــٴَـلُوْنَ اَیَّانَ یَوْمُ الدِّیْنِؕ﴿۱۲﴾

12.They ask: "When will be the Day of Judgement? [11]"

11. This question was not for the sake of asking but for the sake of mocking. Accordingly, they had been given a reply that the day you will find yourself in Hell, that will be the very day of meting out justice, i.e. if you persist in this type of discussion, then this will be your end result.

یَوْمَ هُمْ عَلَى النَّارِ یُفْتَنُوْنَ﴿۱۳﴾

13.It will be a day when they will be roasted in the fire.

ذُوْقُوْا فِتْنَتَكُمْ ؕ هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿۱۴﴾

14.And it will be said to them: "Taste your roastine." This is what you were hastening [12] to.

12. These words would be spoken by Allah Almighty directly. Or, the angels of punishment or the gatekeeper of Hell would speak them. Where it is said that We will not speak to them, words of mercy and love are intended. Thus, there is no inconsistency in the verse.

اِنَّ الْمُتَّقِیْنَ فِیْ جَنّٰتٍ وَّ عُیُوْنٍۙ ﴿۱۵﴾

15.Certainly, the pious are in Paradise and springs [13].

13. Today, in the world, too, in the grave as well as in the future, on the Day of Judgement as well as after it. The believer, in the world, dwells in the garden of Shariah and the fountains of Tareeqat. He finds so much ecstasy in the worship and love of Allah Almighty - that Allah be praised! His grave will become the flowerbed of Paradise. On the Day of Judgement they will be provided with a stream from the Fountain of Kauthar from which they will drink to their satisfaction. Even the apostates would come to this stream looking for water, but the angels would chase them away. This is the very meaning of the Hadith Shareef in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم, sarcastically, will speak to them: "*Are you my Companions*?"

اٰخِذِیْنَ مَاۤ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِیْنَ ؕ﴿۱۶﴾

16.To receive bountys of their Lord [14] . It is because before that they lived a pious [15] life.

14. The reward of these pious deeds as well as the special mercy of Allah Almighty. Bestowal is included for all.

15. That they were doing good deeds in the world. Or, that prior to their birth, their names were recorded in the list of the pious.

كَانُوْا قَلِیْلًا مِّنَ الَّیْلِ مَا یَهْجَعُوْنَ ﴿۱۷﴾

17. They used to sleep little [16] at night.

16. This means they were spending the nights in offering Tahajjud and in the rememberance of Allah Almighty. Just a little of the time was set aside for sleeping. They considered even this sleeping as an error and they would spend the mornings in seeking repentance of Allah Almighty. From this we understand that it is not good to spend the whole night in sleeping. Similarly, remaining awake for the entire night is not beneficial. The first part of the night should be spent in sleeping and the latter part should be devoted to offering Tahajjud Salaah. Thereafter, one should sleep. This is the sunnah method of spending the night. Some of the Islamic scholars have stated that the Ansaar have been praised in this verse, whose habit was to go home after offering their Esha Salaah in the mosque which was near Masjide Quba, which was three miles out of Madina Munawwarah. They would sleep for a while, then get up to offer Tahajjud Salaah. Thereafter they would offer their Fajr Salaah in congregation in Masjide Nabawi. In this way, the verse is Madinite (*Tafseer Roohul Mu'ani*). Their coming and going was an act of worship, just as the sleeping of the Islamic scholar, too, is an act of worship.

وَ بِالْاَسْحَارِ هُمْ یَسْتَغْفِرُوْنَ ﴿۱۸﴾

18. And in the last part of the night (in Tahajjud)they used to seek forgiveness [17]

17. This tells us that the time of early dawn is most appropriate for seeking repentance and offering dua, because during the morning no one sleeps, except dogs. To recite Istighfaar seventy times after the two Sunnats of Fajr with eleven Darood Shareef before and after it is excellent for warding off all calamities and a means of gaining an increase in one's sustenance.

19. And in their wealth there was the right of the beggar and the deprived [18].

وَ فِیۡۤ اَمۡوَالِہِمۡ حَقٌّ لِّلسَّآئِلِ وَ الۡمَحۡرُوۡمِ ﴿۱۹﴾

18. In it, a few qualities are described:
1. In all the wealth of these believers, there is a portion for the poor and needy - their food, clothing, money, etc.
2. They give to all types of beggars, whether they know them or not.
3. What they give is not dependent on what the beggar asks. They give to the destitute as well as search for those poor people who are ashamed to ask and because of this shameful-ness they are usually deprived of receiving charities.4. They do not make the poor the butt of their kindness. They take it as the right of these poor in their earnings and are grateful to them for accepting their charity.

It should be remembered that, here, charity denotes voluntary charity because Zakaat only became obligatory after Hijrah. Therefore, here, discussion is not made of all the recipients of Zakaat.

20.And in the earth there are signs for those having conuiltion [19].

وَ فِی الۡاَرۡضِ اٰیٰتٌ لِّلۡمُوۡقِنِیۡنَ ﴿۲۰﴾

19. The earth for the believers is the record of the mystical knowledge of Allah Almighty. By looking at the conditions of the earth they learn to acknowledge and accept the powers of Allah Almighty. In fact, they learn to accept Judgement Day, accountability, Paradise and Hell. Thousands of issues of Shariah and Tareeqat are solved from the earth. After becoming dry, the earth becomes green once again. This tells us that we, too, would be resurrected after death. Whatever you sow in the earth, you shall reap the same. From this we learn that there is accountability in the Hereafter, but on the earth there is humility. Therefore, on it we find gardens and grain-fields. We further learn that the work of the servant is patience and willingness.

21.And also in yourselves (are similar signs). Do you not see? [20]

وَ فِیۡۤ اَنۡفُسِکُمۡ ؕ اَفَلَا تُبۡصِرُوۡنَ ﴿۲۱﴾

20. That your creation, the astonishing arrangement of the limbs, your changing conditions in the world, etc. points out that you are under the control of someone. The great Sufi sages say that the heavens and the earth; the land and the sea; the mountains and the rocks; the devil, the Mercy and Compassion; all these qualities are in man, if he can only ponder and reflect. He who has succeeded in recognizing himself, he has recognized Allah Almighty.

22.And in the heavens is your provision [21], and that which you are promised [22].

وَ فِی السَّمَآءِ رِزۡقُکُمۡ وَ مَا تُوۡعَدُوۡنَ ﴿۲۲﴾

21. Worldly sustenance, the sun, rain, etc. or it could mean the original treasures of all the sustenance are in the heavens. From there they are carried to the earth. The great Sufi sages say that the physical and spiritual sustenance had all stayed in the heavens. Revelation, too, had been coming down from the heavens.

22. That Paradise is in the heavens, or the Divine Tablet is in the heaven, in which everything is written.

.So, by the Lord of the heavens id the earth, certainly, this)ur'aan) is the truth [23] in the same nguage which you speak [24].

فَوَرَبِّ السَّمَآءِ وَ الْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ﴿۲۳﴾

ع ۲۲ ۱۸

, Here, Allah Almighty taking an oath on imself, has described the truth of the Holy ır'aan, while in Surah Yasin, He had taken the th on the Holy Qur'aan to establish the Holy rophet صلی اللہ علیہ وآلہ وسلم .

24. This tells us that the Holy Qur'aan is in Arabic, revealed in the language of the Quraish. Thus, the translations of the Holy Qur'aan are not the actual Qur'aan, nor do laws that pertain to the Holy Qur'aan apply to them.

ECTION 2

4.(O Beloved Prophet) Has the formation of the honoured guests of Ebrahim come to you?

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿۲۴﴾

وقف لازم

5. They were a group of ten or twelve angels ho had come to Hazrat Ebrahim (On whom be peace) in the form of guests.

5.When they came to him they said: 'Salutations" [26]. He replied: "Saluta- ions". They were the unknown [27] people .

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿۲۵﴾

6. From this, emerge two issues:
. Greeting is an ancient custom and was racticed in the followers of other Prophets.
. The one coming should greet those who re sitting; the reply to the greeting should be xtended by all or by one person from them. Here, it is evident that everybody had extended the greeting.

27. He said in his heart that I am not aware of them. The word "*Munkar*", here, denotes stranger. It is for this reason that the angels of the grave are called Munkar and Nakir, because they are strangers to the corpse.

26.Then he went to his household and brought a fat [28] calf (roasted).

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿۲۶﴾

28. This tells us that eating the meat of the cow is the practice of Hazrat Ebrahim (On whom be peace). And that it is the Sunnah of Prophets to entertain your guests, even if you do not know them.

27.And laid it before them. He said: "Will you not eat?"

فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿۲۷﴾

28. He conceived a fear [29] on his mind on account of them. They said: "Do not be afraid [30]," and gave him good news of the birth of a nowledgable son.

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿۲۸﴾

9. Thus, it is possible that Prophets may not ecognize an angel. But, this will only be when the angel had not come with a revelation. Otherwise, recognition is an important condition

when he comes down with the revelation, or else the revelation would be suspect.

30. In those days, anyone who came with the intention of fighting would not eat in the house of the host.

فَاَقْبَلَتِ امْرَاَتُهٗ فِیْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِیْمٌ ﴿۲۹﴾

29.Then his wife came forward lamenting and struck her forehead and said: "What? I am just a barren old woman."

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِیْمُ الْعَلِیْمُ ﴿۳۰﴾

30. But they said: "Thus has said [31] your Lord. And surely, He is the All-Wise, the All-Knowing."

31. This tells us that Allah Almighty does provide knowledge of the five sciences to the angels.

قَالَ فَمَا خَطْبُكُمْ اَیُّهَا الْمُرْسَلُوْنَ ﴿۳۱﴾

31. He (Ebrahim) said: "What is your affair [32], O messengers?" (Angels)

32. This means, oh angels, besides conveying glad tidings, for what other purpose have you come? This tells us that Hazrat Ebrahim (On whom be peace) had understood from their context that these personages had come down with the punishment for a people. Perhaps among them may be those angels who are appointed to mete out punishment. For this reason, he had asked this question.

قَالُوْۤا اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمٍ مُّجْرِمِیْنَ ﴿۳۲﴾ ۙ

32.They said: "We have certainly been sent to a sinful [33] people."

33. The people of Hazrat Lut (On whom be peace) who had been established in Sodom and its nearby localities. They will see these people commit sodomy; thereafter they would be destroying them.

لِنُرْسِلَ عَلَیْهِمْ حِجَارَةً مِّنْ طِیْنٍ ﴿۳۳﴾ ۙ

33.That We may let loose upon them stones [34] of baked clay.

34. Making them from baked clay, therefore mention is made about it, so that it becomes known that hailstones will not be falling on them, but rather stones of baked clay, which had been manufactured in the Divine factory. On each stone is inscribed a name on whom it would be falling. Therefore, the word "as identification" is used.

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِیْنَ ﴿۳۴﴾

34. Sent forth from your Lord marked [35] for those guilty of excesses."

35. From this sign is understood that these were Divine stones, as every stone had the name of the victim inscribed on it.

فَاَخْرَجْنَا مَنْ كَانَ فِیْهَا مِنَ الْمُؤْمِنِیْنَ ﴿۳۵﴾ ۚ

35. Then We brought [36] forth there from those who were faithful [37].

36. This means when punishment descended upon Sodom, Hazrat Lut (On whom be peace) and those who had believed in him were taken out of there. As soon as the place consisted of infidels only, then Divine punishment was sent upon them. Allah Almighty does not send His

...ishment on a place where graves of his ...ous servants are found. Punishment did not ...me to the Pharaoh as long as he was in ...gypt, because there were Mazaars of Hazrat ...usuf (On whom be peace) and his brothers. ...ow unfortunate are those people who believe ...at Hazrat Abu Bakr Siddiq and Hazrat Umar ...arooq (May Allah be pleased with them) are ...ceiving punishment, when these great personages are sleeping next to the Holy Prophet صلى الله عليه وآله وسلم.

37. This tells us that no punishment comes on the sinners in the presence of the pious. Before punishment is ordered for that place, the pious servants are removed from it. Says Allah Almighty: "*If they had been separated, necessarily then We would have punished the infidels among them*"(S48:V25).

...6. But We found there nothing, ...xcept one [38] house (of Muslims).

فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ﴿۳۶﴾

...8. This means the house of Hazrat Lut (On ...hom be peace) only, in which he lived with his ...wo believing daughters. Some scholars have said that there were only thirteen believers, though Hazrat Lut (On whom be peace) had preached for twenty years.

...7. And We left therein a sign [39] for ...hose who fear [40] a painful ...unishment.

وَ تَرَكْنَا فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ﴿۳۷﴾

...9. This means after the destruction of the ...eople of Hazrat Lut, Almighty Allah had kept ...its sign, seeing which one would be reminded ...hat Divine punishment had come to this place. ...hose stones themselves were the signs of this ...destruction, which had been seen there for a long time. In addition, stinking water had been flowing therein.

40. So that they could take a lesson by looking at this sign and thereby refrain from infidelity and sins.

...38.And in Musa [41] also, when We ...ent him to the Pharaoh with clear ...authority [42].

وَ فِيْ مُوْسٰۤى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ ﴿۳۸﴾

...41. This means that even in the incident of Hazrat Musa (On whom be peace), there is a lesson for the intelligent. Opposition to Prophets, too, had caused the destruction of many mighty nations. It should be remembered that by "bright authority" is meant the miracles of Hazrat Musa (On whom be peace), e.g. the walking stick, the bright hand, etc.

42. From this we understand that Hazrat Musa (On whom be peace) was sent as a Prophet for the entire Egypt. Whether they were Israelites or the Qibtees, his obedience was obligatory upon all of them.

39.But, he (Pharaoh) turned away with his forces [43] and said: "A magician or a madman [44] (is Musa)."

فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ﴿۳۹﴾

43. Neither did he accept faith, nor allowed others to do so. Here, "army" denotes all the followers of Pharaoh.

44. The reason for calling him mad was that he had come alone to oppose a cruel and powerful king like him. The Pharaoh said that if Hazrat Musa (On whom be peace) had been intelligent, he would not have done this (*Tafseer Roohul Mu'ani*).

40.So, seizing him and his forces We threw them into the sea in a condition that he was blaming [45] himself.

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ وَ هُوَ مُلِيْمٌ ﴿۴۰﴾

45. Thus at the time of drowning, the Pharaoh accepted faith, which was not accepted in the court of Allah Almighty.

41.And for the Aad too, We sent to them a dry [46] windstorm.

وَ فِيْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ﴿۴۱﴾

46. The Holy Qur'aan uses the word "Reeh" to denote destructive wind and "Reah" for wind of mercy.

42.Which made everything it came [47] upon, like a rotten thing.

مَا تَذَرُ مِنْ شَيْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ ﴿۴۲﴾

47. That wind would destroy every human being, animal and anything that would come into contact with it. This tells us that due to the sins of man, even animals are caught in punishment. Even the chaff is ground with the grain.

43. And Thamud too, when it was said to them: "Enjoy yourselves for a while ([49])."

وَ فِيْ ثَمُوْدَ اِذْ قِيْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِيْنٍ ﴿۴۳﴾

48. The people of Hazrat Saleh (On whom be peace) who were extremely rebellious. This tells us that if just by reading the stories of these wretched people can inspire faith in the reader, then stories of the pious, too, is a means of strengthening one's faith.

49. After they had cruelly slaughtered the she-camel,Hazrat Saleh(On whom be peace) gave them the information that after this they will only live for three more days, i.e. for Wednesday, Thursday and Friday. On Saturday they would be destroyed. This tells us that the pious servants of Allah Almighty are fully aware of the time, place and nature of the death of people.

44.But they revolted against the Command of their Lord. Then a thunderbolt [50] overtook them while they were seeing it.

فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ يَنْظُرُوْنَ ﴿۴۴﴾

50. This was the sound, which had been made by Hazrat Jibraeel (On whom be peace), which had torn their hearts asunder. Because that sound was extremely terrifying, it has been called a thunderbolt.

45. So they were neither able to rise up nor could they take revenge [51].

فَمَا اسْتَطَاعُوْا مِنْ قِيَامٍ وَّ مَا كَانُوْا مُنْتَصِرِيْنَ ﴿۴۵﴾

51. They could neither take revenge on Hazrat Jibraeel or Hazrat Saleh (On them be peace).

وَ قَوۡمَ نُوۡحٍ مِّنۡ قَبۡلُ ؕ اِنَّهُمۡ كَانُوۡا قَوۡمًا فٰسِقِيۡنَ ﴿۴۶﴾

46.And We destroyed the people of Nuh before them. Undoubtedly, they were the disobedient [52] people.

52. A transgressor is used to indicate a sinful believer, as well as for an infidel. This means transgression can be in matters of belief, as well as in matters of practice. Here, transgression of belief is denoted, viz. infidelity.

SECTION 3

وَ السَّمَآءَ بَنَيۡنٰهَا بِاَيۡىدٍ وَّ اِنَّا لَمُوۡسِعُوۡنَ ﴿۴۷﴾

47. And We have made the heaven with hands [53], and without doubt, We are the makers of the extent vast.

53. Without the medium of the angels, Allah Almighty created the heavens through the Hand of Power. In fact, He is the Creator of everything.

وَالۡاَرۡضَ فَرَشۡنٰهَا فَنِعۡمَ الۡمٰهِدُوۡنَ ﴿۴۸﴾

48. And We have made the earth as a spread out carpet [54], and how excellently We are at spreadine .

54. The earth is so vast that in spite of being round, it appears to be flat like the floor. Also, it is not as hard as the steel that it would be difficult to walk and roam on it. Nor is it as thin as water that the creation may drown in it.. This is one of the finest examples of Almighty Allah's greatness. Then also, this vast earth, in comparison to the height of the heavens is such like a piece of dirt placed on a large ground.

وَ مِنۡ كُلِّ شَىۡءٍ خَلَقۡنَا زَوۡجَيۡنِ لَعَلَّكُمۡ تَذَكَّرُوۡنَ ﴿۴۹﴾

49.And We made pairs [55] of everything that you may understand [56].

55. Just like the earth, the sky, day and night, male and female; the sun, the moon, hot, cold, the sea, the land, open ground and mountains; man and jinns; faith and infidelity; good fortune and wretchedness; death and life; truth and falsehood; right and left; poverty and prosperity; in short, everything has its opposite. Allah Almighty is free from gender and opposites.

56. In fact, through scientific research we have today come to know that trees and rocks, too, have been categorized into male and female. When the female tree, through wind, comes into contact with a male tree it generates a better crop, even if the female tree is far. These things have their own offspring. However, their progeny is different from ours.

فَفِرُّوۡۤا اِلَى اللّٰهِ ؕ اِنِّىۡ لَكُمۡ مِّنۡهُ نَذِيۡرٌ مُّبِيۡنٌ ﴿۵۰﴾

50. Therefore, hasten [57] towards Allah. Surely, I (Muhammad) am a clear warner [58] to you from Him.

57. In that you detach yourself from those other than Allah Almighty and attach yourself to Him, run from infidelity towards faith; from negligence towards attentiveness; from sin towards repentance; from displeasure towards approval; seeking deposition from the preoccupation with that which is strange. In short, there can be many interpretations of this blessed verse.

58. This means that all of you must turn to me

unto their souls, then Oh Beloved, they should come to you and then beg forgiveness of Allah..." (S4:V64).

because presenting yourselves in the court of the Holy Prophet is, in reality, fleeing towards Allah Almighty. Says Allah Almighty: *"And if when they do injustice*

وَ لَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِیْرٌ مُّبِیْنٌ ﴿۵۱﴾

51.And do not set any god for worship along with. Surely, I am a clear warner [59] to you from Him.

59. It should be remembered that in "do not set" there is a lesson of Tauheed, i.e. of Oneness of Allah Almighty, while in "to you" is a lesson regarding Prophethood. Thus, both Tauheed and Prophethood are mentioned in this verse. You should remember that joining Allah and His Prophet is the true concept of faith, while regarding them as separate entities is infidelity. It is for this reason that the Holy Qur'aan, in most places, mentions the Holy Prophet صلی اللہ علیہ وآلہ وسلم after Allah Almighty. Hazrat Hassan says: *"Allah Almighty has kept the name of the Prophet joined with His"*. Says Allah Almighty: *"And those who desire to separate from Allah His Messengers..."*(S4:V150).

كَذٰلِكَ مَاۤ اَتَى الَّذِیْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ﴿۵۲﴾

52.In the same way, whenever any Messenger came to those before them, they only said: "A magician [60], or a madman."

60. This means just as your people are calling you a magician and a poet, the people of the previous Ummahs, too, had said the same regarding their Prophets. Thus, whatever had turned out to be the outcome of those people, a similar fate would be yours, i.e. painful torment in the Hereafter. However, the worldly Divine punishment is withheld from you because Allah Almighty has promised: *"And Allah is not One to chastise them, while (O Beloved Prophet) you are in their midst"*(S8:V33).

اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ﴿۵۳﴾

53. Have they charged each other with this? No! Rather they are a rebellious [61] people.

61. The infidels died by counselling one another on infidelity, because their period and place was different, and their time and place was different. Reason for complicity in infidelity is this, that the one leading them astray is one, i.e. the devil. From this we learn that even if the nature of infidelity is varied, in rebellion and treachery they are one.

فَتَوَلَّ عَنْهُمْ فَمَاۤ اَنْتَ بِمَلُوْمٍ ﴿۵۴﴾

54.Therefore (O dear Prophet) keep away [62] from them, and there is no blame [63] on you (for that).

62. Do not worry about their useless prattle. This verse is firm and not abrogated. This does not mean that you should not preach to them. Propagation will be undertaken until the very end. faith, there will be no objection raised against the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he had conveyed to them the Message of Allah Almighty. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally independent of the creation. In fact, the creation is dependent on him.

وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ﴿۵۵﴾

[5]5.And continue [64] to warn, because [th]e admonition benefits [65] the [b]elievers.

[6]4. Reason for its Revelation:
[W]hen command, in the previous verse, was [g]iven to shun the Noble Companions were [sa]ddened. They thought that now revelation [w]ould be discontinued, but rather Divine [p]unishment would descend upon the infidels, [b]ecause Allah Almighty has asked His Beloved [P]rophet صلی اللہ علیہ وآلہ وسلم to show indifference to the infidels and shun away from them. In response, this verse was revealed.

65. From this, emerge two issues:
1. Propagational work should not be stopped under any circumstance.
2. Sermons and counselling are beneficial for the heavens only, or for those who are destined to accept faith. Seeds do not grow in every soil.

وَ مَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿۵۶﴾

[5]6. And I have not created the jinns [a]nd the human beings except to [w]orship [66] Me.

[6]6. From this we learn that the optional [p]rayers, for which reward and punishment can [b]e determined, are for human beings and jinns [o]nly. But, compulsory or involuntary worship [i]s performed by the entire creation. Says Allah Almighty: *"And there is nothing which might not speak of His Glory praising Him"* (S17:V44). But, in these worships there is no reward. The punishment of the jinns is Hell and the reward is salvation from Hell (Hanafi).

مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ﴿۵۷﴾

[5]7. Neither do I ask any provision [67] [f]rom them, nor do I desire that they [s]hould feed [68] Me.

67. That He grants sustenance to you, or to My creation, or for himself, because Allah Almighty is the provider of sustenance for everybody. In short, the purpose of creation of man and jinn is not to earn sustenance, but to worship. Sustenance is subordinate to worship, e.g. the king employs servants to serve him, for which he pays them wages. If they leave his employment, they will no longer be entitled to any wage. However, it is the Mercy of Allah Almighty that He is providing sustenance to the worthless persons as well.

68. Like the worldly kings who desire tax from their subjects for their sustenance, as well as for the administration of the land. Thus, they are dependent on their subjects. But, the Divine Kingdom is totally independent.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ﴿۵۸﴾

58.Certainly, it is only Allah, who is the Great Provider [69], the Powerful, the Authoritative [70].

69. That He provides sustenance for everybody. It should be remembered that general sustenance is provided to the creation in general, e.g. the light of the sun; air, floor of the earth; canopy from the sky; while the specific sustenance is provided for special persons e.g. faith, mystical knowledge, sainthood, guidance, Prophethood, etc. If sustenance were dependent on the effort of the person, then the baby in the mother's womb would not have obtained it.

70. Thus, seek refuge of the Lord against the one who is strong. The devil is our powerful enemy and only the refuge of our Lord can save us from him.

فَاِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا مِّثْلَ ذَنُوْبِ اَصْحٰبِهِمْ فَلَا يَسْتَعْجِلُوْنِ ﴿۵۹﴾

59.So undoubtedly, those who were cruel shall have a portion of (comforts) like their companions [71] of times. Therefore, let them not ask Me to hasten [72] (the penalty).

71. Zanoob is a name given to a small bucket to draw water from the well, which sometimes throws water this side, and sometimes on that side. This means there is a time and turn for the punishment of each nation. When that time comes, the punishment will follow suit.

72. Do not ask for punishment before the appointed time.

فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ الَّذِيْ يُوْعَدُوْنَ ﴿۶۰﴾

60.Woe unto those who disbelieve because of that day of theirs, which they are promised [73].

73. That appointed day is either the punishment of Battle of Badr, or the day of their death, or the Day of Judgement.

ایاتها ۴۹ ۵۲ سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ ۷۶ رکوعاتها ۲

SURAH AT-TUR

(MAKKAN) Revealed Before Hijrah

2 Sections: 49 Verses 312 Words , 1500 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَالطُّوْرِ ﴿۱﴾

1. By the Tur [1] (Sinai).

1. Tur is a mountain situated between Egypt and Madain, in the Valley of Sinai. Its name is Zabeer and its title is Tur. It is here that Hazrat Musa (On whom be peace) had spoken to Allah Almighty. The Oath is mentioned because of its sanctity. This tells us that any stone or mountain that is connected with the Prophet of Allah Almighty becomes sanctified as well.

وَكِتٰبٍ مَّسْطُوْرٍ ﴿۲﴾

2.And by the written book [2].

2. This tells us that the writings of certain special servants are beloved to Allah Almighty, as He has taken an oath on them. Says Allah Almighty: "*By the Pen and by that which they (angels) write*"(S68:V1). The verdicts (Fataawa) of the Islamic scholars, the Na'atiyah

oems and the compositions of these poets, the exts of the Holy Qur'aan and Ahadith, their ommentaries, are all included in this. Or, it ould signify the recordings of the angels, i.e. he books of deeds of people, the angel who is the writer of Fate, or the writing on the Divine Tablet, or the Tauraat, or the Injeel, or the writing of the Holy Qur'aan. Thus, the interpretation of writing should be made in details like this.

فِیْ رَقٍّ مَّنْشُوْرٍ ۙ﴿۳﴾

3. Which written in an open scroll.

وَّالْبَیْتِ الْمَعْمُوْرِ ۙ﴿۴﴾

4. And by the frequently visited House [3].

3. By "*Baitul Ma'moor*" meant a populated house. In this verse it denotes either the Holy Ka'bah, which is always populated with pilgrims and worshippers, or the Baitul Ma'moor, which is found in the seventh heaven, which is the Qibla of the angels and which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen on the Night of Me'raaj. Or, these are the hearts of the pious servants, which are cultivated with the rememberance of Allah Almighty. Or, it refers to homes of those believers, which are established with Zikrullah (*Tafseer Roohul Mu'ani*).

وَ السَّقْفِ الْمَرْفُوْعِ ۙ﴿۵﴾

5. And by the elevated canopy [4] (of Heaven).

4. By this is meant either the heavens, which serve as the canopy or roof of this world, or the Arsh , which is the roof of Paradise. The mentioning of the roof with the house is quite appropriate (*Tafseer Khazain and Roohul Mu'ani*).

وَ الْبَحْرِ الْمَسْجُوْرِ ۙ﴿۶﴾

6.And by the burning sea [5].

5. By this is meant those oceans in which we find water today. On the Day of Judgement these waters would be set alight. This flaming water will encourage the fire of Hell further, as has been stated in the Hadith Shareef.

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۙ﴿۷﴾

7. Undoubtedly, the punishment [6] of you Lord is certainly to occur.

6. By this is meant either the punishment of the grave or punishment of the Day of Judgement. The second meaning is more forceful as is visible from the subsequent subject.

مَّا لَهٗ مِنْ دَافِعٍ ۙ﴿۸﴾

8. But there is none to avert [7] (it).

7. From this we understand that nothing can alter Taqdeer e Mubram or inevitable Fate nor evade it. Says Allah Almighty: "*The word is not changed with Me*"(S50:V29). Likewise, the coming of punishment is an inevitable fate and thus cannot be put off.

یَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۙ﴿۹﴾

9.The day when the heavens will shake [8] with awful shaking.

8. Firstly, they will move like the wheel, then they will burst. It tells us that today the heavens are stationary. In fact, it is the moon and the stars that are in motion.

وَّ تَسِيْرُ الْجِبَالُ سَيْرًا ؕ﴿۱۰﴾

10. And the mountains will move 9 with an awful movement.

9. First, they will float like the clouds, thereafter fly like the particles of the carded cotton, then like particles of dust. This is the Day of Judgement.

فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۙ﴿۱۱﴾

11. Woe, then, on that day to the beliers [10] .

10. This is if the infidels had belied the Prophets. From this emerge three issues:
1. Those people who did not get the Prophethood of any Prophet like the parents of our Beloved Prophet صلی اللہ علیہ وآلہ وسلم . For them the Oneness of Allah Almighty is sufficient for their salvation.
2. The minor children of the infidels and the polytheists will not be inmates of Hell.
3. Although the sinful believers would be punished, there is no destruction for them; nor will they be embarrassed, nor is their punishment eternal.

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ﴿۱۲﴾

12.And those who are playing in idle discourses [11].

11. In matters of infidelity and polytheism, or in worldly business matters and negligence. This tells us that whatever keeps you away from Allah Almighty is mere sport and idle avocation.

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ؕ﴿۱۳﴾

13. The day they shall be driven [12] towards the fire of Hell with forceful pushing.

12. In that the angels of punishment would fasten their hands with their necks and their feet with their foreheads and throw them into Hell like a ball, telling them this. This tells us that even if the sinful believers would be put into Hell, it will not be in this manner.

هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿۱۴﴾

14.This is the fire, which you used to belie.

اَفَسِحْرٌ هٰذَاۤ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۚ﴿۱۵﴾

15.Is this magic [13], or you do not receive?

13. This conversation will be with those infidels who were calling the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a magician, and after seeing the miracles, said that we are being deceived.

اِصْلَوْهَا فَاصْبِرُوْۤا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۶﴾

16. Go into it roasted; now whether you be patient or not [14] be patient, all is equal to you. You are merely rewarded for what you used to do [15].

14. This means that the believers in the world were given great reward for patience. But, now there is no benefit for you even for patience. Whether you scream or remain silent will not make any difference.

15. It means sincerely, e.g. infidelity and

olytheism, or through the limbs, e.g. sins. hus, even the infidel who does good deeds is an inmate of Hell, as he is guilty of infidelity of the heart.

إِنَّ الْمُتَّقِينَ فِي جَنّٰتٍ وَّ نَعِيمٍ ﴿۱۷﴾

7.Undoubtedly, the pious ones are n Paradise and in delight [16].

6. Although a believer may be a sinner, but n one aspect he is pious because he had afeguarded himself from defective beliefs. Thus, he too after coming into contact with the water of intercession, or after serving a little punishment for his sins will, most certainly, go to Paradise. Therefore, there is no inconsistency in the verses, nor between the verse and the Hadith.

فٰكِهِينَ بِمَآ اٰتٰهُمْ رَبُّهُمْ ۚ وَوَقٰهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿۱۸﴾

18.And they are happy with what heir Lord has bestowed [17] upon hem. And their Lord will save them from the punishment of Hell [18].

17. In Paradise, there will be two types of Divine bounties: the reward of piety, as well as the imperial bestowal. The reward of deeds, oo, would be given through His kindness. Therefore, the word "Oh Lord!" is stated here.

18. Either, from the very beginning, e.g. a pious believer, or the forgiven sinner, or after taking out of Hell, e.g. like those sinners who have been purified after having been taken out of Hell.

كُلُوا وَ اشْرَبُوا هَنِيٓـًٔا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿۱۹﴾

19. Eat and drink with pleasure [19], a reward for your pious deeds [20].

19. Eat eternally, and eat in every way, nothing will be harmful. There will be no one preventing you from enjoying these bounties, because in the world you had observed the limits of Shariah (Islamic Law). The worldly limits of Shariah are the means of freedom of the Hereafter.

20. Directly or indirectly, viz. the minor children of the believers are pious believers under their parental obedience.

مُتَّكِـِٔينَ عَلٰى سُرُرٍ مَّصْفُوفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُورٍ عِينٍ ﴿۲۰﴾

20.Reclining on couches set in rows [21]. And We shall unite [22] them with fair maidens having large beautiful eyes.

21. This tells us that there will be no labour in Paradise because reclining takes place in comfort. But, there will be no one remaining idle. People will be engaged in merry-making and beholding the beauteous vision of the Friend (Allah Almighty). Being idle is bad, but rest is good.

22. It should be remembered that in the world the marriage of a human being cannot take place with a non-human. There can be no marriage with animals or jinns. But, marriage in Paradise will be with a non-human because the Hoories are neither human nor from the progeny of Hazrat Adam, but yet they will be given in marriage to human beings.

وَ الَّذِينَ اٰمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَآ

21. And those who believe, and whose children follow them with faith, We shall join [23] them with their children, and shall not diminish [24]

أَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍۭ بِمَا كَسَبَ رَهِيْنٌ ﴿۲۱﴾

anything from their deeds. All men are pledged [25] in their deeds.

23. This means if the children of the believers are believers, then they will be kept with their parents in Paradise. They will not be separated from them. The limit of faith is placed to show that the infidel children of the believers will not be with their parents. From this we learn that the status of children are elevated through the medium of the parents. Although the children of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are not prophets, they will be with the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Paradise. This has proven the issue of "Waseela" or mediation. We have further understood that the minor children of the believers are inmates of Paradise. Also, that the inmate of Paradise will reside therein with his family, i.e. if the status of the father is low and that of the children is lofty, then the status of the father would be raised and then sent to the children. Thus, if Allah wills, Hazrat Amina, Hazrat Abdullah and the children of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will live with the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Paradise.

24. This means the elevated and the lowly will not be for the purpose of joining the inmates of Paradise with one another. In fact, the lowly will be raised to an elevated status. Thus, there is no inconsistency in the verse.

25. This means every infidel would be deeply plunged in his evil. Here, the word "man" denotes an infidel. If there is a believer from the parents of the minor children, then those children will be with those parents.

وَأَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ مِّمَّا يَشْتَهُوْنَ ﴿۲۲﴾

22.And We helped them with fruits and meat, as they desire [26].

26. The bounties of the inmates of Paradise would be increased continuously , not decreasing in any way.

يَتَنَازَعُوْنَ فِيْهَا كَأْسًا لَّا لَغْوٌ فِيْهَا وَلَا تَأْثِيْمٌ ﴿۲۳﴾

23.They shall pass from one another a cup wherein there is neither anything absurd or sin [27].

27. This tells us that in Paradise the believers will not possess any capacity to commit a sin, because the baser self induces sin, and that would have been destroyed in Paradise. In addition, drinks, etc. too, will not have the power to create any mischief, i.e. one who consumes these drinks will not be intoxicated, nor commit any sins due to it.

وَيَطُوْفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿۲۴﴾

24.And the youths in their service [28] will go round them as if they are well-preserved pearls [29].

28. These youths are neither their own sons, nor their worldly servants, but are a creation of Paradise like the Hoories who have been created to serve the inmates of Paradise. Angels are besides them. Some Islamic scholars are of the view that the children of the infidels who had died in their infancy would be used to serve the inmates of Paradise. From this we further learn that every inmate of Paradise would receive servants, whether they are common or specific inmates.

29. This means like clean pearls, which had not been soiled by anyone's touch. Every inmate of Paradise will be granted at least one thousand of these servants (Gilmaan) who

uld be serving them in different ways.
nates of higher status will receive more servants.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ یَّتَسَآءَلُوْنَ ﴿۲۵﴾

.And they will turn to one another king mutual questions [30].

0. The inmates of Paradise would be quiring from one another about their deeds in e world, like what deeds did you perform? This enquiry would be for the purpose of expressing gratitude and not for expressing pride, as is revealed in the verses that follow.

قَالُوْۤا اِنَّا كُنَّا قَبْلُ فِیْۤ اَهْلِنَا مُشْفِقِیْنَ ﴿۲۶﴾

6. Saying: "Surely, before this we ere full of fear in our families [31]."

1. From this, emerge three issues:
The inmates of Paradise would be able to emember their worldly activities, which they ould be discussing therein.
The fear of Allah Almighty is the foundation of piety. One should fear Allah Almighty even after doing good deeds.
3. The fear of the world becomes the means of being fearless in the Hereafter.

فَمَنَّ اللّٰهُ عَلَیْنَا وَ وَقٰىنَا عَذَابَ السَّمُوْمِ ﴿۲۷﴾

7. "But Allah has been gracious to s, and saved us from the punis- ment of scorching [32] hot wind."

2. This means the guidance for us to do good eeds in the world, too, is due to the mercy of Allah Almighty. Keeping us firm on them, too, is due to His bounty and accepting them to send us to Paradise is His Kindness.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ اِنَّهٗ هُوَ الْبَرُّ الرَّحِیْمُ ﴿۲۸﴾ ع

28. "Surely, we worshipped Him efore. He is the Beneficent, the Merciful [33]."

33. This means it is Him Who gave us uidance to indulge in acts of worship. He said his because we should know that we must not be proud of our acts of worship, but rather be grateful for His Mercy.

SECTION 2

فَذَكِّرْ فَمَاۤ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّ لَا مَجْنُوْنٍ ﴿۲۹﴾ ط

29. Then (O Beloved Prophet) dmonish [34] (them) that by the Grace of your Lord you are neither a oothsayer nor mentally sick [35].

34. For the entire creation, i.e. counsel the nfidels towards accepting faith; the believers owards doing good deeds, the devotees owards the mystical knowledge of Allah lmighty. In short, Oh My Beloved, no one is ree of thy counselling.

35. This means your prophecies about the unseen are not due to soothsaying, but due to Divine revelation. A demented person does not know himself, but you Oh Beloved, have knowledge of both worlds. He whom nobody cares for, you take care of him. Or, the

but the creation is not hidden from him. Let alone the creation, the Creator, too, is not hidden from him. meaning of *Majnoon* could be '*Mastoor*', i.e. one who is hidden. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is hidden from the creation,

اَمْ يَقُوْلُوْنَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ﴿۳۰﴾

30. Or, do they say: "He is a poet [36], for whom we are waiting [37] for an adverse turn of his fortune."

36. Here, poet does not denote the common poets of today, i.e. the composer of verses in metrical form, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم never composed verses. Instead, the word poet denotes those reprobate novelists who compose verses and describe them to look true. Says Allah Almighty: "*And We have not taught him to compose verses, and nor is it befitting to his dignity*"(S36:V69).

37. Just as the names of the previous poets had been removed from the world, after the Holy Prophet صلی اللہ علیہ وآلہ وسلم his blessed name, too, would be forgotten (Allah forbid). He is such a true sun, that whomever his rays fall on, they gain eternal life. Observe, the immortality gained by Hazrat Ghause Paak and Hazrat Imam Husain (May Allah be pleased with them).

قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ﴿۳۱﴾

31.Please declare! (O beloved Prophet): "Keep on waiting, I, too, am among those who are waiting [38] with you."

38. Punishment will descend upon you. Thus, those malicious and evil-minded infidels were killed during the blessed lifetime of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , in a most disgraceful manner.

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَاۤ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ﴿۳۲﴾

32.Does their reasoning prompt them to this, or are they a rebellious [39] people?

39. This means, Oh My Beloved! Do not be saddened by their nonsensical prattle. They are rebellious and stupid. If they had a little bit of sense, they would have remained firm upon what they had said. They have no conviction over what they say. Sometimes they call him a poet, at other times a demented person. Although a poet is an intelligent person, a demented person lacks intelligence. Thus, it is not worthy of expressing grief over the nonsensical utterances of such fickle-minded persons.

اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ بَلْ لَّا يُؤْمِنُوْنَ ﴿۳۳﴾

33. Or do they say: "He (the Holy Prophet) has fabricated it (Qur'aan)." In fact, they will never believe it.

فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖۤ اِنْ كَانُوْا صٰدِقِيْنَ ﴿۳۴﴾

34.Let them bring a single declaration (chapter) like this, if they are truthful [40].

40. Because this is the identification of Almighty Allah's things that its likeness cannot be produced by man like the moon and sun, the ant and the glow-worm. Thus, since you could not produce the like of the Quranic verse, then admit that it is the word of Allah Almighty.

أَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخٰلِقُوْنَ ﴿٣٥﴾

Have they not been created, or are ey created 41?

. This means they should think if they are rn by themselves, or, if they had been sponsible for their birth themselves, then they ed not worship anyone, as no one is their eator. But, if someone, who is their master and sustainer, had created them then it becomes necessary for them to worship their Master and Creator. Allah be praised! In what a delicate way this has been explained.

أَمْ خَلَقُوا السَّمٰوٰتِ وَ الْاَرْضَ ۚ بَلْ لَّا يُوْقِنُوْنَ ﴿٣٦﴾

6. Or, did they create the heavens nd the earth 42? In fact they have no ith 43.

2. This means how have the people become indifferent to the worship of Allah Almighty. re those people self-created? Or, are they emselves creators of the heavens and the rth? If they themselves are their creators - en they have become equal to Allah Almighty which case they are not in need of worship. ut none of these qualities are found in them, e. they are neither creators, nor are they on-created, but they are the creation of Allah Almighty. Therefore, it is incumbent upon them to worship their Creator.

43. Somehow, they verbally acknowledge Allah Almighty as their Creator. This tells us that anyone whose actions are not in accordance with his word, his actions are false. After accepting Allah Almighty, they were worshipping the idols. For this reason they have been addressed in this way.

أَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُوْنَ ﴿٣٧﴾

7. Or, have they treasures of your ord with them? Or, have they been romised 44 the authority of some reasures?

4. These words are the refutation of their onsensical prattle, that why was the Holy rophet صلی اللہ علیہ وآلہ وسلم made the Prophet nd not one from among them. It is said to hem that they do not hold the keys to the reasures of Allah Almighty and that they cannot appoint anyone a prophet whom they like. Allah Almighty is the Master and absolute authority and can give any bounty to whomsoever He wishes. Who are you to object?

أَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٨﴾

8. Or, have they the ladder 45 by eans of which they climb to listen? hen let the there listner bring a lear proof.

5. And after having heard, they still say Allah forbid) that after the Holy Prophet صلی اللہ علیہ وآلہ وسلم his religion will perish.

أَمْ لَهُ الْبَنٰتُ وَ لَكُمُ الْبَنُوْنَ ﴿٣٩﴾

9. Or, has He daughters, and you ave sons 46?

6. The polytheists of Arabia would state that ngels are daughters of Allah Almighty; yet, hey would dislike having a daughter for themselves. So much so, that if a daughter was born to them, they would bury her alive. Mention is made of it in this verse.

40. Or, do you ask them some wage that they are overburdened under such expense [47]?

ام تسئلهم اجرا فهم من مغرم مثقلون ﴿۴۰﴾

47. This verse is a refutation of that speech of the infidels that the Holy Prophet صلى الله عليه وآله وسلم had proclaimed Prophethood in order to seek leadership and wealth. They have been given a reply that if this was his aim, then he would have placed a tax on h propagation and asked you for wages for th work. If this is not the case, then he providing, not taking anything from anyon Hence, your nonsensical claim is baseless an false.

41. Or, have they unseen (power) with them by which they give written command [48]?

ام عندهم الغيب فهم يكتبون ﴿۴۱﴾

48. It is the refutation of the nonsensical prattle of the infidels that neither will there be a Day of Judgement, nor any reward and punishment. This means Oh you infidels, My Beloved had given you information regardin this from the Divine Tablet and from Divin Revelation. On what revelation and unsee knowledge are you refuting it?

42. Or, do they intend to stage any deception [49]? But it is the infidels who are to get deceived [50].

ام يريدون كيدا ۖ فالذين كفروا هم المكيدون ﴿۴۲﴾

49. This means Oh My Beloved! These people are not only opposing you verbally, but their committee in Darun Nadwah is planning to cause harm to you, and take your blessed life.
50. Allah Almighty fulfilled His promise, i.e. those who had evil intentions were all destroyed without harming the Holy Prophet صلى الله عليه وآله وسلم in the slightest way. This means Oh My Beloved! Your true Protecto and Helper is Allah Almighty Who will sav you from their deception. But, who is thei helper through whose assistance they woul oppose Allah Almighty to take your life? Thi tells us that to oppose the Holy Prophe صلى الله عليه وآله وسلم is, in reality, opposing Allah Almighty.

43.Or, do they have any other god besides Allah? Glorified [51] be Allah from that which they associate with Him.

ام لهم اله غير الله ۚ سبحن الله عما يشركون ﴿۴۳﴾

51. Allah Almighty is free of their polytheism and His Prophet is protected from their wickedness. In fact, those who come under the protection of His Beloved would be protected. The dog in whose neck there is a belt of an owner is not harmed by anyone.

44. And if they see a portion of the sky falling down, they would say: "These are clouds, piled up [52]."

وان يروا كسفا من السماء ساقطا يقولوا سحاب مركوم ﴿۴۴﴾

52. This tells us that if a person is not destined to have faith, he will not gain guidance even after seeing major miracles. This is a reply to the utterance of the infidels that if you can, let the mountains fall upon us from the sky.

[4]5.Leave them, till they meet that [da]y of theirs wherein they shall [b]ecome fortified [53].

فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ فِيْهِ يُصْعَقُوْنَ ﴿۴۵﴾

[5]3. Explanations to this verse could be the [f]ollowing:
[1] Oh My Beloved! Do not wage war on the [i]nfidels until you are not granted permission to [d]o so. But, when that order is given, it must [s]trike panic in them. By 'refraining' is meant to [r]efrain from Jihad. By 'days of swooning' is [m]eant the day of Jihad, Battle of Badr, etc. In [w]hich case this verse is abrogated, the ordinance of Jihad is its abrogation.
2. You should leave them until the Day of Judgement and remain aloof from them. In this way this verse is firm. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not leave his devotees in their life, after their death and until the Day of Judgement, because abandoning is for the infidels.

[4]6. The day on which their deception [s]hall not avail them anything, nor [s]hall they be helped [54].

يَوْمَ لَا يُغْنِىْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ﴿۴۶﴾

[5]4. This means the believers would be assisted [d]uring Jihad (Holy War) through the angels, etc. [w]hile the infidels will be left without any help. Or, they will be given help on the Day of Judgement, at the time of their death, in their graves. The believers will receive help from the Prophets and Saints. Anyone who says that I have no helper is merely acknowledging his infidelity.

47.And surely the unjust people shall have a punishment [55] besides that. But most of them don't know [56].

وَ اِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۴۷﴾

55. The punishment at the time of death and in the grave, prior to the Day of Judgement. From this verse, the punishment of the grave is proven. Or, the punishment of seven years of famine, prior to giving the order of Jihad, which was sent to the infidels of Makkah.

56. Punishment would be coming on them. Just as, prior to their slaughtering, the goats are not made aware of their slaughtering, in the same way, the infidels, too, are not made aware of their time of punishment.

48.And (O Beloved Prophet) wait patiently for the Judgement [57] of your Lord, as you are always before [58] Our eyes. And glorify your Lord, praising Him when you stand [59].

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ﴿۴۸﴾

57. Do not wage holy war before the revelation of its ordinance, in which this verse is abrogated from the verses of Jihad. Or, it means do not be saddened by the delay in the coming of the punishment on the infidels.
58. The infidels would not be able to cause any harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Or, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is under the protection of Allah Almighty, as well as no sin would be able to be committed by him. The devil cannot reach him. Or, it means, Oh My Beloved, you are directly in My gaze and I am at all times looking at your deeds of love with the gaze of love. Its commentary

is the following verse: "*Who sees you where you stand*"(S26:V218). The great Sufis say that whoever desires to come within the gaze of Allah Almighty, he should seek the closeness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم by attaching himself to his blessed feet, clothes, shoes. In short, the lover looks at everything with utmost love - even the servants as well.

59. This gives a hint that before commencing with Salaah proper, it is important to recite Thana, to glorify Allah Almighty. After getting up from sleep you should glorify Allah Almighty. Also, before the termination of every gathering, recite the glory and praise of Allah Almighty, because all this is included in standing.

وَ مِنَ الَّيْلِ فَسَبِّحْهُ وَ اِدْبَارَ النُّجُوْمِ ﴿۴۹﴾ ع

49. And glorify Him in a part of the night, and after the setting of the stars [60].

60. This means offer your Tahajjud and Sunnat raka'ats of Fajr Salaah. The great Sufis state that this is the rememberance of Me'raaj, because this also took place during the latter part of the night secretly, i.e. no person was given information about it. Thus, the person intending to offer Tahajjud should do so silently without awakening anybody. Also, he should offer his Sunnat raka'ats of Fajr in some darkness. Thereafter, recite Istighfaar and other azkaar, and when it is light he should offer his Fard raka'ats as can be seen from 'after the setting of the stars'.

ایاتها ۶۲ ۵۳ سُوْرَةُ النَّجْمِ مَكِّيَّةٌ ۲۳ رکوعاتها ۳

SURAH AN-NAJM (THE STAR)

(MAKKAN) Revealed Before Hijrah

3 Sections: 62 Verses 1 360 Words 1405 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

1. This is that first Surah which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had proclaimed and recited before the polytheists (*Khazainul Irfaan*). This Surah was revealed in Ramadaan, in the fifth year of Revelation. On hearing this Surah, the jinns, man, believers and infidels, all prostrated. This incident is well known.

SECTION 1

وَالنَّجْمِ اِذَا هَوٰى ﴿۱﴾

1. By the brightly shining star (Muhammad) when he descended [2]

...m the Ascension (Me'raaj).

... The word "*Najm*" either denotes the star ...d "*Hawa*" denotes to be inclined towards the ...tting. Or, '*Najm*' could mean shrubs spread ... the ground, while '*Hawa*' would mean this ...ming into motion. Or, '*Najm*' denotes the ...oly Prophet صلى الله عليه وآله وسلم and '*Hawa*' denotes his returning from Me'raaj. The third meaning is more strong and pleasant because the discussion, which follows, is about the Holy Prophet صلى الله عليه وآله وسلم (*Khazainul Irfaan, Tafseer Khazain, etc.*).

مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوٰى ۚ﴿۲﴾

... Your companion (Muhammad) ...as not strayed, nor was he misled [3].

... By 'Sahib' is meant companion. The Holy ...rophet صلى الله عليه وآله وسلم is declared as the ...ompanion of all, because he is the companion ...f the body and faith. Where everyone abandons ...ou, i.e. in the grave, the Day of Judgement, etc. ...e Holy Prophet صلى الله عليه وآله وسلم will be with ...ou. Two things have been negated through the ...oly Prophet صلى الله عليه وآله وسلم; going astray ...nd being misled; e.g. the Messenger of Allah's صلى الله عليه وآله وسلم heart has always been protected from evil thoughts and body from undesirable actions. Says Allah Almighty: "*And He found you drowned in His Love, therefore gave unto him*"(S93:V7) i.e. Oh My Beloved, We found you a sublime symbol of guidance, so through your medium, We gave guidance to all.

وَ مَا يَنْطِقُ عَنِ الْهَوٰى ؕ﴿۳﴾

... And he does not speak of his own ...esire [4].

... This verse is the proof for the previous ...erse, i.e. how can he go astray when he has ...een on the stage of being drowned in Allah ...lmighty? Every word and every deed is from ...Allah Almighty. He had crushed all his desires ...n the Divine plan of Allah Almighty. When a person reaches this stage, then he begins to perform Divine deeds. He functions through the power of Allah Almighty; just as coal performs the function of fire, when it is totally submerged into it.

اِنْ هُوَ اِلَّا وَحْیٌ يُّوْحٰى ۙ﴿۴﴾

...4. It is only through the revelations [5] ...hat are sent to him.

... The Holy Prophet صلى الله عليه وآله وسلم got ...arried to Hazrat Zainab, yet Allah Almighty ...ays: "*We got him married*". The Holy Prophet صلى الله عليه وآله وسلم threw the stones, which ...Allah Almighty says that "*He threw the stones*". ...eople took an oath of allegiance at the hands ...f the Holy Prophet صلى الله عليه وآله وسلم, which ...llah states that the oath was taken on Him. ...his tells us Allah Almighty directs every word ...nd deed of the Holy Prophet صلى الله عليه وآله وسلم; because this marriage was ...ontracted by the Holy Prophet صلى الله عليه وآله وسلم ... This oath of allegiance was taken before the ...velation of this verse. Thus, raising an ...bjection against the Holy Prophet صلى الله عليه وآله وسلم is equivalent to raising it against Allah Almighty. It should be remembered that the Holy Qur'aan and the Hadith are both Divine revelation, as can be understood from this verse. However, the Holy Qur'aan is visible revelation and the Hadith is concealed revelation. Those deeds and words of the Holy Prophet صلى الله عليه وآله وسلم against which Quranic verses were revealed are known as errors and those too, in reality, were from Allah Almighty. There are thousands of wisdoms concealed in it. Observe, the eating of wheat by Hazrat Adam (On whom be peace) was an error, but this too was from Allah Almighty. Due to this error, the world came into being. For a detailed research, consult the book '*Sultanate Mustapha*'.

5. Tahught him the One possessing Supreme [6] Power [7].

عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ﴿۵﴾

6. By this is meant Allah Almighty. Says Allah Almighty: "*The Most Affectionate taught the Qur'aan to His Beloved*"(S55: V1-2). Allah Almighty further states: "*And undoubtedly you are being taught Qur'aan by the Wise, the Knowing*" (S27:V6). That verse is the commentary of this verse. Thus, Hazrat Jibraeel is not the teacher of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . That is why he would respect the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

7. Both of these are attributes of Allah Almighty, i.e. the revelation of the Holy Qur'aan, too, was from Allah Almighty, and it is He who taught every part of it to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . Hazrat Hassan Basri said the same (*Tafseer Khazain, Roohul Mu'ani*).

6. The Lord of mighty strength, who manifested this ascendance (of Muhammad).

ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ﴿۶﴾

7.And he was on the highest horizon [8] (to see Splendid Divine Sight).

وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ﴿۷﴾

8. In these verses there is a discussion of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم physical Me'raaj, i.e. Hazrat Muhammad Mustapha went through the high regions of the seven heavens to come to the Empyrean Throne of Allah. At Sidratul Muntaha - the Heavenly Tree - even Jibraeel could not go beyond, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم went further. This, too, has been related by Hazrat Hassan Basri and is found in (*Tafseer Kabeer, Roohul Bayaan and Khazain-e-Irfaan*).

8. Then the spleen did vision drew nearer [9], and then he came closer [10].

ثُمَّ دَنَا فَتَدَلّٰى ۙ﴿۸﴾

9. This means the Holy Prophet صلی اللہ علیہ وآلہ وسلم came very close to the Divine Light or the Light of Allah Almighty came close to the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

10. The manifestation of the Divine came towards His Beloved or Hazrat Jibraeel (On whom be peace) motioned towards the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The first meaning is more appropriate.

9.So this was the distance of two hands, or rather less [11] than that.

فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ﴿۹﴾

11. Here, the purpose is to show the extreme closeness between the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Light of Allah Almighty. When Arabs intended showing extreme closeness, they would use the expression of distance of the two ends of the bow, or two hands. The Sufi saints say when one desires to take a person in the embrace of love, they use the two hands as two ends of the bow and make an orbit in which the beloved is embraced.

This means the mercy of Allah Almighty took His Beloved Messenger and embraced him in such a way like how a lover embraces his beloved, or how the circle locks the centre in its clasp. It should be remembered that the joining of the two bows forms a circle. At that point in time, the scene constituted of the Mercy of Allah Almighty in all four directions, and the Light of Allah and the Holy Prophet صلی اللہ علیہ وآلہ وسلم were in the centre.

10. And He revealed [12] to His servant

فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ﴿۱۰﴾

hatever He wanted to reveal [13].

2. From this is understood in the previous rses that all the pronouns were turning wards Allah Almighty and not towards azrat Jibraeel, because the Holy Prophet صلى الله عليه وآله وسلم is the servant of Allah lmighty and not of Hazrat Jibraeel. Also, the nder of revelation is Allah Almighty and not azrat Jibraeel.

3. This means the night of Me'raaj, in matters of this specific closeness, is without Hazrat Jibraeel. Allah Almighty spoke all those special things to His Beloved Prophet , which are beyond anyone's imagination. The great Sufis say that in this special closeness, Allah Almighty granted His Beloved Rasool all the knowledge of the Unseen. The Hadith Shareef corroborates this.

1. The heart lied not to what he saw .

مَا كَذَبَ الْفُؤَادُ مَا رَاٰی ﴿۱۱﴾

4. This means the blessed eye of the Holy Prophet صلى الله عليه وآله وسلم totally absorbed he beauteous Vision of Allah Almighty, and is heart verified that this observation was ndeed accurate without any error. If the Holy Prophet صلى الله عليه وآله وسلم has seen the ision of Allah Almighty only through the eart, then the heart would not be its verifier. The observer is different to the verifier. In ddition, like Hazrat Musa (On whom be peace) at the time of the observance of the Vision of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم did not become nconscious, but instead looked directly at the beauteous Vision of Allah Almighty, in full control of his senses. The heart was able to understand the words of Allah fully, and verify what the eye was seeing. Hazrat Aisha (May Allah be pleased with her) rejects the Holy Prophet's صلى الله عليه وآله وسلم vision of Allah Almighty directly because those Ahadith had not reached her. Hence, she had not produced any Hadith on this subject. Instead, she based her view on the Quranic verse: "*Eyes comprehend Him not*"(S6:V103) as her proof. Yet, in this verse, 'did not comprehend' means eyes cannot comprehend the vision of Allah Almighty in this world. But, this was a different world where the Holy Prophet صلى الله عليه وآله وسلم saw and enjoyed looking at this beauteous Vision, not in its perception. Perception comes about through encircling and enclosing.

12. Will you then dispute [15] with him concerning what he saw?

اَفَتُمٰرُوْنَهٗ عَلٰی مَا یَرٰی ﴿۱۲﴾

15. O polytheists, why are you rejecting the physical Me'raaj and the seeing of the Vision of Allah Almighty? The Lord gives, the Beloved receives and why does this giving and taking cause you to become bitter and envious?

13. And indeed he saw that Splendid Sight twice [16].

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰی ﴿۱۳﴾

16. Here, 'two times' denotes seeing again and again. On the request of Hazrat Musa (On whom be peace), the Holy Prophet صلى الله عليه وآله وسلم went again and again before Allah Almighty to have the fifty Salaahs reduced and every time saw the beauteous Vision of Allah Almighty. In fact, this night the very desire of Hazrat Musa (On whom be peace) was fulfilled. The desire to behold the Vision at Mt. Sinai reached its fulfillment on this night. In the image of the blessed countenance of the Holy Prophet صلى الله عليه وآله وسلم even he was observing the beauteous Vision of Allah Almighty. For this reason he had insisted to the Holy Prophet صلى الله عليه وآله وسلم to go to Allah Almighty for the reduction in the number of Salaahs for the Ummah. The Ummah was the pretext, the motive was his own.

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿۱۴﴾

14.Near the farthest Lote [17] tree.

17. The Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was at the Lote Tree, meaning he was farthest from it. This is the name of one berry tree whose root is in the sixth heaven and its branches are in all the heavens. In height, it is well beyond the seventh heaven. Because the angels and the souls of the martyrs pass from it therefore it is called the Farthest Lote Tree. This is the very place of Hazrat Jibraeel.

عِنْدَهَا جَنَّةُ الْمَاْوٰى ﴿۱۵﴾

15.Close to which is Paradise [18] of Eternity.

18. This is one of the stages of Paradise, which was the residence of Hazrat Adam (On whom be peace) (*Tafseer Roohul Mu'ani*).

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿۱۶﴾

16.When the Lote tree was covered over with the best covering.

19. This means angels and brightness encircled this "*Sidrah*", but the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was not attracted to any of these.

مَا زَاغَ الْبَصَرُ وَ مَا طَغٰى ﴿۱۷﴾

17.The eye (of Muhammad) did not deviate [20], nor exceeded the limit.

20. From this we learn that the power of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is far greater than that of Hazrat Musa (On whom be peace), because Hazrat Musa became unconscious by beholding the refulgence of Attributes, but our Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم saw the Personal Light of Allah Almighty face to face, at which neither his eye winked, nor his blessed heart showed any sign of fear. This means the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم sought the beauteous Vision of Allah Almighty. He neither turned to the Lote Tree nor was he pre-occupied with seeing the splendour and light around it. He remained the seeker of the Allah Almighty and when he saw his Lord, he never as much as winked.

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿۱۸﴾

18. Undoubtedly, he saw very big signs [21] of his Lord.

21. On the night of Me'raaj, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم did not only see the Beauteous Vision of Allah Almighty, but he also saw all the angels, Paradise and Hell.

اَفَرَءَيْتُمُ اللّٰتَ وَ الْعُزّٰى ﴿۱۹﴾

19.Have you considered Laat and Uzza (idols) as seen by you?

وَ مَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿۲۰﴾

20.And Manaat [22], as the third one.

22. This means O polytheists! You are daily seeing Laat, Manaat, Uzza, etc. They are totally lifeless and ignorant. So why do you worship them, by abandoning Allah Almighty and turning away from His Prophet صلی اللّٰہ علیہ وآلہ وسلم?

اَلَكُمُ الذَّكَرُ وَ لَهُ الْاُنْثٰى ﴿۲۱﴾

21.Are these sons for you and daughters [23] for Him?

23. The polytheists of Arabia were calling the angels the daughters of Allah Almighty, yet

y were afraid of having daughters of their m. In fact, some of them were burying their ughters alive.Then, it is said what you dislike for yourselves, the same you are suggesting or proposing for Allah Almighty. Are you not mad?

2.This, indeed, is an unjust division of your idols).

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿۲۲﴾

3.There are but some names you nd your fathers [24] have replaced for llah, Who has not sent down any uthority [25] for them. They follow ere conjecture and desires [26] of hemselves, whereas there has lready come to them guidance [27] rom their Lord.

اِنْ هِىَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَ لَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿۲۳﴾

4. This means, the idols you are worshipping re but a creation of your imagination. lowadays, the idols of the Hindus, too, are ere creation of figments of their imagination, e. some idols have the body of a human being, ut the trunk of an elephant, and others have a ail. Such creations were never in existence. It s as a result of absurd vision. It is a pity on hose Muslims who try to prove these things as rophets.

25. No Prophet, nor any heavenly scripture, had ever given a prophesy about such creations. These are merely frightening, imaginary faces which have become the deities of the Hindus.

26. This means these idols are based on superstitious vision and their worship is obedience of the baser self.

27. By guidance is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Holy Qur'aan.

24.Can the man have whatever he wishes [28]?

اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿۲۴﴾

28. Here, *'human being'* denotes polytheists and *'his desire'* denotes intercession of the dols. It means this desire of their will not be fulfilled, i.e. the idols will not be able to intercede for them.

25.But, Allah is the Owner of the Hereafter and the entire existence [29].

فَلِلّٰهِ الْاٰخِرَةُ وَ الْاُوْلٰى ﴿۲۵﴾ ع

29. Allah Almighty will empower anyone to intercede, whom He wishes. He has granted permission of intercession to His beloved servants, not the idols.

SECTION 2

26.And how many angels are there in the heavens, but their intercession avails nothing, but when Allah permits to whomsoever He Pleases and Chooses [30].

وَ كَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ شَيْئًا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَ يَرْضٰى ﴿۲۶﴾

30. This tells us that even the angels would be ble to intercede for the believers. It should be noted that all the angels are the beloved creation of Allah Almighty, but not all the

human beings are beloved. Here, the limitation of being dear is with the human beings.

27. Surely, then who do not believe in the Hereafter, name the angels with female [31] names.

اِنَّ الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِالۡاٰخِرَةِ لَیُسَمُّوۡنَ الۡمَلٰٓئِکَةَ تَسۡمِیَةَ الۡاُنۡثٰی ﴿۲۷﴾

31. Even to this day, most Hindu idols bear feminine names from which one can ascertain that this disease has always been prevalent amongst the polytheists, i.e. worship of females. The Hindus have regarded their country as a lady, calling it Mother India. The Arab polytheists have given names to their idols resembling women. The above practice of theirs is discussed in this verse.

28. But they have no knowledge of it. They follow mere conjecture, and verily the conjecture avails nothing against the truth [32].

وَ مَا لَهُمۡ بِهٖ مِنۡ عِلۡمٍ ؕ اِنۡ یَّتَّبِعُوۡنَ اِلَّا الظَّنَّ ۚ وَ اِنَّ الظَّنَّ لَا یُغۡنِیۡ مِنَ الۡحَقِّ شَیۡئًا ﴿ۚ۲۸﴾

32. This means in opposition to the order of the Holy Prophet صلی اللہ علیہ وآلہ وسلم of Allah, mere conjecture is false, like how the conjecture of the devil, in opposition to Divine order, became the cause of his destruction. If conjecture is in accordance with categorical statement of Qiyaas, then it will be regarded as true. Says Allah Almighty: "*Those who are sure that they have to meet their Lord and return unto Him alone*"(S2:V46). Further, it is stated: "*Why it did not happen when your Lord heard it that the Muslim men and women would have thought good of their own people, and say 'this is manifest slander*'"(S24:V12). Thus, this verse cannot become a proof for the people of defective beliefs to reject Qiyaas (analogy).

29.Therefore turn aside from them who turn away from Our Rememberance [33] and who seek only the life of this world [34].

فَاَعۡرِضۡ عَنۡ مَّنۡ تَوَلّٰی ۬ۙ عَنۡ ذِکۡرِنَا وَ لَمۡ یُرِدۡ اِلَّا الۡحَیٰوةَ الدُّنۡیَا ﴿ؕ۲۹﴾

33. This means, Oh My Beloved! Remain aloof and unconcerned of the polytheists. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم never remains inattentive and aloof of the believer, no matter how sinful he may be.

34. This means the polytheists neither believe in the Hereafter, nor do they prepare for it. Every effort of theirs is for material gain. Thus, their disease is incurable. Do not even try to cure them.

30.That is the utmost limit of their knowledge. Surely, your Lord Knows well who went astray from His way, and He Knows the one who follows the right guidance [35].

ذٰلِکَ مَبۡلَغُهُمۡ مِّنَ الۡعِلۡمِ ؕ اِنَّ رَبَّکَ هُوَ اَعۡلَمُ بِمَنۡ ضَلَّ عَنۡ سَبِیۡلِهٖ ۙ وَ هُوَ اَعۡلَمُ بِمَنِ اهۡتَدٰی ﴿۳۰﴾

35. This tells us that the reward of one type of action will take different forms. The intention of the doer will determine the reward.

31. And to Allah belongs whatever is in the heavens and whatever is in the earth, that He awards the evildoers

وَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ ۙ لِیَجۡزِیَ الَّذِیۡنَ اَسَآءُوۡا بِمَا عَمِلُوۡا

وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿٣١﴾

for their deeds [36] and rewards with the best for those who are righteous [37].

36. Although '*evil*' used here is of a general kind, the evil of the heart is different from the bodily evil. This means Allah Almighty will punish those with defective beliefs as well as evildoers and those who are negligent. Similarly, those having pure beliefs and doing pious deeds would be rewarded in the best possible way.

37. By '*best*' is denoted Paradise or the bounties of it, or gaining the pleasure of Almighty Allah and His Beauteous Vision, or gaining the closeness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In this word 'best' there are many possibilities.

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٢﴾ ع

32. Those who keep away from major [38] sins and indecencies [39], except that they approached sins and kept themselves aloof [40]. Surely your Lord is liberal in forgiving. He Knows [41] you well. He created you from the dust and when you were foetuses in the wombs of your mothers. Therefore, do not justify [42] your purity. He knows well who are the pious [43].

38. Major sins are those whose punishment has been laid down by Islamic law (Shariah) whether for this world or in the Hereafter. In addition, committing a minor sin continuously becomes a major sin. From this verse we learn that if a person abstains from committing major sins, then Allah Almighty will forgive his minor sins.

39. It should be remembered that every lewd act is sin, but every sin is not lewd. Shameful sin is that which is regarded as evil by human intelligence and experiences shame from it, e.g. stealing, adultery, etc. Some scholars have stated that a shameful act is that sin for which the Islamic law has set a fixed limit.

40. This standing should be due to the fear of Allah Almighty for which there is a lofty status. Says Allah Almighty: "*But for him who fears to stand before his Lord, there are two Paradises*"(S55:V46).

41. This verse was revealed concerning those people who expressed arrogance at their good deeds and would proudly say that our prayers (Salaah) are so great, our fasts are of such excellence and we are such great people.

42. This means how do you know at this point in time what your end would be, and in which list is your name; in that of the inmates of Hell or the inmates of Paradise. Therefore, why are you blowing on your own trumpet?

43. It is sufficient to have knowledge of this. Therefore why are you proclaiming the verdict of your purity? True taste is acquired by that person who says; "*I am a sinner*" and Allah Almighty will say that he is a pious person, e.g. Hazrat Abu Bakr Siddiq (May Allah be pleased with him).

SECTION 3

اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ﴿٣٣﴾

33. Have you seen him who turns [44] away?

44. Reason for its Revelation: This verse was revealed regarding Waleed bin

Mugheerah who, at first, was inclined towards Islam, or had accepted Islam. But, when the polytheists taunted him that he had turned away from the religion of his forefathers, he replied that he had become the follower of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They then told him that if he turns away from Islam and gives them sufficient wealth, then they would take over the responsibility of his punishment. On hearing this, he became an apostate, giving some wealth to them and refusing the rest of the amount (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). It should be noted that at that time the ordinance regarding the death penalty for apostasy had not been revealed.

34. And gave a little and then grudged [45].

وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿۳۴﴾

45. Some Islamic scholars have stated that this verse was revealed regarding Abu Jahl and the likes of him who would, at times, praise some acts of Islam and at other times renounce them. In that case, the meaning of these verses would be that this unfortunate wretch acknowledges some, and then turns away from it.

35. Has he the knowledge of the unseen so that he can see [46]?

اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿۳۵﴾

46. As if he is looking at the happenings of the Hereafter and saying so and so will bear my burden in the Hereafter.

36. Or, has he not been informed of what is in the Scriptures [47] of Musa?

اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ﴿۳۶﴾

47. By this is meant either the slates of the Tauraat or the scrolls of Hazrat Musa (On whom be peace), which were revealed upon him, like booklets.

37. And of Ebrahim, who fulfilled [48] his trust.

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى ﴿۳۷﴾

48. This means Hazrat Ebrahim (On whom be peace) is a faithful friend of Allah Almighty because whatever Allah Almighty ordered him to do, he carried it out, e.g. present his son to be slaughtered and allow himself to be thrown into the fire of Namrood. It means that the discussion that is appearing after it is found in the Scrolls of Hazrat Ebrahim (On whom be peace) as well.

38. That not one bearing a burden, bears the [49] burden of others.

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿۳۸﴾

49. Neither in the world, nor in the Hereafter, like the punishment for the crime of the criminal is meted out to another person, thereby freeing the culprit. Prior to Hazrat Ebrahim (On whom be peace), people would catch a person for the crime committed by another person, e.g. they would kill the brother or son for the murder committed by the brother or father. Hazrat Ebrahim (On whom be peace) declared this as forbidden. For further information on this refer to *Tafseer Khazainul Irfaan*.

39. That man, surely, will not get except what he endeavours [50].

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿۳۹﴾

50. This means physical obligations cannot be fulfilled on behalf of another person. The word '*effort*' points towards that. Otherwise, granting the rewards of one's own deeds for another

rson is permissible. This has been stated in any Ahadith. It could also mean one's ossession is in one's own deeds in a way when e letter laam (for) in the word *'Lil Insaan' 'for an'*, the laam is possessive. Thus, do not hope of other's sending rewards of their pious deeds. Some scholars have said that 'man' is meant an infidel. Thus, conveying reward of good deeds for an infidel is not permissible.

0.And that his endeavours shall oon be judged [51].

وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ۝٤٠

1. This means verification will be made bout the good deeds, whether they were done incerely or for show; and what is the station of ach deed and what should be the reward of ach deed. This verification is the esponsibility of the angels. Or, it means these deeds will be shown to them i.e. the person will see his deeds in the grave, on the Day of Judgement, in Paradise, recorded in his Book of Deeds. Also, he will see the deeds in pleasant and unpleasant forms.

41.And only then shall he be fully [52] rewarded for it

ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ۝٤١

52. In that in proportion to the sins, the punishment will not be increased, nor rewards would be lessened for the good deeds. Thus, this verse is not in contradiction with the forgiveness of sins, nor the increase of rewards for good deeds.

42.And surely, to your Lord is your return [53].

وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ۝٤٢

53. In that everyone has to return to the Lord in the Hereafter, some will go joyously, some by compulsion.

43. And it is surely He Who makes you to laugh and makes you to weep [54].

وَ اَنَّهٗ هُوَ اَضْحَكَ وَ اَبْكٰى ۝٤٣

54. This means that only Allah Almighty will make him happy whom He likes and give grief to who He wishes. The Sufi sages say that Allah Almighty causes the negligent to be happy in the world, but will make them shed tears of grief in the Hereafter. Or, that on the Day of Judgement will grant pleasure to the inmates of Paradise and tears to the inmates of Hell. Or, He causes the clouds to turn into rain and the garden to bloom in radiance, or He causes the sincere to smile with the glad-tidings, and to weep with fear of punishment, or radiates the hearts of the mystics with joy and fills their eyes with tears. There are many more interpretations of this verse.

44.And that it is surely He Who gives death and causes [55] life.

وَاَنَّهٗ هُوَ اَمَاتَ وَ اَحْيَا ۝٤٤

55. This means He causes you to die in the world and will grant life in the Hereafter. Or, He caused your predecessors to die and granted you life through which you became owners of their properties. Or, that He gave the infidels death on infidelity and the believers life on faith. Or, kept the hearts of the saints alive with His Vision and deaden the hearts of the negligent. Or, He kept alive the hearts of some of the beloved servants by destroying their baser self. There can be many interpretations of it.

45.And it is surely He who creates pairs, male and female [56].

وَ اَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ۝٤٥

56. Males and females of human beings and other animals.

46.From a drop of sperm [57] when it is emitted.

مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ﴿۴۶﴾

57. This means it is His Absolute Power. The mould is one, but the utensils produced through it are different. The womb is one, the sperm is one, but out of this same sperm sometimes a boy is created and sometimes a girl. Allah be Praised!

47. And it is certainly for Him to bring creation the second [58] time.

وَ اَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ﴿۴۷﴾

58. Because Allah Almighty has promised about resurrection for the Day of Judgement, this obligation has become necessary upon His bounteous responsibility. This obligation is His own.

48.And that it is undoubtedly He Who enriches and grants wealth [59] satisfactorily.

وَ اَنَّهٗ هُوَ اَغْنٰى وَ اَقْنٰى ﴿۴۸﴾

59. This means He granted riches to the wealthy and patience and contentment to the poor. Or, He made the hearts of His beloved servants generous as well as outward contentment. Some wealthy have been given contentment with the wealth as well, thereby protecting them from greed.

49.And that surely it is He Who is the Lord of the star, Sirius.

وَ اَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ﴿۴۹﴾

50.And that surely it is He Who destroyed the first Aad [60].

وَ اَنَّهٗۤ اَهْلَكَ عَادَا ِۨالْاُوْلٰى ﴿۵۰﴾

60. The people of Aad are two. The first people of Aad are those whose Prophet was Hazrat Hud (On whom be peace). After the people of Hazrat Nuh (On whom be peace) they were the first to be destroyed through a severe sand storm. They were the offspring of Aad ibn Eram. The second people of Aad were those during the period of Hazrat Musa (On whom be peace) with whom the Prophet of Allah had fought at a place called Areehah (*Tafseer Roohul Mu'ani*). This incident had been discussed earlier.

51.And also the Thamud and then spared [61] none.

وَ ثَمُوْدَا۟ فَمَاۤ اَبْقٰى ﴿۵۱﴾

61. This is the people of Hazrat Saleh (On whom be peace) who had been destroyed through shrill screams of Hazrat Jibraeel (On whom be peace). None was spared from them. Only their tales now remain.

52.And before this the people of Nuh [62]. Surely, they were oppressors, unjust and most rebellious [63].

وَ قَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَ اَطْغٰى ﴿۵۲﴾

62. This means the people of Nuh were destroyed before the Aad and Thamud. It should be remembered that the very first people to be destroyed were the people of Nuh, through drowning.

63. Because these people had troubled Hazrat

Nuh (On whom be peace) for nine hundred and fifty years and caused him great grief and tortured him to such an extent that on many occasions they had left him thinking that he had died (*Tafseer Roohul Mu'ani*).

53. And He overturned [64] the demolished cities.

وَالْمُؤْتَفِكَةَ اَهْوٰى ﴿٥٣﴾

64. This means people of Hazrat Lut (On whom be peace) whose establishment had been overturned by Hazrat Jibraeel (On whom be peace). For this reason these places are called 'overturned'.

54.Then covered them with what they were to be covered [65] (with).

فَغَشّٰىهَا مَا غَشّٰى ﴿٥٤﴾

65. So many stones were thrown on them that the earth was fully covered under them. Thus, the word 'covered' is used.

55.(O listener) which of your Lord's favours would you belie [66]?

فَبِاَیِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿٥٥﴾

66. In it, Muslims are addressed, i.e. Oh believers, We destroyed these people and by granting you the servitude of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم blessed you with the bounties of the world and the Hereafter.

56.He is a warner like the previous [67] warners.

هٰذَا نَذِیْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿٥٦﴾

67. Like the previous heavenly scriptures, this Holy Qur'aan, too, is a warner. Or, like the previous Prophets, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is the warner. This tells us that in the fundamentals of religion all the Prophets are equal, but in matters of exposition of these principles, they differ from one another.

57.It (the Hour) has come near that was imminent [68] to come.

اَزِفَتِ الْاٰزِفَةُ ﴿٥٧﴾

68. This means the Day of Judgement has come nearer because the Final Prophet and the Final Book have come. Now, merely await the declaration of the Day of Judgement.

58.There is none besides Allah to disclose [69] it.

لَیْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿٥٨﴾

69. This means that Allah Almighty alone can provide you relief from the hardships of the Day of Judgement.

59. Do you then wonder [70] at this news?

اَفَمِنْ هٰذَا الْحَدِیْثِ تَعْجَبُوْنَ ﴿٥٩﴾

70. Here, wonderment or astonishment denotes the astonishment of rejection, which is an act of infidelity. This means Oh infidels why become rejectors by expressing astonishment at the Holy Qur'aan that how has Allah Almighty made a human being into a Prophet?

60. And do you laugh, but do not weep [71]?

وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ﴿٦٠﴾

71. This tells us that to weep on hearing the recitation of the Holy Qur'aan is the way of the beloved servants of Allah Almighty, while laughing at its recitation is the sign of the infidels.

وَ اَنْتُمْ سٰمِدُوْنَ ﴿۶۱﴾

61. You are in amusement.

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ﴿۶۲﴾

62. Therefore prostrate [72] yourselves to Allah and worship (Him only). (On reciting this verse, or hearing its recitation, perform Sajdah e Tilawat)

72. By worship is meant Salaah. From this we learn that here, Sajdah does not refer to the Sajdah in Salaah. Therefore, it is obligatory to prostrate on reciting this verse.

ایاتها ۵۵ ۵۴ سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ ۳۷ رکوعاتها ۳

SURAH AL-QAMAR (THE MOON)

(MAKKAN) Revealed Before Hijrah

3 Sections: 55Verses 342 Words , 1423 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اِقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ ﴿۱﴾

1.The Hour came near [1] and the moon was split [2].

1. In that one of the major signs of the Day of Judgement, the splitting of the moon has taken place.

2. In this verse, reference is made to one of the major miracles of the Holy Prophet, i.e. the splitting of the moon. Its summary is as follows: Allama Ahmed Zaryooni states in his Sharah Qaseedah Burdah that Abu Jahl called upon his Yemeni friend Habib to assist him to stop the propagation of Islam. When Habib came to the sacred city of Makkah, Abu Jahl listed many complaints against the Holy Prophet صلی اللہ علیہ وآلہ وسلم to him. In reply, Habib said that he would discuss this with the Holy Prophet صلی اللہ علیہ وآلہ وسلم . He sent a courier to inform the Holy Prophet صلی اللہ علیہ وآلہ وسلم that he has come from Yemen and is sitting with the leaders of the Quraish at

certain place, and that he wishes to see him. It was the fourteenth night. The moon was at its fullest. The Holy Prophet صلی اللہ علیہ وآلہ وسلم responded to the call of Habib. The Yemenite asked: "Towards what are you inviting the people?" "Towards the Oneness of Allah and His Prophet", was the reply. Habib then asked: "What miracle do you have?" "Whatever you desire", was the reply. "Of the miracles that I would like to see, the first is that you should split the moon in two, after which I would request the others", said Habib. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم replied: "Come to the hill of Safa". Habib, accompanied by all the leaders of the Quraish, followed the Holy Prophet صلی اللہ علیہ وآلہ وسلم to the hill of Safa. There he pointed his blessed finger towards the moon and, lo and behold! The moon split into two, one half stayed on the one side of the hill and the other half on the other side; i.e. there was quite a distance between the two halves. The moon remained in this split condition for some time, for everyone to see. Thereafter, the Holy Prophet صلی اللہ علیہ وآلہ وسلم again pointed to the moon and at once the two halves were joined into one. Then, the Holy Prophet صلی اللہ علیہ وآلہ وسلم asked: "Oh Habib, what else do you want to see?" He replied: "Tell me what is in my heart?" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: "Oh Habib, you have a daughter who is cripple, deaf and dumb. Your wish is that either she be cured, if not, she should die. Go, she is cured, and I want you now to recite the Kalimah and accept Islam". Habib, and many others present there accepted Islam. Seeing this, Abu Jahl burned with envy and said that this is witchcraft.

2.And if they see a miracle, they turn away their faces and say: "This is perpetual magic [3]."

وَ اِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَ يَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ﴿۲﴾

3. This means that the previous Prophets, too, had practised witchcraft, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is doing the same. Yet, it is an absolute truism that the effect of witchcraft does not walk in the heavens. Also, that witchcraft is based on optical illusion and is bereft of any truth.

3.And they falsify it and follow their low desires [4], and all the affairs have an appointed term [5].

وَ كَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ﴿۳﴾

4. This means these stubborn infidels failed to accept faith even after seeing this glorious miracle of splitting of the moon, calling it the work of witchcraft. Yet, many travelling to Makkah had testified that they had witnessed the splitting of the moon on a certain night. Yet, these infidels were stubborn that it was nothing but witchcraft, purely because of their selfish motives.

5. This means those whom fate had decided that they would die on infidelity, would not accept Islam, no matter what miracles they see. Or, it means that without any shadow of a doubt, Islam will gain ascendancy over every faith. Its time of success is appointed. No matter what the infidels try to do they will not be able to alter this.

4.And certainly some new has come [6] to them wherein there are enough preventive [7] orders.

وَ لَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ﴿۴﴾

6. From this, emerge two issues:
1. In Islam, greater credence is given to well-known information because the destruction of the previous nations was well known to the Arabs, so were their localities.
2. It is beneficial to study the events of the

previous nations and to learn lessons there from. Thus, the study of history is excellent.

7. This means the infidels of Arabia were well informed about the destruction and devastation of the previous nations. Had they sincerely reflected on this, they would not have rejected the Prophet. Unfortunately, they do not reflect.

5. Wisdom reached it's perfection [8] then what will the warners profit them.

حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۙ﴿۵﴾

8. This means the Holy Qur'aan is extremely eloquent in expression and style and is full of knowledge based on great wisdom. However, a person who is not destined for faith will not obtain this.

6.So, you turn [9] away from them till the day when the caller will call towards a painful [10] taste.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَیْءٍ نُّكُرٍ ۙ﴿۶﴾

9. This means do not grieve over their infidelity. In terms of this meaning, it is a firm verse. Or, it could mean do not wage holy war on them, in which case, it is abrogated from verses of Jihad.

10. In that Hazrat Israfeel (On whom be peace) will stand in the desert of Jerusalem and call out to all deceased persons. On hearing the call they will be raised to life.

7.Their eyes cast down, they will come out of the graves as they are scattered swarms of locusts [11].

خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ۙ﴿۷﴾

11. Creation in their hordes will run from all directions in such a way like swarms of locusts.

8. Hastening [12] towards the caller. This disbelievers will say: "This day is a hard [13] day."

مُّهْطِعِيْنَ اِلَى الدَّاعِ ؕ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ﴿۸﴾

12. They would be running towards this call.

13. This means while walking towards the Plain of Reckoning, the infidels would be telling themselves this, because at that time nobody would be able to speak anything. From this we learn that the Day of Judgement would be ominous for the infidels, but easy for the believers. The infidels would be fear-stricken, the believers would be happy. Says Allah Almighty: "*And they are secure that Day from bewilderment*"(S27:V89).

9.The people of Nuh falsified before them. They declared Our devotee to be a liar and said: "He is a madman and he was driven [14] away."

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَ قَالُوْا مَجْنُوْنٌ وَّازْدُجِرَ ﴿۹﴾

14. They threatened and struck fear in Hazrat Nuh (On whom be peace) that if he did not stop the propagation, they would kill him.

10.He therefore prayed [15] to his Lord: "I have been overcome. You take revenge [16] for me."

فَدَعَا رَبَّهٗۤ اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ ﴿۱۰﴾

After being patient for a long time. Thus, the letter "*Fa*" is used for expressing stance and not immediacy. Or, by threatening eans that final threat. In any case, there is no consistency in the verse.

From this, emerge two issues:

To pray for the destruction of the infidels is the way of the Prophets.

2. Allah Almighty does not send punishment in the world, prior to the harassment of His Beloved servants. Says Allah Almighty: *And We are not to torment until We have sent a messenger*"(S17:V15).

1. Then We opened the gates of the ky with water [17] pouring down forcefully.

فَفَتَحْنَآ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿۱۱﴾

7. The floods continued for a full forty days continously.

2. And We made the water of the prings [18] to flow on the earth, so two aters gathered [19] to such a quantity hich was already ordered [20].

وَّ فَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰۤى اَمْرٍ قَدْ قُدِرَ ﴿۱۲﴾

8. This means that instead of swallowing the ater, the earth began to spew it. The entire rth became a fountain of water as it began to row out water from everywhere.

9. The water from the heavens and the earth met in such a way that the water was raised above the mountains, almost reaching the clouds.

20. The water had reached the required height, as decreed by Allah Almighty.

3.And We carried him (Nuh) on a hing of planks [21] and nails (fixed in oat).

وَحَمَلْنٰهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ﴿۱۳﴾

1. This tells us that Hazrat Nuh (On whom e peace) was the original person to gain lvation, while the rest of the believers had obtained salvation through him. He is the inventor of ships. He had built this ship out of teak

4.Sailing before Our Eyes [22], a eward for him who was rejected [23].

تَجْرِیْ بِاَعْیُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿۱۴﴾

2. It means the ship had remained safe ecause of the safety of Hazrat Nuh (On whom e peace). Otherwise, the water of the deluge as rampant. From this we learn that even if ose infidels had tried to seek safety from the ood, etc. they would most certainly not have een saved, simply because they were not under he protection of Allah Almighty.

23. By 'him' is meant Hazrat Nuh, because it is him whom the infidels had rejected. This means that the true salvation was given to Hazrat Nuh (On whom be peace), and through his medium it was given to his followers who had believed in him. This tells us that seeking Waseela (medium) is very important.

5.And certainly We left it as a mbol (for the future). Is there nyone who would pay attention [24]?

وَ لَقَدْ تَّرَكْنٰهَاۤ اٰيَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿۱۵﴾

4. This means that Allah Almighty has eserved this ship (Ark) as a Divine symbol r a long time. Thus, some of the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen this Ark (*Tafseer Roohul Mu'ani, Khazainul Irfaan, etc.*). Or, it could

mean that the ships until the Day of Judgement would serve as a reminder of this punishment, because the originator and inventor of ships is Hazrat Nuh (On whom be peace). This incident has been mentioned in the Holy Qur'aan as a mark of this event. However, the first meaning lends greater strength.

16.Therefore, how great was My punishment, for which they had My warning.

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿۱۶﴾

17.And, undoubtedly, We have made the Qur'aan easy [25] for remembering. Is there then anyone to remember [26]?

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿۱۷﴾

25. From this we learn that the Holy Qur'aan is easy to memorize, but difficult to extract religious issues from. Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not have been assigned this task of teaching it, and Allah Almighty would not have taken it upon Himself to teach the Holy Qur'aan to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty: "*The Most Affectionate, Taught the Qur'aan to His Beloved*"(S55: V1-2). Allah Almighty further states: "*And He teaches him the Book and Wisdom*"(S3:V164). It is for this reason that none have memorized any book besides the Holy Qur'aan.

26. From this emerge two issues:

1. The recitation of the Holy Qur'aan is an act of worship as well as an acquisition of its knowledge, reflecting upon it, memorizing it.

2. One who makes an effort to memorize the Qur'aan obtains help from unknown sources, i.e. he memorizes it through the blessing of this help. When Allah Almighty helps the Ulama, then only are they able to write the commentaries of the Holy Qur'aan.

18.Aad falsified [27] it, then how was My punishment for which they had My warning?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِيْ وَ نُذُرِ ﴿۱۸﴾

27. The people of Aad had belied Hazrat Hud (On whom be peace) for which they were punished.

19. Undoubtedly, We sent against them a strong windstorm in a day whose ill fortune remained lasting over them [28].

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿۱۹﴾

28. From this we understand that some days are inauspicious. Inauspicious days are those in which Allah Almighty is not remembered or days on which Divine punishment have been sent. Like-wise some persons are inauspicious, some places are inauspicious. Anything that keeps you away from Allah Almighty is inauspicious. Some people call the last Wednesday of each month as inauspicious and present this verse in support of their claim. This is incorrect. The inauspiciousness of this Wednesday was for them.

20.It used to beat down the men as if they were the trunks of uprooted palm [29] trees.

تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿۲۰﴾

29. The people of Aad were very tall and strong. Says Allah Almighty: "*The like of whom were not created in the cities*"(S89:V8). However, when Divine punishment comes, power and strength will not help you.

فَكَيْفَ كَانَ عَذَابِىْ وَنُذُرِ ﴿٢١﴾

[21]: Then how (terrible) was My [p]unishment for which they had My [w]arning?

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾

[2]2.And certainly We made the [Q]ur'aan easy to understand. Is there [a]nyone to remember it [30]?

[3]0. In this verse Allah Almighty is inculcating [i]n one's heart the love for memorizing the Holy [Q]ur'aan, i.e. you should make every effort to [m]emorize it, and We will make it easy for you. It should be remembered that in every period the memorization of the Holy Qur'aan would be obligatory on that many people which would maintain and preserve its continuity.

[S]ECTION 2

كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾

[2]3. Thamud [31] rejected the [m]essengers.

[3]1. They rejected Hazrat Saleh (On whom be [p]eace). But, because rejection of one Prophet is equal to rejection of all the Prophets, the verb '*belied*' is in the plural form.

فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِیْ ضَلٰلٍ وَّ سُعُرٍ ﴿٢٤﴾

[2]4. And they said: "Shall we follow [3]2 a man from amongst us? Surely [w]e will be in error and insane [33]."

[3]2. In the Holy Qur'aan a Prophet is called a [h]uman being by either Allah Almighty or by the Prophet himself or by the infidels. If anyone, [p]resently, calls them a human being then he is [n]either Allah Almighty, nor the Prophet. So, he [w]ill fall in the third category, i.e. he is an [i]nfidel.

33. Hazrat Saleh (On whom be peace) had said to the people that if they did not obey him then you are people who are lacking intelligence, and gone astray. These wretches replied that if they were to obey him then they are people without any intelligence.

ءَاُلْقِیَ الذِّكْرُ عَلَیْهِ مِنْۢ بَیْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾

[2]5. Has the reminder been revealed [u]pon him from all [34] among us? No, [r]ather he (Nuh) is a boasting liar [35]."

[3]4. This means in strength and wealth they [a]re greater than Hazrat Saleh. Thus, if [p]rophethood should have been received by [m]an, then they were more entitled to it.

[3]5. This is the statement of the infidels. This [m]eans Allah Almighty did not make a prophet from among them, because their poverty did not entitle them for it. Their only aim of claiming prophethood is therefore to gain wealth and leadership. This tells us that having evil thoughts about a Prophet has always been the way of the infidels.

سَیَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾

[2]6. Very soon, the next day they had [k]nown who was a big boasting liar [3]6.

[3]6. This means after seeing Divine [p]unishment, they will make decisions themselves as to who is a liar, but at that time their decision will not benefit them.

27.We are to send the she-camel [37] for there trial. Therefore (Saleh) watch them and remain patient [38].

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

37. When the people of Thamud asked for this miracle from Hazrat Saleh (On whom be peace), Allah Almighty informed him that a miracle will be granted to him, but if anyone, after seeing it, does not accept faith, he would be destroyed.

38. Because after that neither will they remain nor their wicked doings.

28.And inform them that the water has been divided [39] between them (and the she-camel) in shares. He who has his turn should be presented the share.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

39. This means one day you must drink the water of the well, and the next day would be for the she-camel to drink. You must not drink when it is her turn. There was only one well in their locality whose water would come to an end in the evening. But, at night it would be refilled. Thus, she would drink all its water, but in return would give so much milk, which was sufficient for all the people.

29.Then they called their companions [40] and he took the sword and hamstrung (her).

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

40. His name was Qaidar bin Salif.

30.Then how was My punishment for which they had My warning [41]?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

41. From this we understand that to commit sins, make others commit sins and to be pleased with sins, are all included in one category of sin. Although only one person killed the she-camel, all were given punishment for it, because this was suggested by all i.e. everyone had a hand in its killing.

31.Certainly, We sent against them a single cry [42]. They became like dry trampled grass [43].

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

42. This is just one rebuff of Hazrat Jibraeel (On whom be peace) through which their hearts were shattered. Even today, people die from the strike of lightning and peal of thunder.

43. That no one was there to bury them. Their corpses decayed in a disgraceful manner. Let it be said that in the life of a believer and in his death there is honour. The infidel on the other hand will always be bereft of honour. The believer is told in the grave by the angel to sleep like a bride. They do not say to him; "Oh person of honour, rest.

32.And surely, We made the Qur'aan easy for remembering. Is there anyone to remember it?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

33.The people of Lut falsified the warners [44] (Messenger).

كَذَّبَتْ قَوْمُ لُوْطٍۭ بِالنُّذُرِ ﴿۳۳﴾

44. These people had rejected Hazrat Lut (On whom be peace). The rejection of one Prophet is equal to rejection of all the Prophets. By rejecting Hazrat Lut (On whom be peace), it was as if they had rejected all the Prophets.

34.Surely, We sent upon them a storm of stones, except the followers of Lut. We saved [45] them a little before daybreak.

اِنَّاۤ اَرْسَلْنَا عَلَیْهِمْ حَاصِبًا اِلَّاۤ اٰلَ لُوْطٍؕ نَجَّیْنٰهُمْ بِسَحَرٍۙ ﴿۳۴﴾

45. Most Divine punishments had come during the latter part of the night, so that these people would be destroyed while they were not conscious of it, without anyone being able to escape from it. This is the very time during which Divine mercies descend upon the believers. For this reason, Tahajjud Salaah should be perfumed at this time.

35.As a favour from Us. Thus do We reward the one who is grateful [46].

نِّعْمَةً مِّنْ عِنْدِنَاؕ كَذٰلِكَ نَجْزِیْ مَنْ شَكَرَ ﴿۳۵﴾

46. Those who believe in the Prophets are the grateful servants of Allah Almighty, who are fully entitled to His bounties. From this verse we understand that obtaining salvation from punishment is a great mercy of Allah Almighty and not because of our personal effort or cleverness.

36.And certainly, he warned [47] them of Our violent seizer, but they doubted [48] the warnings.

وَ لَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿۳۶﴾

47. This means that Hazrat Lut (On whom be peace) had given them prior information of this punishment, but they paid no heed to it.

48. Here, the word 'doubt' is used to mean rejection, because the infidels had totally rejected Hazrat Lut (On whom be peace). In the same way, the word "*Zan*" is used to mean certainty as well.

37.And undoubtedly, they endeavoured to turn him away from his guests [49] (angels). But, We blinded [50] their eyes to make futile their sayings. Taste [51] My punishment and My warning.

وَ لَقَدْ رَاوَدُوْهُ عَنْ ضَیْفِهٖ فَطَمَسْنَاۤ اَعْیُنَهُمْ فَذُوْقُوْا عَذَابِیْ وَ نُذُرِ ﴿۳۷﴾

49. The infidels had said to Hazrat Lut (On whom be peace) that hand over your guests to us. By 'guests' is meant those angels who had come in the form of very handsome boys to him.

50. Hazrat Jibraeel (On whom be peace) rubbed his wing on their faces through which the place of their eyes was erased. At this they were so astonished that they began to run away, but could not find the way. Then, Hazrat Lut (On whom be peace) took them out of the door (Tafseer Roohul Mu'ani). This tells us that the angels are a source of mercy to the believers and a bringer of punishment for the infidels. Only he is entitled to the mercy of Allah Almighty who is a true devotee of His Prophet.

51. By 'statements' is meant the discourses of Hazrat Lut (On whom be peace), which were full of warnings. This means, become an eyewitness to the realities of these discourses.

38.And certainly, early in the morning a lasting punishment [52] overtook them.

وَ لَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿۳۸﴾

52. In that the worldly punishment is linked to the punishment of the grave and the punishment of the grave is linked to the punishment of the Hereafter. Thus, the essence of punishment is an eternal one. Through this verse, there is proof of the punishment of the grave. If the punishment of the grave were not a reality, then their punishment would not be a lasting torment.

39.Taste My punishment and My warning [53].

فَذُوْقُوْا عَذَابِیْ وَ نُذُرِ ﴿۳۹﴾

53. This speech was spoken unto them by Allah Almighty through the angels.

40.And certainly, We made the Qur'aan easy to remember [54]. Is there anyone to remember?

وَ لَقَدْ یَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿۴۰﴾

54. From this we learn that the Holy Qur'aan is easy only to memorize and not to deduce religious issues from. If the mysteries of the Holy Qur'aan were that simple, then Allah Almighty would not have sent the Holy Prophet to teach them. Only an expert scholar can teach a difficult book. Says Allah Almighty: "*And He teaches him the Book and wisdom*"(S3:V164). Furthermore, Allah Almighty made even the memorization of the Holy Qur'aan easy. Otherwise, this was a difficult task.

SECTION 3

41.And certainly the warning messengers came to the people of Pharaoh [55].

وَ لَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ﴿۴۱﴾

55. Here, the plural form is used for the dual because both Hazrat Musa and Hazrat Harun (On them be peace) were sent to the Pharaoh.

42.They belied all Our Signs [56]. So, We seized them with the grip of the Honourable and the Authoritative [57].

كَذَّبُوْا بِاٰیٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِیْزٍ مُّقْتَدِرٍ ﴿۴۲﴾

56. Here, 'signs' signify the miracles of Hazrat Musa (On whom be peace) and not the verse of Tauraat, because the Holy Tauraat was only revealed after the drowning of the Pharaoh, while what was shown to the Pharaoh by Hazrat Musa, were the miracles. Discussion on this has already been mentioned.

57. This means nobody can free you from the clutches of one who is All-Powerful.

43.Are those (Makkans) infidels among you any better [58] than they?

اَكُفَّارُكُمْ خَیْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ

بَرَآءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

have you an exemption [59] in the Scriptures?

This means, Oh people of Makkah! Do you have more power and wealth than these people? Or, are you less in infidelity than them? It should be remembered that here the word "*better*" does not mean any good, because an infidel is not good. Yet, one cannot say that a Christian is better than a Hindu. Instead, you can say that polytheists are worse than Christians.

59. *'Bara-atun'* refers to a permit, a passport or a visa. This means that have you found a certificate from Allah Almighty in any of the Heavenly Scriptures that you may utter infidelity, but you will not be punished for it?

اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٤﴾

44. Or, do they say: "We shall take revenge altogether [60]."

60. This means all the infidels have set aside their differences and united to oppose Islam. Their single utterance was to take revenge on the Muslims and the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Or, Abu Jahl uttered this on the day of the Battle of Badr.

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

45. These multitudes will be routed out and they will turn there backs [61].

61. On the day of Badr, the Holy Prophet صلی اللہ علیہ وآلہ وسلم wore armour reciting this verse. Everything happened as mentioned in this verse, i.e. all the groups of the infidels took to their heels in utter defeat. According to some Islamic scholars, this is a Madinite verse, but others said that it is Makkan. The first statement has greater strength.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ اَدْهٰى وَ اَمَرُّ ﴿٤٦﴾

46. No, rather the Hour is their promised [62] time and the Hour is the hardest and bitterest [63].

62. This defeat at Badr is not the complete punishment of the infidels. This would only be completed on the Day of Judgement.

63. It should be remembered that the Day of Judgement for the infidels would be severe, but for the believers it would be a means of seeing the Beauteous Vision of the Friend. That is why this is mentioned with the punishment of the infidels.

اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿٤٧﴾

47. Surely, the culprits are on the wrong way and gone mad [64].

64. In the world, in the grave, in the Hereafter, in that they are unable to obtain guidance in this world, in the grave they would not be able to give replies to the questions of Nakirain, in the Hereafter they will not be able to obtain the path to Paradise.

يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٨﴾

48. The day when they shall be dragged [65] into the Fire by their faces and it will be said to them: "Taste the flames of Hell."

65. From this we learn that although the sinful believers would be kept in Hell for a while, they will be safeguarded from this disgrace because this is the description of the punishment of the infidels.

إِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ۝٤٩

49. Surely, We have created everything properly in the measure [66].

66. In it is a refutation of the atheists who believe in the things and incidents of the world on the basis of cause and effect of time.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ۝٥٠

50. And Our Command is unique, carried swiftly within the twinkling [67] of an eye.

67. Here, mention is made about power and not law. This means Allah Almighty has absolute power to create the entire world in a matter of seconds, although in terms of law everything should be created gradually.

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ۝٥١

51. And certainly We have destroyed [68] people like you. But, is there anyone who will mind to receive warning?

68. It means infidels like you. This tells us that every infidel, in being, resembles another infidel; although in their nature of infidelity there may be a big difference. Only the rejecter of Salaah is like the infidel who rejects Allah Almighty.

وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ۝٥٢

52. And whatever they have done is in the records [69].

69. Here, '*records*' refers to the books of deeds. This means whatever the infidels do, the angels record that in their book of deeds. From this we learn that every good and evil of the infidel is recorded, but they will not receive reward for the good deeds, in the Hereafter.

وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ۝٥٣

53. And everything small and big is written [70] down.

70. This means on the Divine Tablet so that those who are blessed with the power of having their sight on it, are fully aware about these deficiencies. This group includes special Prophets, angels and some Saints. Otherwise, there was no need for this record. In short, the writing on the Divine Tablet has been recorded from the beginning of time, while that which is recorded in the person's Book of Records is inscribed after the person has completed the action.

إِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ۝٥٤

54. Certainly the pious will be amidst Paradise [71] and streams.

71. In that these rivers of milk and honey would be flowing in their gardens and homes. It does not mean that they would be diving into these rivers. Thus, the meaning of the verse is clear.

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ۝٥٥

55. On a seat of truth before the Most Authoritative Sovereign [72].

72. Their gathering will be pure and free of any lies, backbiting and every other sin. They will obtain the nearness of Allah Almighty. Our beloved Prophet صلى الله عليه وآله وسلم has obtained this nearness and presence of heart, in the world already. Says the Holy Prophet صلى الله عليه وآله وسلم : "*I spend nights and days by my Lord Who provides for me food and drink*".

آياتها ٧٨ ۞ ٥٥ سُوْرَةُ الرَّحْمٰنِ مَدَنِيَّةٌ ٩٧ ۞ رکوعاتها ٣

SURAH AR-RAHMAN (THE MOST AFFECTIONATE)

(MAKKAN) Revealed Before Hijrah

3 Sections: 78Verses 351 Words, 1636 Letters

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اَلرَّحۡمٰنُ ۙ﴿۱﴾

1.The Most Affectionate [1].

1. Reason for its Revelation:
When the blessed verse: "*Prostrate to the Most Affectionate*" was revealed, the infidels said that we do not know the Most Affectionate. Who is He? In response to it, this verse was revealed that the Most Affectionate is He Who had taught the Holy Qur'aan to His Beloved. From this, emerge a few issues:

1. That Allah Almighty had provided a great deal of knowledge to His Beloved Prophet. This knowledge was provided on the basis of mercy and love. The Kind and Loving teacher teaches everything to His obedient student.
2. The Holy Prophet صلی اللّٰه علیه وآله وسلم is the greatest teacher among all the Prophets. Allah Almighty had taught the names of all the things to Hazrat Adam (On whom be peace); Hazrat Sulaiman(On whom be peace) was taught the speech of birds; Hazrat Dawood(On whom be peace) was taught how to make armour; Hazrat Khizr(On whom be peace) was taught inner knowledge and Hazrat Nuh(On whom be peace) was taught the knowledge of building ships. But, our Holy Prophet صلی اللّٰه علیه وآله وسلم was taught the entire Qur'aan in which there is a complete detail of all the sciences and branches of knowledge recorded on the Divine Tablet.
3. The Holy Prophet صلی اللّٰه علیه وآله وسلم possesses more knowledge than the entire creation, because other people are students of the creation, but the Holy Prophet صلی اللّٰه علیه وآله وسلم is the student of Allah Almighty. Since the teacher is Allah Almighty, the student is the Holy Prophet صلی اللّٰه علیه وآله وسلم and the book taught is the Holy Qur'aan. Then, what shortage can there be in the knowledge of the Messenger of Allah?
4. The Holy Prophetصلی اللّٰه علیه وآله وسلم is not the student of Hazrat Jibraeel(On whom be peace).

عَلَّمَ الۡقُرۡاٰنَ ؕ﴿۲﴾

2.Has taught [2] the Qur'aan (to the Beloved Prophet).

2. This means Allah Almighty has taught His Beloved Prophetصلی اللّٰه علیه وآله وسلم all the words of the Holy Qur'aan, meanings of the Holy Qur'aan, laws of the Holy Qur'aan, mysteries of the Holy Qur'aan and the secrets of the Holy Qur'aan in a most excellent way. When did He teach all this? The truth of the matter is that these were taught to him before he was sent into the world. Hazrat Isa(On whom be peace) was taught the Book before he came into the world. From this we understand that the knowledge of the Holy Prophet صلی اللّٰه علیه وآله وسلم is the direct bestowal of Allah Almighty without the medium of the creation. Thus, man cannot understand its estimation and calculation. Just as no instrument has yet been invented to measure the water of the ocean, the power of the word or the light of the sun, although electricity and water consumption from water works can be calculated through a meter, as man invented this. But, all His other discourses can only be understood through His

Divine Book. From this we also learn that the Holy Prophet صلى الله عليه وآله وسلم is given the knowledge of all the metaphorical verses; because since the entire Qur'aan is taught to him, then in it these metaphorical verses are included as well.

خَلَقَ الْاِنْسَانَ ۝۳

3. He created (the soul of) mankind (Muhammad).

عَلَّمَهُ الْبَيَانَ ۝۴

4. He taught [3] expression regarding whatever had already happened and whatever will happen.

3. It is stated in Tafseer Khazain, etc. that by 'human being' is meant the Holy Prophet صلى الله عليه وآله وسلم while the word 'speech' denotes the knowledge of what is, what was and what will be. This means Allah Almighty has bestowed every branch of knowledge to His Beloved Prophet صلى الله عليه وآله وسلم .

اَلشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ ۝۵

5. The sun and the moon have been set proportionately [4].

4. This refers to the speed of the moon and the sun, which are determined by Allah Almighty. The speed with which they complete the heavenly stages helps man to determine the solar and lunar months of the year.

وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ۝۶

6. And the green plants and the trees prostrate [5].

5. At all times they are obedient to Him. Or, they are actually prostrating to Him, even though their prostrations are beyond our understanding.

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝۷

7.And He raised the heavens high [6] and set the balance [7].

6. In terms of sight, the sky is above the earth as well as higher in status as all bounties come from there. It is the dwelling of the angels and where our sustenance is determined. There is no infidelity, polytheism or sins there. From there Divine laws are issued. It should be remembered that partially the heaven is more excellent than the earth, but in a general sense the earth enjoys superiority over the sky because it is the residence of all the Prophets, especially the places of abode of the chiefs of all the Prophets صلى الله عليه وآله وسلم .

7. This means He created the scale of measurement in the world so that there should be justice and fair play in commerce and trade. Or, that to weigh the deeds in the Hereafter, the scale was made so that the good and evil deeds of servants would be weighed in it. It should be remembered that the scale of measurement was first sent for Hazrat Nuh(On whom be peace). Thereafter, all practised it. Says Allah Almighty: "*And We sent down with it the Book and Balance*"(S57:V25).

اَلَّا تَطْغَوْا فِى الْمِيْزَانِ ۝۸

8.That you may not transgress [8] in the balance.

8. This means when weighing or measuring in your trading remember the scale of the Hereafter and in this way maintain accuracy in your weight and measurement. Do give the client what is due to him. It should be remembered that to give a little more and to take a little less, is an act of compassion.

وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ﴿۹﴾

9. And keep up the weight with justice and do not shorten [9] the balance of measures.

9. In that do not weigh using the scale in which something is placed in one part to balance the other part. Thus, this verse is not the repetition of the previous one.

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ﴿۱۰﴾

10. And He had set the earth [10] for the creatures.

10. By 'creature' is meant creatures of land and sea; like man and jinn or aquatic animals. Angels are heavenly creation. This means the earth is spread like a floor in order to benefit all the creatures found in it.

فِيْهَا فَاكِهَةٌ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ﴿۱۱﴾

11. Wherein are fruits and date palms [11] with clusters sheathed.

11. Although dates, too, is classified under fruit, but because of its superiority, it is mentioned separately because it is the food of all the Prophets, especially that of the Chief of the Prophets صلی اللہ علیہ وآلہ وسلم . Some Islamic scholars, basing their opinion on this verse, have classified dates under nutrients and not fruit.

وَالْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحَانُ ﴿۱۲﴾

12. And husked [12] grain and fragrant flowers [13].

12. It has been created in this way in order to safeguard the grain in the chaff and so that you can consume the grain and the chaff as a fodder for your animals. The great Sufi saints state that the grains are spiritual nourishment and the chaff is the physical nourishment and food for the baser self.

13. These are the spiritual nourishment of the spiritual persons. Or, that these are spiritual fruits.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۱۳﴾

13. So which of the bounties of your Lord will you both [14] belie?

14. Since heaven and the earth, grain and chaff and scale/balance, etc. are linked with both man and jinns, thus mentioning these bounties, both are being addressed; that which of the bounties of Allah Almighty will you belie. Acknowledge Our kindness and be grateful. Angels and other creation are never ungrateful, therefore they have not been addressed.

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿۱۴﴾

14. He created man from ringing clay like (that of) a potsherd [15].

15. Here, 'human being' refers to Hazrat Adam(On whom be peace). For his creation Allah Almighty took all types of sand and kneaded it with all types of water and then dried it. After it was dry and began to crack then Allah Almighty bequeath the soul in him.

وَ خَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ﴿۱۵﴾

15. And created the jinns from the flame [16] of the fire.

16. By the word 'jinn' is meant Iblees, as his creation is from the fire of Hell, in which there is no smoke, etc. All other jinns are created through him .Thus, Iblees is called the father of jinns.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۱۶﴾

16.So which of the bounties of your Lord will you (both) belie?

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿۱۷﴾

17.Lord of the two Easts and the two Wests [17].

17. By 'two easts and two wests' is meant the east and the west of cold and heat, i.e. on the shores towards the east and west from where the sun returns. It does not move beyond these points.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۱۸﴾

18.So which of the Bounties of your Lord will you (both) belie?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿۱۹﴾

19. He had made the two seas [18] to flow, looking joined.

18. Sweet and salty are made in such a way that there is no visible covering between them. By 'flowing' is not meant to start, because oceans do not flow. By this is meant to leave.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿۲۰﴾

20.Between them is a barrier that one cannot cross [19] the other.

19. Observe the power of Allah Almighty that although the water mixes, yet in the ocean there is no visible covering between the sweet and salty water. In spite of this, the two mix with one another. The great Sufi sages say that in every human being there is a heart and soul, but both are clearly distinguishable from one another. From the womb of one mother, He enabled the birth of a boy and a girl. From the loins of one father are born a believer and an infidel, an auspicious and a wicked person - all are distinguishable from one another.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۲۱﴾

21.So which of the bounties of your Lord will you (both) belie?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿۲۲﴾

22.From both of them emerge the pearl and the coral [20].

20. This means pearls and corals are extracted from the Mediterranean and Persian Seas. In terms of this, there is no need for any elaboration. Or, it means these are taken from the sweet and salty seas. In this case its meaning would be from some of them, i.e. only from the salty waters. Just as it is said that both male and female are responsible for procreation. The great Sufi sages say that pearls and corals are extracted from the soul and the heart. From Hazrat Alli and Bibi Faatimah were born Imam Hassan and Imam Husain(May Allah be pleased with them) like pearls and corals.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۲۳﴾

23.So which of the bounties of your Lord will you (both) belie [21]?

21. This verse has been repeated thirty-one times in this Surah, so that each time man learns to acknowledge his ingratitude to his Creator.

وَلَهُ الْجَوَارِ الْمُنْشَئٰتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿۲۴﴾

24. And His are the lofty ships raised [22] up in the sea like mountains [23].

22. This means the materials from which you build your different vessels are created by Allah Almighty. In addition, it is He who gave the knowledge to build these vessels. Furthermore, it is Allah Almighty Who provided you with the strength and ability to steer these vessels.
23. The great Sufi sages say that the Path of Tareeqat(mystical way of life) is the boundless ocean. Shariah is the vessel to travel in this ocean. We and our means of faith and mystical knowledge, are the passengers of these vessels. Divine guidance is its suitable wind. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the captain of this ship and the saints and Islamic scholars are his servants who are appointed to perform different duties. We, through their assistance and guidance, cross these seas and oceans. Although the Prophet, the saints and general Muslims are all travelling in this ship, we are ordinary passengers and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is our Captain.

25.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۲۵﴾

SECTION 2

26.Everyone upon it (earth) shall perish [24].

كُلُّ مَنْ عَلَیْهَا فَانٍ ﴿۲۶﴾

24. In this verse is mentioned that all creatures living on the earth shall perish. In another verse, Allah Almighty says: "*Every soul shall taste death*". (S 3 : V 185) From this we learn that every living thing shall taste death. From this there is no inconsistency in the verses.

27. And there will abide forever [25] the Eternity of your Lord, the Majestic and the Splendid.

وَّ یَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلٰلِ وَ الْاِكْرَامِ ﴿۲۷﴾

25. Only the Personality and Attributes of Allah Almighty is Eternal, while every creation and its qualities shall perish. This tells us that the existence of the qualities of Allah Almighty is binding. This does not mean that only some attributes are binding, because attributes are not separate from Allah Almighty.

28.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۲۸﴾

29. All that are in the heavens and the earth beg [26] from Him. Every day He has a work [27] .

یَسْـَٔلُهٗ مَنْ فِی السَّمٰوٰتِ وَ الْاَرْضِؕ كُلَّ یَوْمٍ هُوَ فِیْ شَاْنٍ ﴿۲۹﴾

26. Every creation seeks its needs from Allah Almighty. Some seek Allah Almighty from Him, some seek the Holy Prophet صلی اللہ علیہ وآلہ وسلم from Allah Almighty, some may seek the treasures of faith, some may seek the treasures of this world and some seek the treasures of both these worlds. In short, all are beggars in the court of Allah Almighty. Charity is of different types. It should be noted that to seek from the Beloved of Allah Almighty; the seeking of the poor from the rich and seeking something from the rulers by the public, is in reality, seeking something from Allah Almighty. Thus, the verse is very clear and no objection can be leveled against it.
27. In that at all times and at every moving, He is displaying the signs of His absolute Power, to some He grants honour and to some He grants disgrace. The Jews say that Allah mighty takes a holiday to rest on a Saturday.

This verse refutes this claim of theirs.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۰﴾

30.So which of the bounties of your Lord will you (both) belie?

سَنَفْرُغُ لَكُمْ اَیُّهَ الثَّقَلٰنِ ﴿۳۱﴾

31.Soon We shall take you to account, two big [28] groups of jinns and human beings.

28. This means, O assembly of jinns and men! That time is coming nearer when Allah Almighty will terminate all work and take an account of deeds from the entire creation. This means, the Day of Judgement on which all worldly affairs would be terminated and everyone would be giving an account of what they had done.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۲﴾

32.So which of the bounties of your Lord will you (both) belie [29]?

29. In this verse there is a proof of those people who say that there is Paradise for the jinns as well, because after mentioning the bounties of Paradise, jinns and humans are addressed, saying which of the bounties of Allah Almighty would you belie? But, this proof is very weak because this address is made at the creation of oceans, vessels and extracting pearls and corals there from as well; although the jinns do not derive any benefit from these. Only human beings derive benefit from these.

یٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ الْاَرْضِ فَانْفُذُوْا لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿۳۳﴾

33. O company of jinns and human beings, if you can cross the bounds of the heavens and the earth, then do go [30] if you have the ability. Wherever you will go His is the kingdom.

30. The order to go out, is for rendering jinn and human beings helpless. Because infidels and transgressors have been from them, therefore they have been addressed and since the jinns have been created long before the humans, they have been mentioned before the humans. This means, oh sinful jinns and humans! If you really think that you would be able to save yourselves from Allah Almighty, then show today that you can go out of the Dominion of Allah Almighty. Neither will you be able to escape today, nor will you be able to do this tomorrow, on the Day of Judgement.

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۴﴾

34.So which of the bounties of your Lord will you (both) belie?

یُرْسَلُ عَلَیْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿۳۵﴾

35. The flames of smokeless fire and flameless black smoke [31] shall be sent on both of you, but you will not be able to defend [32] yourselves.

31. This means that type of fire whose every part is made to burn and such type of smoke in which there is no sign of light. It means the fire would be totally free of smoke and the smoke would be cleansed of it. May Allah Almighty protect us!(*Tafseer Khazain*). Information about it is given today so that you can do good deeds to save yourself tomorrow from it.

32. The oppressed will not have the power to take revenge on the oppressor in Hell. Or, that they will not be able to help one another.

36.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۶﴾

37. And when the heaven will be split, it will become rose-coloured 33, like red hide.

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿۳۷﴾

33. In that the colour of the sky would become red and it would be split at places. It should be remembered that although the heavens and the earth would be found on the Day of Judgement, they would be different to the existing ones. Says Allah Almighty: "*The day when the earth will be changed, other than this earth*" (S14:V48).

38.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۳۸﴾

39.On that day none shall be questioned about their sins, neither human beings, nor jinns [34].

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖۤ اِنْسٌ وَّلَا جَآنٌّ ﴿۳۹﴾

34. Because their sins would become visible from the mark on their faces. However, for the purpose of accountability, questions would be asked. Thus, there is no inconsistency in the verses. If anyone, now, says that on that day the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not be able to distinguish the hypocrites from the believers, then he is rejecting the veracity of this verse. It should be remembered that by day is meant the Day of Judgement, which is between resurrection from the grave and Divine judgement.

40.So which of the bounties [35] of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۰﴾

35. It should be remembered that the purpose of giving information about the condition of the Day of Judgement in this world is indeed a mercy of Allah Almighty, so that people may be obedient to Allah Almighty, here. For this reason, its mentioning is called Divine bounty. Thus, the verse is free of objection that why is this sentence mentioned after the verses of punishment.

41.The culprits shall be recognized [36] by their marks (on faces) and will be seized by the forelocks and feet and cast into Hell [37].

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَ الْاَقْدَامِ ﴿۴۱﴾

36. The faces of the infidels will become black and their foreheads would turn yellow, while the face of a pious believer will brighten and his forehead will shine. Just as the effect of the inner sickness in the world is shown on the face. From this we learn that on the Day of Judgement the sinners would become distinguishable from the wicked by their faces. There would be no need to ask. The asking of the angels of the infidels: "*What brought you into Hell?*" (S74:V42) is for the sake of embarrassing them.

37. In that their feet would be brought from the back to join with the foreheads and then tied

together and then they will be rolled down into Hell like a ball. Both these punishments would be for the infidels. The sinful believers would be protected from this.

42.So which of the bounties of your Lord will you (both) belie [38]?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۲﴾

38. Providing information about these punishments, too, is a great favour of Allah Almighty. We should be grateful to Him for this.

43.This is the Hell which the culprits belie [39].

هٰذِهٖ جَهَنَّمُ الَّتِیْ یُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿۴۳﴾

39. This means the infidels belie Hell in the world. This tells us that in the previous verse, too, the word culprit denotes infidels.

44.They will go round between it and the fierce boiling [40] water.

یَطُوْفُوْنَ بَیْنَهَا وَ بَیْنَ حَمِیْمٍ اٰنٍ ﴿۴۴﴾

40. The inmates of Hell would be subdued into punishment. They would be screaming for food, at which they will be fed with cactus, which will pierce their throats. At this, they would scream for water, at which they would be taken to a place where there is a fountain of boiling water. From this verse we learn that the inmates of Hell will not be given food, water and a place to stay. Instead, they will be taken to the fountain to drink. Thus, stating *'go around'* is correct.

45.So which of the bounties of your Lord will you (both) belie [41]?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۵﴾

41. That Allah Almighty made you aware of the unseen punishments here, through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

SECTION 3

46.And for him who stands before his Lord out of fear [42], for him are two Paradises [43].

وَ لِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿۴۶﴾

42. This means that any believing person who fears the accountability on the Day of Judgement must give up all types of sins. This is because there is no Paradise for jinns and animals, although they will be held accountable for their deeds. There is neither accountability, nor Paradise for the angels.
43. This tells us that fear of Allah is the highest bounty, as a person practising this will be given two Paradises - one is for reward of his good deeds, while the other is through the bounty of Allah Almighty. Or, one Paradise is for the fear of Allah Almighty and the other is for being obedient to Him. Or, that one Paradise is for physical comforts and the other is for spiritual delights. Only Allah Almighty knows their capacity of luxury and vastness.

47.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۷﴾

48.Having overhanging branches [44] (of varied fruits).

ذَوَاتَاۤ اَفْنَانٍ ﴿۴۸﴾

44. This means in one root there are many branches; on every branch there is an abundance of fruit and flowers. Because the bounty of the tree is reflected by the branches as the leaves, fruit and flowers are found on it. Therefore, mention is made of the branch.

49.So which if the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۴۹﴾

50.In both of them are flowing two [45] fountains.

فِیۡہِمَا عَیۡنٰنِ تَجۡرِیٰنِ ﴿۵۰﴾ۚ

45. There are two rivers of water, one is TASNEEM and the other is SALSABEEL. These emanate from a mountain of musk(*Tafseer Roohul Mu'ani).* Because tears were flowing from both eyes of these people due to the fear of Allah Almighty, this is the reward of it.

51.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۱﴾

52. In both of them are two kinds [46] of every fruit.

فِیۡہِمَا مِنۡ کُلِّ فَاکِہَۃٍ زَوۡجٰنِ ﴿۵۲﴾ۚ

46. Some of these fruits are those that man has seen in this world. Some are such unique fruits, which have not been seen prior to this. Or, that some are dry and others are juicy. Or, some are purely sweet and others lean towards sourness, but are extremely tasty. Because they had fulfilled the dual form of every piety, i.e. obligatory duties as well as the optional duties, etc. Thus, the fruit given to them, too, are in pairs. The reward of deeds in pairs, is fruit in pairs.

53.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۳﴾

54.(They will be) reclining on couches [47] whose linings will be of brocade [48] and the fruit of both Paradises will be so low 49 that they will be within reach (to pick).

مُتَّکِـِٕیۡنَ عَلٰی فُرُشٍۭ بَطَآئِنُہَا مِنۡ اِسۡتَبۡرَقٍ ؕ وَ جَنَا الۡجَنَّتَیۡنِ دَانٍ ﴿۵۴﴾ۚ

47. Since there is no duty to perform in Paradise - only comforts to enjoy - there will be such gatherings held like there had been gatherings of Zikr of Allah held in the world.

48. Since the lining of the thick silk is such, then how great must double lining be, as this is superior to single lining.

49. In that you may pick and eat them while standing, sleeping or lying down. They will bend and rise by themselves (*Tafseer Roohul Mu'ani).*

55.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۵﴾

56. There will be those maidens [50] that glance [51] towards none save their husbands, untouched [52] before by any human being or jinn.

فِیۡہِنَّ قٰصِرٰتُ الطَّرۡفِ ۙ لَمۡ یَطۡمِثۡہُنَّ اِنۡسٌ قَبۡلَہُمۡ وَ لَا جَآنٌّ ﴿۵۶﴾ۚ

50. The Hoories and since the greatest virtue of a woman is piety and modesty, therefore mention of this has been made specifically.
51. The heavenly damsels would be telling their husbands that there is no one dearer to us than you. I am thankful to Allah Almighty that He has chosen you to be my husband and me to be your wife. From this, emerge two issues:
1. Just as a man is not allowed to see a strange woman, a woman is not allowed to see a strange man. Modesty is an important quality of a heavenly damsel.
2. A strange woman is duty bound to veil herself from a pious, God-fearing man as well; because in heaven all the men would be pious, but they will have to maintain privacy from them. Privacy is that great bounty from Allah Almighty, which would be practised in Paradise as well. In fact, the homes and the walls will be for maintaining privacy and not for protection from thieves, cold, rain, etc. as these things will not be found there.
52. From this, emerge a few issues:
1. These heavenly damsels are already born. Like the other bounties of Paradise they too, are there.
2. Although Hazrat Adam(On whom be peace) had dwelled there and enjoyed its bounties, he was never attracted to them, because these damsels would only be given as a reward for man's good deeds.
3. That these damsels would be given to the jinns as well. This is a weak statement and its proof is weak.

57.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۷﴾

58.As if they are rubies and pearls [53].

کَاَنَّهُنَّ الْیَاقُوْتُ وَ الْمَرْجَانُ ﴿۵۸﴾

53. This means these damsels in beauty and purity are like rubies and corals. It is stated in a Hadith Shareef that the marrow of the shin of the heavenly damsel would be visible from above, just like the alcohol becomes visible from the glass goblet.

59.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۹﴾

60.Is the reward [54] of goodness, but other than goodness?

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ﴿۶۰﴾

54. The first 'goodness' denotes Kalimah Tayyibah and good deeds, while the second '*goodness*' denotes Paradise and its bounties. This means those who did good deeds in the world, their reward in the Hereafter would be good. Or, if anyone does good to you in the world, you should reciprocate as well, so that you will see excellent reward of it in the Hereafter. In it is included good treatment of parents and relatives.

61.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۱﴾

62.And besides these, there are two [55] other Paradises.

وَ مِنْ دُوْنِهِمَا جَنَّتٰنِ ﴿۶۲﴾

55. This means the two Paradises, which have been mentioned earlier. There are two other Paradises as well, but these are less superior than the first two, as they have been referred to as 'besides them'(*Tafseer Roohul Mu'ani*). Or, that they are more superior to the first two i.e. they are nearer to the Divine Throne. The word '*doona*' means nearer. They contain rubies and topaz. Both these Paradises are for the special servants of Allah Almighty, the truly pious.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾

3.So which of the bounties of your ord will you (both) belie?

مُدْهَآمَّتٰنِ ﴿٦٤﴾

4. Dark green with lush foliage [56].

6. This means the leaves of these trees are reen, inclined towards black. This is a very pleasing colour and is extremely beneficial for the eyesight.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾

5.So which of the bounties of your ord will you (both) belie?

فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾

6.There will be two [57] springs ushing forth.

7. They are made of water in which there is a ragrance of musk and ambergris or musk and camphor.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾

7.So which of the bounties of your ord will you (both)belie?

فِيْهِمَا فَاكِهَةٌ وَّ نَخْلٌ وَّ رُمَّانٌ ﴿٦٨﴾

8.In both of them there will be fruits nd dates and pomegranates [58].

8. Although dates and pomegranate are fruit, hey have been mentioned specifically, since hey are superior. According to Imam Abu Hanifa (May Allah be pleased with him) they are not classified under fruit. He bases his opinion on this verse. If anyone takes an oath not to eat fruit and then breaks this oath to eat dates and pomegranate, he will not be a perjurer.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾

9.So which of the bounties of your ord will you (both) belie?

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾

0.In both there are maidens, good-natured and beautiful [59].

9. This means they are such beautiful damsels who are exquisite in character, beauty nd purity. From this we learn that good habits re better than a beautiful appearance, because Allah Almighty has mentioned habit before ppearance. Always give priority to a wife who as a good character. Although the believer will be given his believing wife of this world who had died while in his marriage, she will not be a heavenly damsel. In fact, she too has gone there to obtain reward. For this reason 'in it' refers to damsels of Paradise only. Women are not included in 'in it'. For them, the words 'for them' can be used.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾

1.So which of the bounties of your ord will you (both) belie?

حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٢﴾

2. There are hooris confinend 60 in ents.

0. By 'tents' is meant heavenly homes, which re like a tent of pearls. This means every eliever's heavenly wives are dwelling only in their tents. They do not roam about. From this, emerge three issues: 1. There will be privacy maintained in Paradise.

2. Privacy is a heavenly bounty while going about unveiled is a punishment of Hell, because there men and women will be mixed and naked.
3. To maintain privacy with the pious, too, is obligatory.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۳﴾

73.So which of the bounties of your Lord will you both belie?

لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿۷۴﴾

74.Neither a man nor a jinn haveever touched [61] them before.

61. This means the heavenly damsels of the above two Paradises were protected from being touched by man and jinn, the damsels of these two Paradises, too, are protected. Thus, there is no repetition in the verse.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۵﴾

75.So which of the bounties of your Lord will you (both) belie?

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّ عَبْقَرِيٍّ حِسَانٍ ﴿۷۶﴾

76.Reclining on green cushions and beautiful attractive carpets [62].

62. Some Islamic scholars have stated that Abqara was a person who would make excellent and high quality clothes. The village in which he lived had become known as Abqar. The Arabs would call anything exquisite and unique as Abqari. In accordance with their terminology, the heavenly beds have been called Abqari.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۷﴾

77.So which of the bounties of your Lord will you (both) belie?

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَالْاِكْرَامِ ﴿۷۸﴾

78. Greatly Blessed is the Name of your Lord, the Majestic and the Splendid [63].

63. From this we learn that Paradise and all its bounties are a reward for good deeds. However, the Vision of Allah Almighty is not a compensation for any deed, but a Divine favour.Here, Divine Vision has not been mentioned as a compensation of good deeds, but instead it is stated that We are a Majestic Being and can give you things, which are beyond your imagination, i.e. Our Vision.

ایاتها ٩٦ ٥٦ سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٤٦ رکوعاتها ٣

SURAH AL-WAQIAH (THE INEVITABLE EVENT)

(MAKKAN) Revealed Before Hijrah

3 Sections: 96Verses 378 Words , 1703 Letters

Besides these two verses: verse13 and verse 1, the rest of the Surah is Makkan. It is stated i Tafseer Khazain that anyone who recites Surah Waqiah every night, will not experience starvation.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

n the Name of Allah, the Most Affectionate, the Merciful.

ECTION 1

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾

.When the (inevitable) event will ome [2] to pass.

. This means when the Day of Judgement will take place. Since the Day of Judgement is a certainty, this Surah has been named an event. It should be remembered that the Day of Judgement has been given many names; of these one is The Event.

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ﴿٢﴾

2.And there shall be no room for anyone to belie [3] its happening.

3. This means all will accept it after seeing it, but those who are rejectors of the Day of Judgement in the world, will not benefit from accepting it on that day.

خَافِضَةٌ رَّافِعَةٌ ﴿٣﴾

3.Degrading (some) low [4] and exalting [5] (some others).

4. This means this event will disgrace the infidels by throwing them into Hell. In the word infidels, all types are included, whether they are rejectors of Allah Almighty or His Beloved Prophet صلی اللہ علیہ وآلہ وسلم

5. The common believers will be granted common exaltation and the special believers, the saints of Allah Almighty and the noble Islamic scholars, will be granted special exaltation. The highest exaltation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم too will be revealed on this day. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has stated that those who had been assuming arrogance in the world, Qiyamah will disgrace them, while those who are practising humility and modesty in the world, this day will raise them to greatness.

إِذَا رُجَّتِ الْأَرْضُ رَجًّا ﴿٤﴾

4. When the earth shall tremble [6] with severe shaking.

6. Through which all the buildings will crumble and all the inner things will be thrown out (*Tafseer Roohul Mu'ani*).

وَّبُسَّتِ الْجِبَالُ بَسًّا ﴿٥﴾

5.And the mountains shall crumble in pieces [7].

7. Like dry barley meal, which will first be like balls of cotton wool, then like the parched barley meal. Thus there is no inconsistency in the verses.

6.And will become scattered dust particles [8].

كَانَتْ هَبَآءً مُّنْۢبَثًّا ﴿۶﴾

8. They will either become like this after colliding with one another, or after hearing the frightening sound of the Trumpet. Even today mountains are crushed through explosion of dynamite.

7.And you will be distributed in three [9] kinds.

وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ﴿۷﴾

9. Oh mankind! From these three groups two are going to be inmates of Paradise: those on the right side and those who have taken the lead. One of these groups is inmates of Hell-those on the left side, whose description is to follow.

8.(Firstly) the companions of the right hand [10]. (How happy) are the companions of the right hand [11]?

فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَاۤ اَصْحٰبُ الْمَيْمَنَةِ ﴿۸﴾

10. This means those who would be on the right side of the Great Throne, or those whose book of deeds would be given in their right hand, are believers. Or, those who were on the right hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant.

11. This statement is for the sake of revealing the status. See how happy they are, how comfortable they are. Thus there is no inconsistency in the verse.

9.And the companions of the left hand [12] how are the companions of the left hand [13]?

وَاَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَاۤ اَصْحٰبُ الْمَشْـَٔمَةِ ﴿۹﴾

12. This means those who are on the left side of the Great Throne, or those whose book of deeds is given in their left hand, or those who were on the left hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant.

13. See, in what terrible condition they are.

10.And (thirdly) are those who took the lead [14] they, have already taken the lead .

وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ﴿۱۰﴾

14. This means those who excelled in doing good deeds in the world, are today ahead in status. In this are included those Companions who were the first to migrate, those who were first to accept Islam, those who performed their Salaah facing both directions, and those believers who take the initiative in doing good deeds. Some scholars have stated that these are practising Ulama. Some others have said that these are people who would worship Allah Almighty in their youthful years. Also those who abstain from sins. From it there is a hint that those who took the lead in doing good deeds, will not be given a book of deeds; neither in their right hand nor in their left hand nor will they be subjected to accountability because Allah Almighty has mentioned them besides those on the left side. It should be remembered that those who have died in their infancy too will not be given a book of deeds in their hands, because they do not have any deeds for accountability.

أُولَٰٓئِكَ الْمُقَرَّبُوْنَ ﴿١١﴾

11. They will be the favourite [15], trusted persons (of Allah).

15. These favourite and trusted people are those who are near the Great Throne, or those who would enjoy nearness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Paradise or those who are favoured in the court of Allah Almighty.

فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾

12.In the Paradise of blissfulness.

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿١٣﴾

13.A big group from the earlier believers).

وَ قَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ﴿١٤﴾

14. And few [16] from the later folks.

16. This means from the earliest believers of the Ummah of the Holy Prophetصلی اللہ علیہ وآلہ وسلم i.e. the Noble Companions, many are favourites and trusted in the court of Allah Almighty, but of the latter day believers the favourites are less. The statement of Shia's is contradictory to this. They claim that in the blessed period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم there were only ten or twenty believers. Thereafter, many Shias were born. They reject the veracity of this verse. From this we learn that the entire Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not go astray. Until the Day of Judgement there will always be those enjoying the nearness of Allah Almighty, as is stated in the Hadith Shareef. Some scholars have said that by earlier Ummah is meant followers of the previous Ummahs, from Adam to Hazrat Isa (On them be peace). By previous followers is meant the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . But this statement is in contradiction of the Hadith. There are hundred and twenty qualities mentioned about the inmates of Paradise. Of these, eighty qualities are of the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and forty qualities belong to the followers of all the other Ummahs. Thus, the majority of the dwellers of Paradise are from this Ummah.

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ﴿١٥﴾

15.(Seated) on the thrones [17] studded with diamonds and pearls.

17. In that garnets or rubies are framed, and are embroidered with stars of gold and silver.

مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾

16. Reclining on them facing each other [18].

18. This means dwellers of Paradise would sit in a circle. For this reason today, too, people sit in a circle for lessons and zikr of Allah Almighty to resemble the Halqa of Paradise.

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ﴿١٧﴾

17.Obedient, eternal youths [19], shall wait on them.

19. That they shall never experience death nor will their youth undergo change. These heavenly boys (ghilmaan) have been created in Paradise. Like the heavenly damsels, they, too, are there for the inmates of Paradise. It has been stated in some traditions that the deceased infants of the infidels are included in this group to serve the inmates of Paradise. The saying is similar to that of Imam Abu Hanifa (May Allah be pleased with him) (Tafseer Roohul Mu'ani).

بِاَكْوَابٍ وَّ اَبَارِيْقَ ۙ وَ كَاْسٍ مِّنْ

18.Carrying goblets and showers

مَّعِيْنٍ ﴿۱۸﴾

and cups filled with flowing drinks [20].

20. This means that the dwellers of Paradise will not be required to move at all to do any work. The boys in attendance will do all the work. This tells us that there will be no privacy from these boys; otherwise they cannot perform the duties assigned to them inside and outside. In the world, too, there is no privacy from young children.

لَّا يُصَدَّعُوْنَ عَنْهَا وَ لَا يُنْزِفُوْنَ ﴿۱۹﴾

19.Giving them neither headache nor any intoxicative unconsciousness [21].

21. This is because in Paradise a person will not experience sleep, death, fainting, intoxication, unconsciousness, etc. Furthermore the drinks there would be pure. They will be full of taste and joy but not intoxicating.

وَ فَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿۲۰﴾

20. And (carrying) fruit as they choose.

وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿۲۱﴾

21.And the meat of birds as they may desire [22].

22. But this meat will not be cooked on the fire, as there is no fire in Paradise. It will be roasted on it's own through Divine Power, just like the food spread on the heavenly table cloth of Hazrat Isa (On whom be peace).

وَ حُوْرٌ عِيْنٌ ﴿۲۲﴾

22.And lovely large-eyed pure maidens.

كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿۲۳﴾

23.Like preserved, hidden [23] pearls.

23. Like the matchless pearl, which has not been touched by anyone. It is very pure and bright. These heavenly damsels are like these pearls.

جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۴﴾

24.As the reward for their deeds [24].

24. They have entered there through the reward of their own deeds. Or, they had entered Paradise through the medium of the jinns. It is compensation for their deeds; like the minor children of the believers, or demented Muslims.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا تَاْثِيْمًا ﴿۲۵﴾

25.Therein they will not have any nonsense or any sinful [25] talk.

25. In Paradise no one will point out faults or backbite, etc. about one another. However, the inmates of Paradise will degrade the infidels, but this degradation is a lovable act.

اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿۲۶﴾

26. Only saying: "Peace" "Peace" (on you).

وَ اَصْحٰبُ الْيَمِيْنِ ۙ مَاۤ اَصْحٰبُ الْيَمِيْنِ ﴿۲۷﴾

27.The companions of the right side how are the companions of the right side?

26. The inmates of Paradise would be greeting one another, the angels would be greeting inmates of Paradise, and Allah Almighty would be sending greetings on them. Says Allah

lmighty: "*Peace will be on them, a word from the Merciful Lord*"(S36:V58).

8. (They) will be under the shade of horn less [27] lote trees.

فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿۲۸﴾

7. This tells us that included in the fruit of Paradise are high quality berries, which will not be in bunches. Their pulp will be like the fragrant butter. In the world some berries are found to be so tasty that Allah be praised for it. It should be remembered that the berry tree is very blessed. The dwelling place of Hazrat Jibraeel (On whom be peace) is Sidratul Muntaha where high quality berries are found. For the virtues of berries read the book "*Israrul Ahkaam*".

29. And acacia [28] covered with heaps of bloom. And in the clusters of bananas

وَّ طَلْحٍ مَّنْضُوْدٍ ﴿۲۹﴾

28. These trees are laden with fruit from the bottom to the top. The pulp of the fruit is fragrantlike sweet butter, very tasty.

30.And lengthening shade [29].

وَّ ظِلٍّ مَّمْدُوْدٍ ﴿۳۰﴾

29. The time of Paradise will be that of a pleasant early dawn forever. There will neither be sunshine nor heat, because there will be no sun in it. Thus, here the formal meaning of shadow is not Intended. It has been stated in Hadith Shareef that in the shadow of the heavenly Tooba tree a rider can ride for a hundred years. There the growth of this tree is meant i.e. if the sun had been there the shadow of this tree would have been so vast.

31.And the ever flowing water.

وَّ مَآءٍ مَّسْكُوْبٍ ﴿۳۱﴾

32.And plentiful fruits.

وَّ فَاكِهَةٍ كَثِيْرَةٍ ﴿۳۲﴾

33.Neither ending [30] nor forbidden [31].

لَّا مَقْطُوْعَةٍ وَّ لَا مَمْنُوْعَةٍ ﴿۳۳﴾

30. After breaking off one fruit another will grow immediately in it's place. Season is not a condition there for growth nor is there any need for protective measures. Every kind of fruit will be there in abundance at all times. May Allah Almighty provide us with this.

31. No one will be stopped from eating these fruits. No restriction, neither religious, nor medical, nor any restriction by a person, is placed on these fruit. Everyone will be in possession of an abundance of fruit. This tells us that there will be no illness in Paradise because this, too, sometimes deprives a person from the use of certain bounties.

34. And raised couches [32].

وَّ فُرُشٍ مَّرْفُوْعَةٍ ﴿۳۴﴾

32. By couches is meant beds of rest, not the beds for sleeping because no one will experience sleep in Paradise. This means their couches will be of a grand quality placed on elevated planks. Or, they will be given dignified wires. By couch is meant a wife; therefore the discussion, which follows, is regarding wives.

35. Surely, We have raised perfect maidens [33].

اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿۳۵﴾

33. From this we understand that the Hoories of Paradise are already born, and despite millions of years they are still constant in their exquisite beauty and blooming youth. This is

like the sun and the moon, which are in existence for thousands of years but not an iota of their light has decreased.It should be remembered that the wife of this world in Paradise would be young, virgin and very beautiful. Their youth and beauty would be eternal.

36.And made them virgins [34].

فَجَعَلْنٰهُنَّ اَبْكَارًا ۙ﴿۳۶﴾

34. Even if your wife was old and ugly when she enters Paradise she will be young and beautiful and this physical condition will remain constant for all times. This tells us that the body and its original limbs will be the same as they were in the world, but in structural appearance they will differ.

37.Loving, attractive, of equal [35] age.

عُرُبًا اَتْرَابًا ۙ﴿۳۷﴾

35. A person will be thirty-three years old, ninety feet tall and ten and a half feet broad, like the height of Adam (On whom be peace) (*Tafseer Roohul Mu'ani*). (This is an approximate height and broadness calculated at the length of an arm).

38.For the companions of the right hand [36].

لِّاَصْحٰبِ الْيَمِيْنِ ؕ﴿۳۸﴾ ع

36. This means all these bounties are for those who on the Day of Judgement would be on the right hand side of the Throne of Allah Almighty or those whose record of deeds is given in their right hand.

SECTION 2

39.A group from amongst the early (believers.)

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ﴿۳۹﴾

40.And a group from among the later [37] ones.

وَ ثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ؕ﴿۴۰﴾

37. This means there will be two groups of those right-sided people, some will be from the illustrious predecessors e.g. the Noble Companions and some subsequent to them i.e. coming after them. But this does not mean that from the Noble Companions some will be on the right hand side and some on the left side, because all of them are inmates of Paradise. Says Allah Almighty: "*And to all has Allah already promised the reward of Paradise*" (S57:V10). Thus, there can be no objection raised at the verse.

41.And the companions of the left hand [38] how are the companions of the left hand [39]?

وَ اَصْحٰبُ الشِّمَالِ ۙ۬ مَاۤ اَصْحٰبُ الشِّمَالِ ؕ﴿۴۱﴾

38. This means the infidels whose record of deeds will be given in their left hands, and they would be standing on the left side of the Great Throne.

39. Those are astonishing wretched people. This question "what" is for providing surprise.

42.As (they will be) in the midst of scorching winds and boiling waters.

فِیْ سَمُوْمٍ وَّ حَمِیْمٍ ۙ﴿۴۲﴾

43. And under the shadow of burning smoke [40].

وَّ ظِلٍّ مِّنْ يَّحْمُوْمٍ ۙ﴿۴۳﴾

0. These punishments would be meted out to them once they have reached Hell and not on the Field of Resurrection. It should be remembered that the infidels receive hot winds and the smoke and heat of Hell on reaching their graves, and not boiling water.

44. Which is neither fresh nor pleasant.

لَّا بَارِدٍ وَّ لَا كَرِيْمٍ ﴿٤٤﴾

45.Undoubtedly, before that they lived with bounties [41].

اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ﴿٤٥﴾

41. This tells us that if you are not thankful in the world to Allah Almighty for His bounties then these become hardships and due to them the punishment would be increased.

46.But persisted in disobedience of great sins [42].

وَ كَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ﴿٤٦﴾

42. They remained firm on infidelity in a stubborn way. From this emerge three issues:
1. Infidelity is greater than all the sins, as Allah Almighty has called it great.
2. The minor children of the polytheists will not be sent to Hell, because they are not holding firm on infidelity out of stubbornness.
3. Some people will be granted Paradise without doing any good deeds, because Allah Almighty has laid infidelity here, as a condition for being an inmate of Hell. But good deeds have not been made a condition for entering Paradise; so that one should know that entrance to Paradise is not dependant on one's good deeds. If Allah Almighty shows mercy He can forgive a sinful believer.

47. And used to say: "Is it that when we are dead and become dead and become dust and bones, are we going to be raised up [43]?"

وَ كَانُوْا يَقُوْلُوْنَ اَئِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿٤٧﴾

43. They would ask this question for rejection i.e. such a thing will not take place.

48.And so will be our forefathers too?

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾

49.Please declare: "Surely, all early ones and the later ones [44]."

قُلْ اِنَّ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ ﴿٤٩﴾

44. Those from the time of Hazrat Adam (On whom be peace) upto the Holy Prophet صلی اللہ علیہ وآلہ وسلم are former or previous people, while those from the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم until the Day of Judgement are latter people. This tells us that everyone will have to rise on the Day of Judgement, even if they had been on this world for just a moment.

50. "Shall be altogether gathered on the appointed time of a known day [45]."

لَمَجْمُوْعُوْنَ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾

45. On the Day of Judgement everyone at first will be brought together, thereafter believers will be separated from the infidels. Thus, in terms of the first meaning Qiyamah is called Day of Resurrection and from the second meaning it is called the Day of Separation. Allah Almighty, on that day will say: "And today be separate, O you culprits"(S36:V59).

Thus, there is no inconsistency in the verses. Meeqat either refers to the appointed time or the appointed place. Therefore the place where Ihram is tied is called Meeqat.

51Then certainly, O you the misguided 46 and the beliers.

ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ﴿٥١﴾

46. In this verse those infidels of Makkah are addressed whose death on infidelity is within the knowledge of Allah Almighty. Otherwise some among them were those who were destined to accept Islam and become Noble Compa-nions. We further learn that only the infidels would be fed with cactus.

52.Will eat of the tree of Zaqqum (bitter thorny cactus).

لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ﴿٥٢﴾

53.And therewith fill your bellies 47.

فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٥٣﴾

47. This means cactus would be your eternal food from which you would be trying to ward off punishment of hunger. You would not be eating this as medicine or fruit.

54.And you will drink thereafter, boiling water.

فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ﴿٥٤﴾

55. Drink it like sick, thirsty 48 she-camels.

فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ﴿٥٥﴾

48. Just as those camels are extremely thirsty due to the heat, they cannot quench their thirst with water, in the second way you will not find satisfaction from it.You will just continue to drink.

56.This is their hospitality 49 on the Day of Judgement.

هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ﴿٥٦﴾

49. This means on the Day of Judgement; whose span will last until everyone is granted Paradise or Hell. Thus, there is no objection that can be raised against the verse.

57.We created you, then why do you not accept 50 the truth?

نَحْنُ خَلَقْنٰكُمْ فَلَوْ لَا تُصَدِّقُوْنَ ﴿٥٧﴾

50. Acknowledge the veracity of resurrection after the Day of Judgement or the information of the unseen given by the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The former meaning is stronger as this has been discussed earlier.

58.Then you see the semen that you drop 51?

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ﴿٥٨﴾

51. The sperm, which has been placed in the womb of the mother at the time of cohabitation, from which children are born.

59.Is it you who create human beings 52 from it, or are We the creators 53?

ءَاَنْتُمْ تَخْلُقُوْنَهٗ اَمْ نَحْنُ الْخٰلِقُوْنَ ﴿٥٩﴾

52. It should be remembered that the meaning of the word "*khalaqa*" is to make, to create, to bring the non-existent into existence, to invent. In accordance with the last meaning one can be linked to man as well. Says Allah Almighty: "*That I make a form out of clay like a bird for you, then again breathe in it and it becomes a bird*"(S3:V49). According to the first, the verb

to create" cannot be linked to anyone besides Allah Almighty. Thus, there is no inconsistency in the verse. This means actual creator is Allah Almighty. If man had the power to create then he would have created according to his own wishes.

53. The author of *Tafseer Roohul Bayaan* has said that in some place in the Holy Qur'aan Allah Almighty has addressed Himself in the Royal plural. However, for the sake of respect and pointing to His Personality and Attributes, He should be addressed in a singular form at all times, never in the plural form. In doing this there is a danger of committing polytheism. Do not say: "*Oh Allah You (plural) do this*," instead say: "*You (singular) do it*".

60.We have fixed death [54] in your constitution and We cannot be outstripped [55].

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿٦٠﴾

54. This means your birth is in Our power as well as your death. Thus some are caused to die in their youth and some in their old age. Everyone's period of birth and death is recorded on the Divine Tablet.

55. This means, daily We are causing the creation to come to life as well as to die. Every moment We are revealing millions of miracles. But neither does this cause tiredness to Us nor do We need to rest, nor do We experience any loss. We have determined different ages and life spans for different persons on the basis of thousands of wisdoms.

61. Bringing [56] in your place others like you and make you to grow in form, which you do not know [57].

عَلٰٓى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ وَ نُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ﴿٦١﴾

56. We cause you to perish and in your place establish other nations.

57. That We can metamorphose you into a monkey, a donkey, etc. as was done to people before you. This tells us that even today punishment of this nature can still be sent. In fact, prior to the Day of Judgement they will be sent. After the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم these types of punishments ceased to come. Thus, there is no contradiction between the Qur'aan and the Hadith.

62. And certainly you have known the first creation. Why then don't you remember [58]?

وَ لَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى فَلَوْ لَا تَذَكَّرُوْنَ ﴿٦٢﴾

58. This means reflect over your previous lives and believe in your future lives. The One who can create you into a human being from clay, He can most surely turn you into clay in the future and from it once again a human being.

63. Have you considered what you sow?

اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ﴿٦٣﴾

64.Do you make crops to grow, or are We its growers [59]?

ءَاَنْتُمْ تَزْرَعُوْنَهٗۤ اَمْ نَحْنُ الزّٰرِعُوْنَ ﴿٦٤﴾

59. This means although you sow the seeds in the fields, but the growth of those seeds into grain is due to the power of Allah Almighty. Allah be praised! We are spoilers but He is the repairer. From this we learn that Allah Almighty cannot be called a tiller, but He is a

raiser or grower. Similarly, He cannot be called a doctor but a Provider of care, because to cultivate is associated with effort while to raise is associated with power. Allah Almighty is pure from effort. Likewise, a doctor is that person who is a medical practitioner and Allah Almighty is pure from it.

لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿۶۵﴾

65.If We Willed, We could have made it broken [60] pieces then you would have remained lamenting.

60. This means turn the tillage field into dry grass, which can fly in the air.

اِنَّا لَمُغْرَمُوْنَ ﴿۶۶﴾

66.That verily, we are ruined and fallen in debt [61].

61. Say it with regret and grief that our seed may not return fruitfully, and our effort is gone to waste. This is the very condition of our deeds. If it does not receive the wind of acceptance, they will lay waste.

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿۶۷﴾

67. Rather we are deprived altogether.

اَفَرَءَيْتُمُ الْمَآءَ الَّذِىْ تَشْرَبُوْنَ ﴿۶۸﴾

68.Have you considered the water you drink?

ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿۶۹﴾

69.Do you send it down from the clouds [62] or do We send it [63]?

62. It should be remembered that in some countries only rainwater is used for drinking. People live on it for the whole year. For them, this verse is crystal clear. Where people drink water of the well, this verse is correct, because the source of water of the wells is rain. The year when there is no rain, these wells run dry. Thus, the meaning of the verse is clear.

63. It is work of the angels to cause the rain to fall, but since it is due to Divine order therefore it is being said that We cause it to rain.

لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْ لَا تَشْكُرُوْنَ ﴿۷۰﴾

70.If We Willed, We would have made it bitter [64]. Then why are you not grateful?

64. The word "*Ujaj*" is used to denote salty water, which is not fit for drinking i.e. it is very bitter, like the water of the saline ocean.

اَفَرَءَيْتُمُ النَّارَ الَّتِىْ تُوْرُوْنَ ﴿۷۱﴾

71.Have you then seen the fire [65] which you kindle?

65. There are two trees found in Arabia. One is called Mirkh, which is male and female and is called a living tree as well. The other is called Ghinaar, which is also called a living tree. By rubbing them together a flame is produced. In this verse there is a hint towards it.

ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَاۤ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿۷۲﴾

72. Have you produce it's tree , or are We the producers?

نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّ مَتَاعًا لِّلْمُقْوِیْنَ ۚ﴿۷۳﴾

73. We have made it a reminder [66] and advantageous for the desert dwellers [67].

66. By seeing the fire of this world remember the fire of Hell. The fire of Hell is seventy times more intense than the worldly fire.

67. Nowadays all our journeys involve fire. The engines, etc. are functioning through fire. It is possible that in this there may be an unseen information regarding the conveyances. Allah says: "*And He will create what you know not*"(S16:V8). A traveller derives many benefits from fire on his journey. Fire become his source of guide, it helps him to prepare his food during his journey. It is through the fire that he protects himself from the cold.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِیْمِ۠ ﴿۷۴﴾

74.Therefore, glorify the Name of your Lord, the Greatest.

SECTION 3

فَلَاۤ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ۙ﴿۷۵﴾

75.Indeed, By the places where the stars set [68].

68. This means the graves of the blessed Companions as in these blessed graves are sleeping those Companions who are the stars of guidance of his Ummah. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "My Companions are like the stars." Because the Noble Companions are great persons, their graves too are full of greatness. Since this oath is of something highly sublime therefore the oath too is very sublime (Tafseer Roohul Mu'ani).

وَ اِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِیْمٌ ۙ﴿۷۶﴾

76. And if you know, that is great [69] evidence.

69. Since this oath is regarding the sleeping times of those beloved to Allah Almighty, or it is the oath of the times of worship of the devotees closer to Allah Almighty. Both of these are beloved to Allah Almighty, because they are connected to His beloved servants.

اِنَّهٗ لَقُرْاٰنٌ كَرِیْمٌ ۙ﴿۷۷﴾

77.Surely it is the Magnificent [70] Qur'aan.

70. The Holy Qur'aan itself is a Book of highest respect and it is the bestower of high respect on others. That paper and ink became linked with it; their respect is increased by it.

فِیْ كِتٰبٍ مَّكْنُوْنٍ ۙ﴿۷۸﴾

78.In a well preserved Book.

لَّا یَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ ؕ﴿۷۹﴾

79. None touch it [71] except those who are in ablution [72].

71. This means one who is physically impaired should not touch the Holy Qur'aan. Or those with impaired hearts will not touch it. The light of the Holy Qur'aan resides in pure hearts and bosoms. In the first condition is denoted prohibition and in the second negation.

72. It should be remembered that a woman who is in a state of sexual impurity, menstrual course and bleeding from childbirth cannot touch the Qur'aan without it's casing. They cannot touch the Qur'aan even with a corner of a dress. A person without Wudhu is allowed to

touch it from the end point of his clothes. Also, a person can recite the Qur'aan without being in the state of Wudhu without touching it. But the above-mentioned women are totally prohibited from even its recitation. However, besides, recitation of the Holy Qur'aan they can recite every other Zikrullah.

80. It is a revelation from the Lord [73] of the Universe.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾

73. This means that the Holy Qur'aan was revealed from Allah Almighty, gradually, over a period of twenty-three years. Hazrat Jibraeel (On whom be peace) would bring a portion of the Qur'aan and recite it to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It was not revealed in a written form like the other books. By using "*Lord of the Worlds*" it has been pointed out that this Qur'aan is revealed for all the worlds and for posterity.

81. Why do you then show lazyness in this statement [74]?

اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾

74. Here the word "statement" denotes the Holy Qur'aan because it contains all types of statements: laws, similitudes, stories, codified laws concerning Shariah and Tareeqat. By showing lazyness is meant not accepting them or delaying to accept them or to regard them as petty.

82. And do you get your sustenance only in falsifying [75]?

وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾

75. Here "sustenance" means a portion i.e. from this Qur'aan a few will obtain guidance and some will be in misguidance. By making it's denial a portion of your life, you have further increased your misguidance. Hazrat Imam Hassan says that a true wretch is that person whose portion of life becomes devoid of the Holy Qur'aan.

83. Then why is it when the breath of the dying one reaches the throat?

فَلَوْ لَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾

84.And you are watching [76] at that time;

وَ اَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾

76. This means, O people! If you have little strength then why don't you, on seeing someone dying, bring him back to life? If you are so weak and helpless, then believe in Allah Almighty Who is the possessor of Absolute Power, by accepting His Prophets.

85.And We are near [77] to it than you, but you do not see [78]?

وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَ لٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾

77. This means Allah Almighty's knowledge and Power is much nearer to Him. Or, that His angels and the Angel of Death and their servants are nearer to Him. Otherwise, Allah Almighty is free from space and time. From this we learn that the nearness of Allah Almighty's special devotees is in reality the nearness of Allah. Those who are the sacred devotees of Allah Almighty are indeed with Him.

78. They do not reflect on the splendours of Allah Almighty. Or they do not observe His angels. The formation of "sight" is either from sight or from insight.

86.Why are you not indebted (to Allah)?

87.Can you not bring it back, if you are truthful [79]?

79. If you are true to your word that Allah Almighty will not resurrect i.e. bring you back to life again. Some infidels were of the belief, and they still have the belief that once the soul has left the body it will come in the world in the shape of other animals. This is called reincarnation or the transmigration of the soul.

فَلَوْ لَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ۝٨٦

تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٨٧

This verse can repudiate those people i.e. if the soul can return to the world, and then these people should stop the soul from leaving the body, but rather let it return to the body. If they are unable to return it, then acknowledge the fact that you are helpless, but Allah Almighty is all Powerful.

88.Then if he is one of those who are honoured [80] (by Allah).

80. Let it be known that those who had gained the nearness of Allah Almighty should not be given the Book of their records in their hands, neither in the right nor in their left hand. There is no reckoning for them. The same will be with the minor children, as they do not have any deeds. These people would be entering Paradise without reckoning because mention

فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ۝٨٨

here is made of the true devotees of Allah Almighty, in opposition to those who will be given their Books of records in their right or left hands. An example of this is the government offices where the common people need to carry an identity document to enter while the staff members do not require any entry pass.

89. For such one is the comfort and fragrance 81 and Paradise [82] a bliss.

81. That the angel of death makes them smell heavenly flowers at the time of death. They die smelling this sweet fragrance.

82. The close devotee of Allah Almighty observes Paradise from his grave. He will be entering it after the Day of Judgement. The souls of the martyrs enter Paradise immediately

فَرَوْحٌ وَّ رَيْحَانٌ ۙ وَّ جَنَّتُ نَعِيْمٍ ۝٨٩

after their martyrdom. However, their physical entry will only be after Judgement Day. The great Sufi sages say that for the true devotees of Allah Almighty there is the fragrance of union with Allah Almighty and the flowers of the beauty of the Friend (Tafseer Roohul Mu'ani).

90.And if he be the companion of the right hand.

91. Salutations [83] be upon you, being among those on the right hand.

83. The author of Roohul Bayaan writes that at the time of demise of the inmate of Paradise the souls of his deceased family come to welcome him. They extend greetings to him. In this way it's meaning would be that Oh person on the right hand side those from the right hand

وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِ ۝٩٠

فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ۝٩١

side are extending a greeting to you. The writer of Khazainul Irfaan writes that O My beloved! You have nothing to worry about the people on the right hand side. They are in great comfort. Accept the greetings they extend to you.

92.And if someone being of the beliers and the misguided [84].

وَاَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ۝٩٢

84. These are those who had been called as people on the left hand side i.e. they are infidels whose books of records would be in their left hand.

93.Then such a person's entertainment is the boiling water.

فَنُزُلٌ مِّنْ حَمِيْمٍ ﴿۹۳﴾

94.And the thrusting into the blazing [85] fire (of Hell).

وَّ تَصْلِيَةُ جَحِيْمٍ ﴿۹۴﴾

85. This means at the time of death of the infidels neither the souls of their deceased family come to welcome them nor do they extend greetings to them. Likewise, there will be no helper for them or anyone to welcome them in their grave nor on the Day of Judgement. They will be entertained in Hell, with boiling water and thorny food. See in the world there is a huge crowd that assembles at the tombs of the pious devotees to extend greetings to them. In the grave yards you will see people making dua for the deceased believers but no one pays attention to the graves of the infidels.

95. Surely, this is the truth of certainty [86].

اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿۹۵﴾

86. This means what has been described about those three groups is absolutely correct and there is no room for any change therein.

96. Therefore (O dear Prophet) glorify the Name of your Lord, the Greatest [87].

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿۹۶﴾

87. When the verse was revealed, the Holy Prophet صلی اللہ علیہ وآلہ وسلم said that recite it in your Ruku.

آیاتها ۲۹ ۵۷ سُوْرَۃُ الْحَدِیْدِ مَدَنِیَّۃٌ ۹۴ رکوعاتها ۴

SURAH AL-HADEED (THE IRON)

(MADANI) Revealed After Hijrah

4 Sections : 29 Verses 544 Words , 2476 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝۱

1. All that is in the heavens and the earth glorify [1] Allah. And He is the Honourable, the Wise.

1. By "Tasbeeh" is meant to regard Allah Almighty as totally faultless or to say that He is faultless or to vouch for His faultlessness. The first Tasbeeh is for belief, the second is for verbal declaration and the third is for wrath. Here, the second tasbeh is denoted. This means everything, living and inanimate; between the heavens and the earth recite the glory of Allah Almighty. Some of the Saints have even heard their recitation. Through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم even Abu Jahl had heard the Tasbeeh of the pepples inhands.

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ يُحْيٖ وَ يُمِيْتُ ۚ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۲

2. His is the kingdom [2] of the heavens and the earth. He gives life and causes death [3], and He has power over everything.

2. In that the actual king is Allah Almighty and He can grant temporary kingdom to whomsoever He may desire.

3. This means He keeps you alive as long as He wants, and causes you to die when He wants. Or, it means He will resurrect all the deceased back to life.

هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝۳

3. He is the First, He is the Last [4], He is the Manifest, He is the Hidden [5]. And He Knows everything [6].

4. This means Allah Almighty is before every-one and everything. When there was nothing, He was in existence. He is everlasting i.e. when there would be nothing, He will be in existence. He is eternal. It should be remembered that being first and everlasting is not for the purpose of time because Allah Almighty is pure from time. Or, that the beginning of matter is from Allah Almighty and it's end too is dependant on Him. Or, that Allah Almighty marks the beginning of the spiritual journey of the mystics Their limits of achievement, too, are dependent on Him. The excellence of end should be the achievement of the beginning i.e. the end and the beginning should be Allah Almighty, like the compass is the beginning and the end of the circle. There are many other interpretations of it.

5. This means Allah Almighty is evident from all proofs so clearly that every child and every minute particle accepts and believes in Him. Yet, His personality is hidden; that He is

beyond our imagination. It should be remembered that only in Paradise would His Beauteous Vision be seen, but without truly perceiving Who He is, because He is hidden. In short, His Refulgence is visible, but His Personality is hidden.

6. From eternity to eternity He is fully aware of everything. Hazrat Abdul Haq Muhaddith Dehlvi (May Allah be pleased with him) states in his "*Madarijun Nabuwah*" that even the Holy Prophet صلی اللہ علیہ وآلہ وسلم possesses those fierce attributes because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the first creation and appeared as the Final Prophet; the light of the Holy Prophet (*Noor e Muhammadi*) is reflected in all creation; no one has ever understood the dimension of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم personality; the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of any infidel and believer. For further explanation of this refer to the book "Shaane Habibur Rahman".

4.It is He Who created the heavens and the earth in six [7] days, then established Himself on the Throne befitting [8] to His Dignity. He Knows what penetrates [9] the earth and what comes forth from [10] it, and what comes down from the heavens and what goes up [11] into it. And He is with [12] you wherever you may be. And Allah Sees all that you do [13].

هُوَ الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ فِىۡ سِتَّةِ اَيَّامٍ ثُمَّ اسۡتَوٰى عَلَى الۡعَرۡشِ ؕ يَعۡلَمُ مَا يَلِجُ فِى الۡاَرۡضِ وَ مَا يَخۡرُجُ مِنۡهَا وَ مَا يَنۡزِلُ مِنَ السَّمَآءِ وَ مَا يَعۡرُجُ فِيۡهَا ؕ وَ هُوَ مَعَكُمۡ اَيۡنَ مَا كُنۡتُمۡ ؕ وَ اللّٰهُ بِمَا تَعۡمَلُوۡنَ بَصِيۡرٌ ﴿۴﴾

7. In this verse mention is made of the period of creation, while in the other verse mention is made of the absolute power of "Be and it becomes". Thus, there is no contradiction in the verses. The first day of this creation was Sunday and the last day was Friday, as is stated in all the books of commentaries.

8. This means He made the Great Throne the object of His Refulgence. All laws were issued from here. It should be remembered that in time, creation of the Great Throne was before the heavens and the earth, but He blessed it with His splendour after their creation. It is this that is mentioned here. Thus, there is no contradiction between this verse and the Ahadith of the Holy Prophetصلی اللہ علیہ وآلہ وسلم.

9. The drops of rain, grain, treasures, dead bodies, etc.

10. From grain and rain we get vegetation, from the oceans we have the pearls, from the mines we have gold and silver, etc. the deceased, all these are in the knowledge of Allah Almighty on the Day of Judgement.

11. This means those mercies which pour from the heavens like rain, angels and heavenly books revealed there from, too, are all within the knowledge of Allah Almighty. Also, He is fully aware of the prayers and good deeds of men and the souls of the pious which go there.

12. With the common people, Allah Almighty's knowledge and power is reflected. With the special people, is His mercy and with the enemies is His wrath. Otherwise, the Personality of Allah Almighty is free from space and travelling. He is pure, being in one place. It's commentary is that verse: "*Surely the mercy of Allah is near to the doers of good*" (S7:V56).

13. He will give reward and punishment to you for them. If the servant can keep this in mind that Allah Almighty is watching me, he will never become bold to commit any sin.

5. His is the Sovereignty [14] of the heavens and the earth. And to Allah

لَهٗ مُلۡكُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ اِلَى

اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝۵

the return [15] of all the affairs.

14. It should be remembered that just as the kingdom of Allah Almighty is everywhere, so is the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The premiership of the Prime Minister is for the entire kingdom. For this reason Allah Almighty described His attribute as "Lord of the worlds" and that of His Prophet as "*Mercy unto the worlds*" and further said "*warner unto the worlds*".

15. In that you and all your deeds would be presented in the court of Allah Almighty. Therefore, prepare yourselves for this presentation.

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ ؕ وَ هُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝۶

6. He brings the night into the day and brings the day into the night [16]. And He Knows the thoughts (in the deepest recesses) of the hearts [17].

16. In that during summer he makes the day longer and the night shorter, while in winter it is just the opposite. Sometimes He casts the darkness of the baser self on the heart and sometimes enters the light of the heart on the self.

17. This means that when Allah Almighty is fully aware of your inner thoughts and intentions, then surely He is fully aware of your deeds of the day and the night.

اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ اَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ اَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝۷

7. Believe in Allah and the Messenger and spend [18] out of that to which He had made you heirs [19], and those of you who believe and spend, for them is a great reward [20].

18. Oh people! The address of this verse is not made to the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is not just a believer, but the source of our belief i.e. he is our Faith. According to the great sages the Holy Prophet صلی اللہ علیہ وآلہ وسلم is believer of Allah Almighty and the faith of the servants. Therefore, his name is included with Allah Almighty in the *Kalimah Tayyibah*, in the Azaan and in the Salaah. For further information regarding this consult the last portion of *Surah Baqarah* in Tafseer Naeemi .

19. This means just as Allah Almighty gave the wealth of those before you through their death, in a like manner he will give your wealth to others by causing you to die. Therefore, it is better that you spend your wealth in the path of Allah Almighty so that you take this wealth with you.

20. From this, three issues emerge:

1. Faith has priority over all deeds because Allah Almighty has mentioned Faith first.
2. The rewards of the Noble Companions are much more than ours as Allah Almighty has mentioned "*from you*".
3. The rewards of the Noble Companions are beyond our imagination as Allah Almighty has mentioned the adjective "*great*" with it.

وَ مَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَ الرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَ قَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۸

8. And what reason have you that you do not believe in Allah, whereas the Messenger calls you to believe [21] in your Lord? Indeed, he has made a promise [22] with you, if you are indeed faithful [23].

21. This means Oh the blessed group of the Noble Companions! How is it possible that you will not be sincere believers, since you have seen the Holy Prophet صلی اللہ علیہ وآلہ وسلم, you have heard his preaching and seen his miracles and you have seen the revelation of the Holy Qur'aan? For this reason the discussion that follows is regarding the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . If the Noble Companions are not believers (Allah forbid) then there is no single believer in the world, because we received Faith through them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the medium between the Creator and the creation, while the Companions are the contact between the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the rest of the Ummah, just as the electric wire is the connection between the powerhouse and the bulbs.

22. This means Allah Almighty on the Day of Covenant or the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of appearance. The second meaning is quite apparent in that first mention is made of the propagation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

23. This conjunction '*if*' is not for doubt but it is for the purpose of necessity, as Allah Almighty says: "*If they are from Allah*" (S14V1) because all the Noble Companions are, without doubt, believers of the highest quality.

9. It is He Who reveals [24] upon His devotees clear verses so that He may bring you forth from the utter darkness to the light [25]. And surely, Allah is Compassionate and Merciful to you [26].

هُوَ الَّذِیْ یُنَزِّلُ عَلٰی عَبْدِهٖۤ اٰیٰتٍۭ بَیِّنٰتٍ لِّیُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ اِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِیْمٌ ۝۹

24. Revelation of the Quranic verse on the Holy Prophet صلی اللہ علیہ وآلہ وسلم or his miracles. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the highest form of Divine phenomenon because Allah Almighty made Himself known through the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

25. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the subject of 'bring forth', while by 'darkness' is meant every form of infidelity or sin. By 'light' is meant faith or piety. This means Allah Almighty revealed these verses and miracles to His bondsman صلی اللہ علیہ وآلہ وسلم so that this beloved Prophet صلی اللہ علیہ وآلہ وسلم could bring you forth from infidelity to faith, from sin to piety and from apostasy to guidance. Therefore, it has been followed by: "*And verily Allah*". If Allah Almighty had been the subject of "He brings forth" then after it "most certainly be" should have been mentioned (*Tafseer Roohul Mu'ani*) It's commentary is that verse: "*That you may bring the people from darkness to light*" (S14:V1) or the verse: "*And you purify them with it*" (S9:V103). This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم brings forth a person out of infidelity and provides faith.

26. It is for this reason, oh believers! He made you from the Ummah of His Beloved.

10. And what reason have you, that you do not spend in the way of Allah, whereas Allah's is the heritage [27] of the heavens and the earth altogether? Those of you who spent and fought [28] for the victory (of Makkah) are not equal to those who

وَ مَا لَكُمْ اَلَّا تُنْفِقُوْا فِیْ سَبِیْلِ اللّٰهِ وَ لِلّٰهِ مِیْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا یَسْتَوِیْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قٰتَلَ ؕ اُولٰٓىِٕكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِیْنَ

اَنۡفَقُوۡا مِنۡۢ بَعۡدُ وَ قٰتَلُوۡا ؕ وَکُلًّا وَّعَدَ اللّٰہُ الۡحُسۡنٰی ؕ وَاللّٰہُ بِمَا تَعۡمَلُوۡنَ خَبِیۡرٌ ﴿۱۰﴾ ع

did not (strive). They are exalted in rank [29], than those who spent and fought afterwards [30]. And Allah has promised [31] to all the reward of Paradise. And Allah is Aware of your deeds.

27. In this verse a desire is created in the hearts of the Noble Companions, and through them all the believers, towards giving charity i.e. everything belongs to Allah Almighty, you are but temporary owners of the wealth. Therefore, why don't you spend it in the way of Allah Almighty?

28. Reason for its Revelation

This verse is revealed in favour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him) because it is he who was the first to accept Islam, the first to spend in the way of Allah Almighty and the first to serve the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Although the revelation is specific, the rule is general. Thus, all the earlier Noble Companions are included in it, who entered the fold of Islam prior to the conquest of Makkah.

29. From this we learn that no believer can ever be equal to the Companions, and no deeds of any believer can be like that of the Companions, because the Noble Companions had the good fortune of being of service to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Allah Almighty had certified the acceptance of their deeds.

30. This tells us that the rewards of the deeds are increased or decreased according to period and time. In the month of Ramadaan the rewards of Salaah, charity and fasting are greater than in other months.

31. This means Oh believers! Due to this difference you should not level adverse criticism against some of the Noble Companions. Although their status is different, yet their being inmates of Paradise is a certainty because Allah Almighty has assured this through a solemn promise. Through this, emerge two issues:

1. All the Companions are personification of justice and piety because Paradise has been promised for all by Allah Almighty. Promise of Paradise is never made for a wretched sinful person. Any historical event, which attempts to prove anyone's impiety is false, the Holy Qur'aan is true in this regard.

2. Those Companions, who in times of difficulties, remained in the service of Islam have a very high status. Thus, Bibi Khadijah and Hazrat Abu Bakr Siddiq (May Allah be pleased with them) are Companions of great calibre, as they stood by the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his difficult times. Says Allah Almighty: "*When they both were in the Cave*" (S9:V40).

SECTION 2

مَنۡ ذَا الَّذِیۡ یُقۡرِضُ اللّٰہَ قَرۡضًا حَسَنًا فَیُضٰعِفَہٗ لَہٗ وَلَہٗۤ اَجۡرٌ کَرِیۡمٌ ﴿۱۱﴾

11. Who us there who will lend to Allah a good gift [32], and He will double [33] it for such a person and there is a generous reward for him.

32. This means they should spend cheerfully in the path of Allah Almighty because the promise of Paradise is linked with this charity. For this reason it has been called a debt. The debt without interest should be given with joy. The person should not demand it's payment from the debtor nor make any profit out of it.

33. In it there is a hint that the profit between the servant and the master is not an interest. Allah Almighty had promised to give in abundance on this loan. It should be remembered that here, double does not denote

Some people say that the status of the poor person is greater than that of the wealthy because Allah Almighty had asked this loan for the poor and for the rich.

an act of sin, but rather, in great abundance whose true amount only Allah Almighty knows. Thus, what it means is that due to the blessing of charity there is increase in worldly things and reward and honour in the Hereafter.

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۚ﴿۱۲﴾

12.And on the day you shall see the believing men and believing women, their light [34] advancing ahead of them and to their right hand [35]. (They will be told) good news is for you today. The gardens beneath which flow the streams [36], wherein you will reside forever. This is the greatest triumph [37].

34. Thus, light will not remain behind, or because there is no need for the light to be at the back, or because the infidels would be crossing the Divine Bridge from the back. Even if the light were at the back than those infidels would be benefiting from it as though providing light like the battery. A discussion of it follows.
35. Through this light the inmates of Paradise would be crossing the Bridge with ease to reach their place in Paradise easily.
36. This means you could have found light on the Sacred Bridge, and you could have crossed it safely. You could have found safety from it's fears and anxieties. This is not your true joy and success, but it is the prelude of the true happiness and success that is to follow i.e. Paradise and it's bounties. It should be remembered that the happiness of the believer in the world, at the time of death and on the Day of Judgement is the true compensation of his good deeds but rather his true compensation, if Allah Almighty wills, is Paradise which would be received after all these stages.
37. This speech could either be of the angels or that of Allah Almighty. This is evident that it would be said after the Sacred Bridge is crossed.

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ؕ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ؕ﴿۱۳﴾

13. The day when the hypocrites [38], men and women, will say to the believers: "Look [39] towards us, so that we may take something from your light." It will be said to them: "Go back to your rear [40] and seek [41] a light there." Then a wall of separation shall be set up between [42] them, in which will be a door. The inside of it will all be mercy and in the front (outside) will be punishment [43].

38. It should be remembered that on the Day of Judgement the infidels would be separated from the believers, as it would be said: "*And today be separate, O you culprits*" (S36:V59).

ut the hypocrites in this sifting would not be separate. They would be returning with the believers from the Field of Accountability for crossing the Sacred Bridge. But the foreheads of the believers would be bright due to their prostrations and faith, while the hypocrites would be deprived of this. At that point in time this conversation would take place. Here, the hypocrites would be sifted from the sincere believers. Thus, there is no contradiction in this verse that why are the believers and the hypocrites crossing the Sacred Bridge together, and how is this conversation, taking place?

39. This means that turn back to look at us. This tells us that the sincere believers would be in front when crossing the Sacred Bridge and the hypocrites would be behind them. The foreheads of the believers would, due to their prostration, be shining brightly like the torches.

40. This means go towards the Field of Accountability, from where we have brought the light, you too bring the light from there. Hearing this, they would go back.

41. The writer of *Tafseer Roohul Bayaan* writes that while walking from the Field of Accountability the hypocrites would be given the light of their outer good deeds. They will walk in this light. But when they would reach the Sacred Bridge, the light of the believers will still remain with them while that of the hypocrites would be extinguished. At that time, they would call for the believers, saying that their light has extinguished. Therefore, please turn your faces towards us so that we too can benefit from your bright foreheads. In response, the believers would give them this reply.

42. It's name is A'raaf. There are many other statements concerning it as well (*Tafseer Roohul Mu'ani and Tafseer Khazainul Irfaan*).

43. This means there will be two directions of those walls. It's one direction would be towards Paradise. This would be concealed. One direction would be towards Hell. On one side there will be mercy, and on the other side there will be punishment.

14.They (hypocrites) will call them (believers): "Were we not with 44 you?" They will say: "Yes, but you caused yourselves in temptation 45 and waited and doubted 46 for evils (for the believers). And your vain desires deceived 47 you till Allah's Command came 48 and the great deceiver (Shaitaan) deceived you regarding Allah."

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ؕ قَالُوْا بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِیُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۱۴﴾

44. This means that the hypocrites would be calling upon the believers from behind the wall to take us with you.

45. In that your outer selves remained with us, and your hearts were towards the infidels.

46. In the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, in the truth about Islam or in this day of today. It should be remembered that sometimes the hypocrites would call Islam as a true religion and at other times, infidelity as true. They would side with those who would gain the ascendancy. Thus, the verse is crystal clear.

47. This means you thought that keeping contact with both the infidels and the believers was beneficial to you, keeping both happy was political expediency. Or, that you thought until the end that Islam is just a temporary religion. Thereafter we would eventually have to turn to the infidels. So, we should not strain our relationship with them. Or, that you continued to be with the believers for your worldly gain. In short, there are many possibilities in these safety measures. But, remember that false desire is called hope, while true desire is desire. Hope is bad while desire for religion is good.

Allah Almighty says in Surah A'raaf: "*These have not entered into Heaven, but they are greedy for it*" (S7:V46).

48. This means until the time of death you had remained hypocrites. This tells us that prior to death repentance from infidelity and hypocrisy will be accepted, but as soon as the signs of death and the angels become visible, faith at that time will not be acceptable.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّ لَا مِنَ الَّذِيْنَ كَفَرُوْاؕ مَاْوٰىكُمُ النَّارُؕ هِیَ مَوْلٰىكُمْؕ وَ بِئْسَ الْمَصِیْرُ۝۱۵

15. So this day no ransom [49] shall be accepted from you, nor from the infidels [50]. Your refuge is the fire. It is your friend. And what an evil destination it is.

49. By giving the ransom you could save yourself from the punishment. From this we learn that infidels would become the ransom of the believers and sincere persons, because there is no ransom for the infidels and the hypocrites.

50. It should be remembered that there are four types of people: A sincere believer, an avowed infidel, a hypocrite in whose heart is infidelity but on whose tongue is faith and a Saatir (a person on whose tongue is infidelity but in whose heart is faith). The hypocrite and the infidel will meet a similar end. As far as the Saatir is concerned, refer to Tafseer Naeemi.

اَلَمْ یَاْنِ لِلَّذِیْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّۙ وَ لَا یَكُوْنُوْا كَالَّذِیْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَیْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْؕ وَ كَثِیْرٌ مِّنْهُمْ فٰسِقُوْنَ۝۱۶

16. Has not the time come for the believers that their hearts should feel humbled at the rememberance of Allah and for what has been revealed [51]. But they should not become like those who were given the Book before [52]. Then the term was prolonged [53] for them, but their hearts were hardened and most of them are disobedient [54].

51. Reason for its Revelation

Once, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم came out of the house, he saw that the believers were laughing among themselves. He said you are laughing. Until now immunity has not come to you. In response, this verse was revealed. The Noble Companions enquired: "O beloved Prophet! What is the compensation for this laughter?" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: "Equal measure of crying" (*Tafseer Khazain and Roohul Mu'ani*). Excessive laughter deadens the heart, while crying in fear of Allah Almighty and in the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم enlivens it.

52. This means: O believers! Do not become like the People of the Book (Jews and Christians). Keep yourselves distinguishable from them.

53. This means the end result of the People of the Book was that when the Prophetic era passed them they were caught up in negligence. Allah be praised! The Muslims upto now are firm on guidance. Islamic scholars and saints of Allah Almighty are present among them, although it is almost fifteen hundred years since the departure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم from this mundane world. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "It is true, that my Ummah (followers) will never be united on apostasy".

54. This means that among the People of the Book more are infidels and few are believers, like Abdullah ibn Salaam, Ka'b Ahbaar, etc. (May Allah be pleased with them).

17. Know that Allah gives life to the earth after its death [55]. Indeed We have made the verses clear to you, that you may understand [56].

اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۷﴾

55. Just as parched earth remains verdant through the rain, likewise the neglectful hearts become soft and full of life through *Zikrullah*. Therefore always engage yourself in *Zikrullah*, i.e. rememberance of Allah Almighty so that your heart will remain vigilant.

56. These examples are there for your explanation. Protect yourself from looking at them. When seeing the parched earth become lush green, have strong faith in resurrection on the Day of Judgement.

18. Undoubtedly, the charitable men and the charitable [57] women and those who lend interest-free goods as a loan [58] to Allah, it shall be manifold for them, and for them is a honourable reward.

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿۱۸﴾

57. It should be remembered that here Allah Almighty after charity has mentioned about giving a loan. This is either for the purpose of showing that by charity is meant general charity which is inclusive of *Sadaqa-e-Jariah* continuous charity e.g. providing wells, building mosques, guest houses, etc. And by loan is meant that charity which is given at the request of a beggar. Or by *Sadaqah* is meant obligatory charities, while loan signifies voluntary charities. Or Sadaqah denotes giving alms, while loan signifies making intention to do good. In short, there is no contradiction in the verse.

58. From this emerge two issues:

1. There will certainly be compensation for giving charity and alms just as a loan is repaid without faith.

2. The believing beggars are beloved of Allah Almighty, as He has requested loan for them and He has declared showing kindness to them, as a loan upon Him.

19. And those who believe in Allah and His Messengers, they are the truthful [59] ones and witnesses [60] against others before their Lord. For them is their reward and their light [61]. But those who disbelieve and belied Our Verses, they are the inmates of Hell [62].

وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَ الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۱۹﴾ ع

59. A truthful person is he whose tongue is true, while a *Siddiq* is one whose thoughts, tongue, actions, intentions are all sincere and true. *Saadiq* is one who would never tell a lie, while *Siddiq* is one who is unable to speak a lie. A *Saadiq* is one who talks the truth to the creation, while a *Siddiq* is one who talks the truth to Allah Almighty and His beloved

Prophet صلی اللہ علیہ وآلہ وسلم . *Saadiq* is one who is free from all sensualities while *Siddiq* is one who is free from egotism. A *Saadiq* is one who describes things as they take place, while a Siddiq is one according to whose narration an incident will be i.e. what he says Allah Almighty will make it happen.

60. In this world and the Hereafter he whom he calls an inmate of Paradise in the world will most certainly to be an inmate of Paradise. "You are witnesses of Allah in the world". Those things, which they regard as permissible, are lawful. It is stated in the Hadith: "Those things which the believers regard as good, are indeed good by Allah as well." They are witnesses upon the other Ummahs on the Day of Judgement.

61. The reward of good deeds is the light of good beliefs; the reward of obligatory duties is the light of the voluntary actions. It should be remembered that this reward and light is granted to the beloved devotees of Allah Almighty in this world as well and it is through this light that the devotee is able to study those things unseen.

62. This tells us that no pious deed of the infidel is acceptable in the court of Allah Almighty as he is an inmate of Hell in any case. The tree which has been cut off from its root, will not bear fruit by nurturing it.

SECTION 3

20.Know that this worldly life is only a sport [63] and diversive amusement and an adornment, and a source of boasting among yourselves and a rivalry in multiplication [64] of riches and children against one another. It (this life) is like the rain whose vegetation pleases the tillers [65]. Then it dries up that you see it yellow. Then it becomes [66] broken pieces. And in the Hereafter there is severe [67] punishment and forgiveness from Allah and His Pleasure [68]. And the life of this world is nothing but a cheerful temporary [69] enjoyment.

اِعۡلَمُوۡۤا اَنَّمَا الۡحَیٰوةُ الدُّنۡیَا لَعِبٌ وَّلَهۡوٌ وَّ زِیۡنَةٌ وَّتَفَاخُرٌۢ بَیۡنَكُمۡ وَتَكَاثُرٌ فِی الۡاَمۡوَالِ وَالۡاَوۡلَادِ ؕ كَمَثَلِ غَیۡثٍ اَعۡجَبَ الۡكُفَّارَ نَبَاتُهٗ ثُمَّ یَهِیۡجُ فَتَرٰىهُ مُصۡفَرًّا ثُمَّ یَكُوۡنُ حُطٰمًا ؕ وَ فِی الۡاٰخِرَةِ عَذَابٌ شَدِیۡدٌ ۙ وَّمَغۡفِرَةٌ مِّنَ اللّٰهِ وَ رِضۡوَانٌ ؕ وَ مَا الۡحَیٰوةُ الدُّنۡیَاۤ اِلَّا مَتَاعُ الۡغُرُوۡرِ ﴿۲۰﴾

63. From this we learn the worldly life is that life which is utilized for promoting the baser self. In such condition all activities of this life are mere foolish and wasteful acts. But, that life which becomes the means of collecting deeds for the salvation in the Hereafter is not a life of this world, but life of the Hereafter. The good deeds of the devil in the world, while the error of Hazrat Adam (On whom be peace), too, is not an act of this world, it was a means of obtaining lofty status and an acceptable repentance. Always remember that vain acts are those in which man is fully submerged but it's result is absolutely zero.

64. It should be remembered that national and material pride is associated with the world, while pride about religion is associated with religion. Likewise, to accumulate wealth for the comfort of the baser self is part of the world, while to accumulate wealth to render religious service is part of religion i.e. accumulating wealth for the purpose of Holy War or Hajj.

65. This means the example of the world is like that lush green field which at first appears to be beautiful and pleasing. Then, after the unfavourable wind, or sunshine or rain it is

ruined. Just as there are many dangers for farming, the same is the case with the world. It should be remembered that the purpose for calling the farmers infidels is because the meaning of infidelity is to conceal and the farmers, too, conceal the grain in the earth. It could also mean that the infidel shows arrogance at the outward beauty, while the believer places his trust in Allah Almighty.

66. In the same way a worldly person achieves any position after much hard work, and after just one breathing spasm of death he leaves everything behind. Similarly, how can you show arrogance at things which are unfaithful?

67. For the negligent person who lived his life as the seeker of the world and died likewise.

68. It is for that person who had used the world as a means of obtaining the Hereafter and did not allow worldly things to distract him from Allah Almighty. May Allah Almighty give us guidance to achieve this.

69. Like a glass utensil which can break after being knocked by something. This is for that person who places his trust in the world.

21.Compete with each other in seeking forgiveness of your Lord and to obtain Paradise [70], the value of which is equal to the width of the heavens and the earth [71], prepared for those who believe in Allah and His Messenger. This is the Grace [72] of Allah. He bestows it upon whom He Pleases. And Allah is highly Bountiful [73].

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ وَ الْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُوالْفَضْلِ الْعَظِيْمِ ﴿۲۱﴾

70. This means Oh believers! Make every effort to progress better than one another i.e. through repentance and good deeds go ahead of one another. This tells us that in matters of religion, competition, envy, greed and covetousness are acts of worship. The great Sufi sages say that the open and straight path to Paradise is *Shariah* which can be threaded through worship, while the complex, yet nearer, path to it is Tareeqat (mystic way of life) which can be reached through the wings of love. However, the people of mystical life cannot become independent from the people of Shariah.

71. If you can spread the seven heavens and the seven regions of the earth and then join them with one another, they will be equal to the width of Paradise only. Then, what can one say about it's length. It is beyond our imagination.

72. This tells us that Paradise will not be obtained through mere good deeds, but it has to include the mercy of Allah Almighty. However, some believers will obtain Paradise through the grace of Allah Almighty only, and others through their good deeds. From this we learn that there is no Paradise for the infidel.

73. Because Allah Almighty is Supreme by Himself, His grace and bounty too are great.

22.No calamity reaches either in the earth or in your own persons [74], but it is recorded in the Book [75] before We bring [76] it into being. Certainly, that is easy [77] for Allah.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۲۲﴾

74. By earthly difficulties is meant famine and financial loss, while physical problems denote diseases, death of children, etc. From this we learn that all types of calamities will come in

the world because this place is not Paradise where there would be all types of safety and security. These problems are for those who exercise patience and would be a means of gaining higher status, while for those who are impatient; they are a means of ruination of their good deeds.

75. This means the coming of worldly hardships on you is not just incidental and which can be ignored by saying; it took place by chance. This has been ordained before-hand and it has been recorded on the Divine Tablet already. However, some hardships occur for some specific reasons, but these reasons, too, are recorded on the Divine Tablet that a certain person will do a certain task due to which he will be afflicted by a calamity. Thus, neither is a human being an object of mere helplessness nor is he the possessor of absolute power. This verse is not against the concept of pre-destination (Taqdeer).

76. Therefore, those saints whose sight is on the Divine Tablet are fully aware of the future events because all these are recorded on the Divine Tablet, and the Divine Tablet is within their knowledge. Examples of this are the Prophets of Allah Almighty, some saints of Allah Almighty, and the angels who are managers of affairs.

77. Is the recording of all the major and minor incidents on the Divine Tablet easy for Allah Almighty or sending hardships, and putting off hardships easier for Allah Almighty?

23.You should neither grieve over what you miss, nor rejoice [78] over what is given to you. Allah does not love any self-centered boaster [79].

لِّكَيْلَا تَأْسَوْا عَلٰى مَا فَاتَكُمْ وَ لَا تَفْرَحُوْا بِمَاۤ اٰتٰىكُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِۙ ﴿۲۳﴾

78. Here, 'grief' denotes grief caused by ingratitude and 'rejoice' signifies rejoicing due to boasting and arrogance. Both of these are evil. Patience accompanied by grief and rejoicing of gratitude are acts of worship. Thus, this verse is not in contradiction of "Therefore they should rejoice" because the words which follow state "exultant, boastful"

79. Here, lack of love denotes displeasure i.e. Allah Almighty is displeased with them.

24. Those who are misers and bid others to be misers [80], and those who turn away, (should know) that surely Allah is All-Sufficient, the Praiseworthy [81].

الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿۲۴﴾

80. They, themselves are miserly by not spending in the path of Allah Almighty and stop others from spending in the path of Allah Almighty, like the Jews of that time or the Wahabis of present times who go about stopping charity and alms giving. They are indeed enemies of the deceased Muslims.

81. This means Allah Almighty and His religion are not dependant on your generosity. It is you who would be reaping the benefits of your generosity.

25.Certainly, We have sent Our Messengers with clear arguments and have sent down with them the Book [82] and the balance of equity [83], so that men might uphold justice [84].

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَ اَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ

And We have sent down iron [85], wherein is great strength and benefits [86] for mankind, and in order that Allah may see him who helps Him and His Messengers without seeing [87]. Surely, Allah is All-Powerful, Honourable [88].

شَدِيْدٌ وَّ مَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿۲۵﴾ ع

82. Book or Scroll, new or ancient. Thus, this does not necessarily mean that every Prophet had been given a new Book. Otherwise, there are approximately one hundred and twenty - four thousand Prophets, while Books are four in number and the Scrolls are hundred or one hundred and ten.

83. Scale was sent to Hazrat Nuh (On whom be peace). Thereafter, it was used by all the Prophets or order was given to them for it's use. This tells us that granting a bounty to one Prophet is like granting to all of them. Though the Scale was given to Hazrat Nuh (On whom be peace) Hazrat Jibraeel (On whom be peace), but it is said that it is given to all.

84. In dealings with the people do not infringe on anyone's rights. According to the great Sufi sages Shariah is the scale of deeds on which pious, evil, major and minor deeds are weighed.

85. In that Hazrat Adam (On whom be peace) brought five instruments of iron, namely anvil, hammer, needle, shovel and trough (*Tafseer Roohul Mu'ani*). The writer of (*Khazainul Irfaan*) said that iron; fire, water and salt have come from the heaven.

86. By '*strength*' is meant weapons for the battle. By 'uses' is meant industry and trade; swords, lance, spear, gun, cannon, etc. are made from iron. And from it instruments and weapons of every artisan are made. In fact, the shroud of the corpse is sewn with the needle and the needle is made from the iron.

87. In order to please Him, he makes use of weapons of iron in the battle. It should be remembered that by help of Allah Almighty is meant the help of his servants.

88. Allah Almighty, His Prophets and His Religion are not in need of your help. This order is given to make a religious soldier and a martyr.

SECTION 4

26. And undoubtedly, We sent [89] Nuh and Ebrahim and We placed Prophethood and the Book [90] amongst their children. Some of them were guided, but most of them were disobedient [91].

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّ اِبْرٰهِيْمَ وَ جَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۶﴾

89. Because Hazrat Nuh (On whom be peace) is the very first preacher unto the infidels and Hazrat Ebrahim (On whom be peace) is the revered father of Prophets, therefore they have been mentioned with such prominence. Otherwise, these illustrious men are included in the lineage of Prophets as well.

90. This means he only became a Prophet who is from the progeny of both Hazrat Nuh and Hazrat Ebrahim (On whom be peace). Thus, Mirza Qadyani is not a Prophet because although he is from the progeny of Hazrat Nuh (On whom be peace) he is not from the progeny of Hazrat Ebrahim (On whom be peace). After Ebrahim (On whom be peace) every Prophet who came, was from his progeny. Hazrat Adam, Sheeth, Idris, Nuh, Saleh and Hud (On whom be peace) are Prophets prior to Hazrat Ebrahim (On whom be peace). Hazrat Lut (On whom be peace) was a

compassionate towards one another, like the
91. Under the progeny of these great sages some became pious believers, but the majority remained sinful wretches.

Prophet during the time of Hazrat Ebrahim (On whom be peace). Thereafter, all the subsequent Prophets are from the progeny of Hazrat Ebrahim (On whom be peace).

ثُمَّ قَفَّيْنَا عَلٰۤى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَ جَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ؕ وَ رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۷﴾

27.And then We sent after them Our other Messengers to follow their footsteps [92]. And We sent afterwards Isa [93] bin Mariam and bestowed upon him the Injeel. And We placed [94] kindness and mercy in the hearts of his followers. And as for adopting of monkshood by innovations into the religion, it was on their own [95] accord. We never prescribed it for them. Thus they created [96] this for seeking the pleasure of Allah, but they did not observe it as it was to be observed [97]. Therefore We gave those of them who believed, the due award [98]. But most of them are disobedient [99].

92. This means after Hazrat Nuh and Hazrat Ebrahim (On them be peace), there were many Prophets that came up to Hazrat Isa (On whom be peace). In "their footsteps" the pronoun is the antecedent of these two Prophets because these Prophets were in the progeny and not after it.

93. This means after all these Prophets Hazrat Isa (On whom be peace) was sent, who is the final Prophet of the Israelites, just as our beloved Prophet صلی اللہ علیہ وآلہ وسلم is the final Prophet of Allah Almighty or the Seal of Prophethood. Hazrat Isa (On whom be peace) was given the entire Injeel in the form of a Book at one time. From this verse we learn that Hazrat Isa (On whom be peace) was created without a father, but only a mother. Otherwise, he would not be connected with the mother, and would not be mentioned as Isa, son of Mariam. A son is always connected with the father. Says Allah Almighty: "*Call them after their fathers*" (S33:V5).

94. This tells us that the disciples of Hazrat Isa (On whom be peace) were merciful and

Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم regarding whom it was said: "*And tender among yourselves*" (S48:V29).

95. This means to abandon the world and to devise severe forms of worship themselves. Thus, among the Christians to stay in the mountains, to practice celibacy applying austere measures regarding food and clothes are regarded as major forms of worship.

96. This means those Christians who had devised severe forms of worship to please Allah Almighty did so out of good intentions.

97. Thereafter, many Christians became victims of trinity and thus became polytheists and idol-worshippers, entering the religion of kings.

98. This means the believing Christians were given rewards for inventing their innovations. From this we learn that to invent new ways in religion which is called "*Bidate Hassanah*" (a beneficial innovation) is a means of obtaining great rewards like compiling the Holy Qur'aan in thirty Para's, to compile books of Hadith, Meelad gatherings, holding Fateha gatherings for the pious sages, etc. However, after

inventing Bidate Hassanah and abandoning it is an act of sin, as this has resulted in Divine censure. It should be remembered that breaking a good habit in our religion is not permissible.

99. The meaning and summary of this entire verse is that Allah Almighty had inculcated in the hearts of those who had declared faith in Isa (On whom be peace) tenderness and compassion for one another. Then, due to this very tenderness and fear of Allah Almighty, they began to invent ways of abandoning the world and it's comforts and luxuries, yet they were not commanded to do this. But, they did all this for the sole purpose of obtaining the pleasure of Allah Almighty. Some of them were able to stay firm on this new innovation of abandoning the world and it's luxuries, but the majority of them were unable to remain steadfast and become sinful wretches. As an example, after accepting celibacy they began to reject the major degenerating sins. They made abandoning of the world as a means of accumulation of the worldly treasures. In short, some remained firm on the objectives but the majority became evil and sinful wretches.

28. O believers [100]! Fear Allah and believe His Messenger [101]. He will give you a twofold [102] portion of His Mercy and will provide a light wherein you will walk [103], and (Allah) will grant you forgiveness. And Allah is Most-Forgiving, Most Merciful [104].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۙ﴿۲۸﴾

100. The Jews and Christians who had believed in their Prophets. Here, the word "Faith" is used in it's literal sense and not in terms of Shariah.

101. On the Holy Prophet صلی اللہ علیہ وآلہ وسلم because without believing in him, belief in the rest of the Prophets is useless. This Prophet is the basis of Faith.

102. This tells us that those People of the Book who believed in our Prophet صلی اللہ علیہ وآلہ وسلم are entitled to double reward: one for believing in their own Prophet, and the other for believing in the Holy Prophet as is stated in Hadith Shareef.

103. This means He will grant you Light at the Sacred Bridge through which you would be able to cross that difficult path with ease.

104. This tells us that through the blessing of Faith, the sins of the period of infidelity are forgiven. Only the good deeds remain.

29. The Followers of the Book may know that they have no control [105] over the Grace of Allah, and that the grace is entirely in the Hands of Allah to give it to whom He Pleases [106]. And Allah is Possessor of all Bounty [107].

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۹﴾

ع ۲۰

105. This means if you do not believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم you will not receive any reward. In it is a refutation of the erroneous belief of the People of the Book that if they believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم they will receive double reward, if not, they will receive single reward.

106. This means the your account of deeds will avail you not. His bounty and grace is something else. He will grant you double reward on becoming a Muslim. If you do not become a Muslim you will get nothing.

107. In this blessed verse there is a refutation of that thought of the Israelites that

Prophethood is a monopoly of the Israelites, and since the Holy Prophet صلى الله عليه وآله وسلم is from the progeny of Hazrat Ismail (On whom be peace), he cannot be a Prophet. Thus, it is stated here that Prophethood is through the grace of Allah Almighty, which He can grant to whomsoever He desires.

آیاتها ٢٢ ٥٨ سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ ١٠٥ رکوعاتها ٣

SURAH AL-MUJADALAH (The Pleadine Women)
(MADANI) Revealed After Hijrah
3 Sections 22 Verses : 473 Words, 1792 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Allah has indeed heard 1 the plea of the woman who argues with you about her husband [2], and complains to Allah [3]. Allah has heard the dialogue of both of you [4]. Undoubtedly, Allah is All-Hearing, All-Seeing [5].

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِیْ تُجَادِلُكَ فِیْ زَوْجِهَا وَ تَشْتَكِیْۤ اِلَى اللّٰهِ ۖۗ وَ اللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ①

1. Reason for its Revelation:
Hazrat Aus bin Thamit told his wife Khaulah bint Tha'albah that you are like your mother's back to me. Prior to the advent of Islam, this expression was for giving a divorce. The wife came to the blessed court of the Holy Prophet صلى الله عليه وآله وسلم and said that I am old and have children. I don't possess any wealth. My parents are both deceased. If I abandon the children, it will cause me grief and hardship. If this verse was revealed.

2. This tells us that sometimes Allah Almighty loves the discussion of a person with His discussion was not for confrontation or opposition, but for seeking help. The Ummah of the Holy Prophet صلى الله عليه وآله وسلم and his female devotees are his servants and can request his support.

3. In that presenting the hardships to the Holy Prophet صلى الله عليه وآله وسلم is like petitioning those to Allah Almighty, because whatever was said by Hazrat Khaulah was said to the Holy Prophet صلى الله عليه وآله وسلم , but Allah Almighty says that this complaint was lodged

Him. This tells us that lodging every type of mplaint to Allah Almighty is not bad, only at which is lodged out of impatience is bad.

This tells us that Allah Almighty listens vourably to what is said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم or that which is presented to im through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Here, favourable listening being denoted. In "*who pleaded with you*" gnifies speaking to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and "*her complaint to llah*" denotes complaining through the edi-um of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

.Those among you who leave divorce) their wives in place of them mothers [6], they are not [7] their mothers. Their mothers are only hose who gave birth [8] to them. And urely, they utter a hateful word and alsehood [9]. Undoubtedly, Allah is Pardoning, Forgiving.

6. This means they make *ZIHAAR* with hem. By *Zihaar* is meant that the husband ompares any part of the wife, which is totally orbidden to see, to that of his blood or uterine elative. Like he says; you or your half, or your eck is like the thigh of my mother. From this erse we learn that *Zihaar* can only take place with your wife and not with your slave-girl, because the word used here is "*Nisaa*"(wives).

7. This means the wife of the utterer of such words does not really become a mother nor orbidden like the mother through such an tterance. In other words, divorce will not take place because of it.

8. This means biological mother who is entitled for inheritance due to a mother, is only hat lady from whose womb he is born. It

3.And those who call their wives as mothers [10], then wish to revoke what they said [11], it is incumbent upon them that they should free a captive before they touch [12] each other. This is to warn you (to

to Allah Almighty. Anyone who states his complaint to Allah Almighty directly, waiving the Waseela (medium) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , will not obtain a favourable response from Him. Says Allah Almighty: "*And every prayer of the infidel loses its way*" (S13:V14).

5. Generally, Allah Almighty listens to the entreaty of all and sees everybody, but those who first come to the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم ; to him He turns with mercy and listens to him with greater mercy.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآىِٕهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ؕ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓـِٔيْ وَ لَدْنَهُمْ ؕ وَ اِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَ زُوْرًا ؕ وَ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝۲

Should be remembered that a foster mother in terms of sanctity and honour is like a mother. The blessed wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , in sanctity and dignity, are mothers of the believers. In fact, greater than our mothers. Thus, this verse does not contradict the following verse: "*And his wives are their mothers*"(S33:V6), as here the actual is mentioned, there it is the command.

9. From this, emerge two issues:

1. It is an act of sin to call the wife, a mother.
2. Use of this word does not effect a divorce, because Khaulah bint Tha'albah did not become a divorcee for Hazrat Aus bin Thamit. If you call your wife a mother, even zihaar does not take place, because for it, comparison is a condition.

وَ الَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآىِٕهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ

وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِیْرٌ ﴿۳﴾

conform) and Allah is Aware of what you do.

10. Whether for one wife or for a few as can be seen from the plural use of '*Nisaa*'. Thus, if a husband tells his four wives that you are like the back of my mother, then zihaar will take place with all four.

11. This means that if you want to invalidate zihaar and cancel its sanctity, then you need to give compensation for it, the description of which is mentioned herein.

12. This tells us that before giving the compensation, copulation and matters relating to it, e.g. any foreplay, etc. are totally forbidden. It should be remembered that since faith is not a restriction in slaves, hence in compensation of zihaar you can emancipate a believing or infidel slave (*Hanafi Fiqh*).

فَمَنْ لَّمْ یَجِدْ فَصِیَامُ شَهْرَیْنِ مُتَتَابِعَیْنِ مِنْ قَبْلِ اَنْ یَّتَمَآسَّا ۚ فَمَنْ لَّمْ یَسْتَطِعْ فَاِطْعَامُ سِتِّیْنَ مِسْكِیْنًا ؕ ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَ تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ لِلْكٰفِرِیْنَ عَذَابٌ اَلِیْمٌ ﴿۴﴾

4.But whoever does not have such means [13] (freeing a captive) let him fast for two months consecutively, before they touch [14] each other. Then as for him who is not able to fast [15] let him feed sixty [16] needy people. That is in order that you may have [17] faith in Allah and His Messenger. And these are Allah's limits, and the infidels shall have a painful [18] punishment.

13. Or, if he does not have money to pay the price of the slave, or if slaves are not available like during present times, then he should keep continuous fast for two months.

14. From this, two issues emerge:

1. The fasts for compensating of zihaar should be kept consecutively without omitting any fast in between. Neither should Ramadaan fall in between, nor the 5 days of Tashreek in which fasting is forbidden, nor should a fast be omitted for any other reason. If due to any of these reasons, the continuity breaks, then the process of fasting should begin again.

2. Before these fasts, sexual intercourse or acts leading to it, are forbidden. If you do this in between, the process of continuous fasting for two months have to be re-started.

15. If due to old age or sickness a person is either unable to keep the fasts or maintain the continuity, he should feed the poor; either by giving two and a half kg of wheat or feeding a person with two meals daily. If he feeds sixty poor persons with two full meals, then he has paid the compensation for just one day. He has to feed them for the balance of the fifty-nine as well (*Books of Fiqh*).

16. This tells us that like in fasting, in feeding too, they must not touch one another. If he has sexual intercourse during this period of fasting, he should re-start the two months fasting period. However, during the days of feeding, if he has sexual intercourse, he must fast the remaining days only, because in this, touching one another is not a restriction.

17. Now forget the customs and thoughts of the Days of Ignorance. Do not regard zihaar as divorce.

18. From this, emerge two issues:

1. To infringe the limits of Allah Almighty is the work of the infidels.

2. Painful torment is set-aside for the infidels only. Even if the sinful believer is going to be punished, it will, if Allah pleases, not be painful.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ قَدْ اَنْزَلْنَاۤ اٰيٰتٍۭ بَيِّنٰتٍ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۚ﴿۵﴾

Surely, those who oppose [19] Allah nd His Messenger shall be laid face own as those before [20] them were id face down. Indeed We have evealed clear [21] verses, and the nfidels shall have a humiliating unishment.

9. From this, emerge two issues:
. Opposition to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is, in reality, opposition to llah Almighty, because no one in the true ense of the word opposes Allah Almighty.
. To the enemies of the beloved servants of llah Almighty, there is a declaration of war as ell as subjugation, as is being understood om the Hadith and this verse.
0. The previous nations were disgraced through punishment from unknown sources, but these infidels would be humiliated through other means.
21. In the form of miracles to the previous Prophets, or Oh My Beloved! We revealed unto you the verses of the Holy Qur'aan and many thousands of miracles, through which your Prophethood became crystal clear. For this reason they have been called *'bright signs'*.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اَحْصٰىهُ اللّٰهُ وَ نَسُوْهُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۠﴿۶﴾

ع

.On that day Allah will raise [22] hem altogether, then He will in form [23] of what they did. Allah has ecorded it while they have forgotten [24] it. And Allah is Witness to all the hings [25].

2. Raise them all at one time and gather them ll at one place.
3. From this, emerge two issues:
. At the beginning of Qiyamah, believers nd infidels would be gathered together. The eparation will take place afterwards.
. The works of special servants get attributed o Allah Almighty, because on the Day of udgement reminding about deeds is the work of the angels, yet Allah Almighty says that He will remind them.
24. In the world, but in the Hereafter everyone will fully remember all his deeds, or they will be reminded about these deeds.
25. Since the ruler himself is a witness of the crime, it will become impossible for the criminal to save himself.

ECTION 2

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَ لَاۤ اَدْنٰى مِنْ ذٰلِكَ وَ لَاۤ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ

.Do you not see that Allah knows [26] hatever is in the heavens and the arth? Nowhere is there a secret deal etween three persons, but He is the ourth [27] of them, nor (between) five nd He is the sixth of them, nor less han that nor more, but He is with hem wherever [28] they are. He will nform them of what [29] they did, on he Day of Resurrection.

يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيٰمَةِ ۗ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

Undoubtedly, Allah is Aware well of all the things [30].

26. Reason for its Revelation:
One day the sons of Amr Rabeeah, Habib and Safwaan ibn Ahmeeyah were having a discussion. One of them said: "*Is Allah Almighty aware of what we are saying?*" Another said: "*He is aware of some and unaware of others*". The third said: "If He knows some, then He knows all". On that occasion, this verse was revealed (*Tafseer Roohul Mu'ani*).

27. In that He is looking at them, He knows them. He listens to every word of theirs. Otherwise, the being of Allah Almighty at one specific place is not possible. The object of the verse is that man should regard Allah Almighty with him in the open and in private so that he does not become bold to commit sins. The thought that Allah Almighty is with him will never embolden him to do any wrong. This is the very essence of piety and trust in Allah Almighty. It should be remembered that on the basis of knowledge and power, Allah Almighty is with everybody, but on the basis of mercy, He is with the believers; and with the infidels, on the basis of wrath.

28. This means where such people are found in good and evil gatherings, Allah Almighty will be with them. It should be remembered that just as filthy and clean places fall in the bright shine of the sun, this does not make the sunshine dirty, nor does it lower the dignity of the sun. Likewise, the Knowledge of Allah Almighty and His Power is found in every good and evil place. But due to this, neither knowledge and power is evil, nor does it lower the lofty dignity of Allah Almighty in any way.

29. Complete accountability cannot take place in the world or in the grave, because here the servant has performed some deeds, and some are left to be completed. Some rewards of the continuous deeds are still to accrue in the grave. For this reason the Day of Judgement has been appointed as the day for accountability.

30. Possible and impossible, present and absent, etc. His Knowledge has encompassed all, but impossible and obligatory are excluded from power. For further details, consult *Tafseer Naeemi*.

اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَ يَتَنٰجَوْنَ بِالْاِثْمِ وَ الْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ ز وَ اِذَا جَآءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ۝

8. Have you not seen those who are forbidden from secret deals? Then they return [31] to what they are forbidden, and they hold secret deals for sin and revolt and commit disobedience [32] to the Messenger. And when they come to you they greet you with a greeting, which Allah has not greeted [33] you. And they say in themselves: "Why does Allah not punish [34] us for what we say?" Hell is enough for them. They shall sink in it. And what an evil end it is [35].

31. Reason for its Revelation:
The infidels and the hypocrites would whisper among themselves and point towards the believers to give an impression that they were talking about them. This would cause grief to the believers. So they had complained to the Holy Prophet صلى الله عليه وآله وسلم about it. The Holy Prophet صلى الله عليه وآله وسلم asked

the Jews and the hypocrites to refrain from doing this, but they did not pay heed to it. This verse was revealed about these wretches (Tafseer Khazainul Irfaan). Thus, the word NAJWA in this verse signifies secret talks to cause grief to the believers.

32. Their whispering is sinful in three ways. Firstly, it is sinful whispering; secondly causing harm to the believers through it; thirdly to go against the prohibition of the Holy Prophet صلى الله عليه وآله وسلم. Thus, it is sin, transgression as well as opposing the Holy Prophet صلى الله عليه وآله وسلم.

33. This tells us that the Holy Prophet صلى الله عليه وآله وسلم should be remembered with these words and one should send salutations with these words, which Allah Almighty has used to remember him. Thus, the Messenger of Allah صلى الله عليه وآله وسلم should not be addressed as grandfather, uncle, brother, father, etc. because Allah Almighty did not address him with these words. Even his family members, too, would address him as Rasul-allah, Nabi'ullah and not as brother, father, etc. The word *BASHAR*(human being), too, is from these words, which even Allah Almighty had not used to address His Blessed Prophet صلى الله عليه وآله وسلم. Thus, when extending salutations, one should maintain absolute respect. The Jews would say *ASSAAMU ALAIKA*; Saam is used to denote death.

34. Reason for its Revelation:
The Jews would babble amongst themselves that if the Holy Prophet صلى الله عليه وآله وسلم is a true Prophet, then why does punishment not come upon us for this insolence? Instead of saying Assalamu Alaikum, we are saying Assaamu Alaikum! In reply to their rudeness, this verse was revealed.

35. For everything there is an appointed time. The time of their punishment, too, is appointed. If immediate punishment does not come for committing a sin, it does not mean that that act is not a sin. Many people have been deceived by this Divine order.

9. O believers! When you confer [36] together secretly, do not give deals to each other of sin and revolt and disobedience[37] against the Messenger. But give to each other counsel of virtue and piety [38]. And fear Allah, to Whom you shall be gathered.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَتِ الرَّسُوْلِ وَ تَنَاجَوْا بِالْبِرِّ وَ التَّقْوٰى ؕ وَ اتَّقُوا اللّٰهَ الَّذِيْۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۹﴾

36. In it, there is a hint that the believers should restrict their counselling to the believers and not to the infidels. They should not make them their counsellor or sincere friend. Says Allah Almighty: "*O believers! Do not make strangers your confidants, they leave no stone unturned in harming you*" (S3:V118). And among yourselves, too, give good counselling, not wrong advice.

37. In privacy and in public, a believer should be pure. When alone, he should keep in mind the respect of the Holy Prophet صلى الله عليه وآله وسلم. Blessed is that scholar who spends his time in solitude to think about the virtues of the Holy Prophet صلى الله عليه وآله وسلم and an unfortunate wretch is that person who spends his time in thinking defamatory things about the Holy Prophet صلى الله عليه وآله وسلم.

38. Recitation of the Holy Qur'aan, imparting religious education, to enjoin the believers towards good and stopping them from evil things, planning ways of striving in the Path of Allah Almighty, are all included in it. Such gatherings are blessed and participating in them is an act of worship. This tells us that some counselling is obligatory, some are commendable, some are forbidden and some are based on infidelity.

10. Secret deals are only the work of Shaitaan [39], that he may cause to

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ

أَمَنُوا وَلَيْسَ بِضَآرِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ⑩

grieve [40] those who believe, and he cannot harm them at all, except with the permission [41] of Allah. And in Allah alone should the believers put their trust [42].

39. This means those committees and counselling which are there for evil work, these committees are satanic and the counselling of the devil. Thus, those committees and counselling are for religious work and are faith inspiring. Before declaring any gathering to be lawful and unlawful, see what work they are doing. The gathering doing good work should be regarded as good and the one doing evil work should be called evil. Thus, the gathering of Meelad Shareef is one that inspires faith. In it, blessed discussions take place from where we have obtained faith.

40. That is a devil, or giving such counselling. This tells us that any work, which causes harm to the believer, is indeed evil, and the devil is party to it.

41. In it, the believers are being consoled that they should not become grieved by the counselling of these evil wretches because they will not be able to cause any harm to you. Whatever hardship that will come to you is from Allah Almighty, and in it there are thousands of wisdoms.

42. Trust is of two types: general trust and specific trust. To place trust in Allah Almighty without consideration for material things is a specific trust, while giving consideration for material things as well as placing trust in Allah Almighty is general trust.

يَٰٓأَيُّهَا الَّذِينَ اٰمَنُوٓا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجٰلِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ اٰمَنُوا مِنكُمْ ۙ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجٰتٍ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ⑪

11. O believers! When it is said to you: "Make room in (your) assemblies", then make ample room [43], Allah will make [44] ample room for you. And when it is said: "Rise up" then arise [45]. Allah will exalt [46] those of you who believe from among you, and those who are given knowledge, in high degrees. And Allah is Aware of what you do.

43. **Reason for its Revelation:**
The Companions who had fought at Badr were held in high esteem by the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Once, some of these Companions came to a gathering of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , but due to a shortage of space, they found no place to sit. After extending greetings, they waited for a place, but no one gave them any place. Seeing this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم made space for them by shifting those sitting nearer to him. Those who had to get up felt this unpalatable. In response to their reaction, this verse was revealed. Mercy, or by making your graves spacious. From this, emerge a few issues:

1. To give your place to pious people and to show respect for them is permissible in the mosque as well rather Sunnah as this incident took place in Masjide Nabawi Shareef. While reciting the Holy QUR'AAN, if a beloved servant of Allah Almighty comes, you should close the Holy Qur'aan to show respect to this person and then continue with the recitation. The Noble Companions would show the highest respect for the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the Salaah itself, e.g. the Imam himself would move to the back row to

make way for the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

4. The respect of a Muslim brother is well liked by Allah Almighty, as He has promised reward for such an act.

45. Either for Salaah, for Jihad, for giving a place to someone else or for showing respect to someone. Thus, if the speaker says to the audience to stand and recite salutation, then everyone should stand as is proven from this verse.

46. By knowledge is meant religious knowledge. This tells us that Islamic scholars are persons of high status as they are held in high esteem in the world and in the Hereafter. Allah Almighty has promised about their high status, that they have respect in the world and in the Hereafter.

12. O believers! When you consult [47] the Messenger, then offer something in charity [48] before your consultation. That is better for you and purer. But if you do not find anything then surely, Allah is Forgiving, Merciful [49].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲﴾

47. **Reason for its Revelation:**
The wealthy would prolong their entreaties in the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to such an extent that it would deprive the poor Companions of their request. At that point in time, this verse was revealed. Hazrat Alli gave a dinar in charity in order to ask ten questions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Only Hazrat Alli Murtaza acted on this blessed verse. No one else had the chance, as the verse was abrogated there after(*Tafseer Khazainul Irfaan, Roohul Bayaan*). It should be remembered that this restriction was imposed on secret entreaty to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and not on listening to his blessed sermons, presence in his august gatherings, entreaty in public, etc. Besides Hazrat Alli Murtaza, no Companion found it necessary during this period to seek counselling, otherwise eminent Companions like Hazrat Abu Bakr and Hazrat Uthman-e-Ghani (May Allah be pleased with them) would have given thousands in charity, at a mere hint of the Messenger of Allah Almighty.

48. Its obligation became abrogated, but its desirability is still there. This tells us that if you want to plead to Allah Almighty, i.e. if you want to perform your Salaah, then Wudhu is sufficient for it, but if you want to make a request to the Holy Prophet صلی اللہ علیہ وآلہ وسلم then giving charity for it was obligatory. Just to speak to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a lofty act of worship.

49. From this sentence we learn that the poor and the destitute were not included in the command of charity. Only those who had the means were duty bound to this command. We further learn that the command regarding charity was of an obligatory nature and not just supererogatory.

50. Is this command of charity burdensome to

13. Do you fear that you will not (be able to) give in charity [50] before you go for consultation? But when you do not do it and Allah has turned [51] to you (mercifully) then establish Salaah and pay the Zakaat [52] and obey [53] Allah and His Messenger. And Allah is Aware of what you do.

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَ تَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۳﴾ ع

you? Fine, We will repeal its obligation. This tells us that Allah Almighty is consoling the Noble Companions by declaring forgiveness for it.

51. Here, '*repentance*' signifies rescinding of this command because none of the Companions had infringed this so that their repentance could have been accepted.

52. This tells us that conversing with the Holy Prophet صلى الله عليه وآله وسلم is superior to all the acts of worship. Anyone who obtains this, is superior among all the Muslims. Therefore, a command is given that in gratitude for this, spend your subsequent lives in the worship of Allah Almighty. The reciter of the Holy Qur'aan is a Qari; one who visits the Holy Ka'bah is a Hajee but the one who sees the Holy Prophet is a Companion. A Companion is superior and loftier than all the saints. It should be remembered that beholding the Holy Prophet صلى الله عليه وآله وسلم with the gaze of Abu Bakr Siddiq makes you into a Companion, but not the gaze of Abu Jahl.

53. This means Oh group of Companions, although We have now cancelled the obligatory law regarding charity, the law still exists that whoever has the privilege of talking to My Beloved Rasul صلى الله عليه وآله وسلم, he should present himself in his court, and due to this honour he shall become a pious and God-fearing person. Some elderly persons had been seen that after their visit to Madina Munawwarah, they immediately abstained from all sins and became very pious and God-fearing. They say that this piety is the gratitude for their visit to the Holy City. This type of action is indeed acting on this blessed verse. Such people are successful in this world and the Hereafter. Seeing the eyes of these visitors, too, is an act of worship.

"*Those eyes which have seen the Beloved are worthy for my gaze; Finding you is like finding the Beloved, and this paves the way for success*".

SECTION 3.

14.Have you not seen those who befriend a people who deserve the penalty [54] of Allah? They are neither yours nor of themselves [55]. And they swear [56] falsely, while they know.

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَاهُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَ يَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿۱۴﴾

54. **Reason for its Revelation**

This verse was revealed regarding the hypocrites who had befriended the Jews and looking after their welfare. They would give them information about secrets of the believers. This tells us that those who had Allah's anger are the Jews.

55. **Reason for its Revelation**

This verse was revealed regarding Abdullah ibn Khabtal who would be present in the court of the Holy Prophet صلى الله عليه وآله وسلم and inform the Jews whatever he would hear. One day the Holy Prophet صلى الله عليه وآله وسلم said to him: "*Why do you people talk ill about us behind our back?*" He and his friend took an oath that they do not indulge in such things. It is then that this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). This tells us that a hypocrite is a believer by nationality but an infidel by faith. He is neither here nor there.

56. This tells us that to keep sincere friendship with the infidels and taking an oath to prove his faith, is the way of the hypocrite. A merchant of pure gold does not need to take an oath to prove the purity of his gold. Nowadays, Deobandi scholars say under oath that they are Sunnis. This is the same ploy, which was used by the hypocrites.

15.Allah has prepared for them a severe [57] punishment. Certainly,

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ

what they do is evil.

سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

57. This tells us that the punishment of the hypocrite is much severer than the actual infidel.

16. They make their oaths to serve as a cover, so they turn [58] away from the path of Allah. Therefore, they shall have a humiliating punishment [59].

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٦﴾

58. This tells us that the hypocrites were safeguarding their life and property through false oaths.

59. In the first verse, punishment of the grave was denoted and here, punishment of the Hereafter. Thus, there is no repetition.

17. Neither their wealth nor their children shall help [60] them in anyway against Allah. They are the inmates of the fire, wherein they shall remain forever [61].

لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَ لَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾

60. This means that the children and wealth of the hypocrites will not be able to save them from Divine punishment for whose sake they have become hypocrites. This tells us that the believers will benefit from their children and their wealth, because deprivation of the above is the punishment of the infidels. Through the medium of the pious children, Allah Almighty will forgive their sinful parents.

61. This tells us that the hypocrites, too, will be eternally punished in Hell as, in reality, they are nothing but infidels.

18. On the day that Allah will raise all of them, they will swear [62] to Him as they swear to you, and they think that they have some stand [63]. Surely, they are the liars [64].

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٨﴾

62. This will take place at the beginning of the Day of Judgement. They would be saying: *"By Allah, our Lord, we were never polytheists"* (S6:V23). Thereafter, they will acknowledge about the infidelity, etc. Thus, there is no inconsistency in the verse. From this we learn that denying your sins and making false excuses is double sin. Admission of sin is an act of worship. Hazrat Adam (On whom be peace) had said: *"O our Lord, we have wronged ourselves..."*(S7:V23) which helped to reveal his love for Allah Almighty.

63. They had continued to remain friends of the believers as well as the infidels through their false oaths. They would say that they are great politicians and diplomats. This tells us that to express joy at committing a sin is the work of the hypocrites.

64. This tells us that to take excessive oaths, especially when they are false, is the sign of a hypocrite. It is stated in traditions that excessive oaths cause a decrease in one's wealth.

19. Shaitaan has gained the mastery over them. So, he has made them forget [65] the rememberance of

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ

حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿۱۹﴾

Allah. They are the party of Shaitaan. Surely, Shaitaan's party [66] is the loser.

65. This means they are so caught up in their cunning schemes, that they have no time to worship Allah Almighty. Their prayers and their oaths are an act of deception and not for Divine worship.

66. This means doing a good deed with a bad intention is an act of the devil. The hypocrites were offering Salaah, keeping fasts and giving Zakaat to deceive the believers. But, they have been declared as the devil's clique.

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗۤ اُولٰٓئِكَ فِي الْاَذَلِّيْنَ ﴿۲۰﴾

20. Undoubtedly, those who act in opposition [67] to Allah and His Messenger will be among the lowest [68].

67. This tells us that opposition to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is, in reality, opposition to Allah Almighty, because no one in his right frame of mind will oppose Allah Almighty. An infidel commits infidelity thinking that Allah Almighty is pleased with him. However, they do oppose the Holy Prophet صلی اللہ علیہ وآلہ وسلم , which Allah Almighty has declared as His opposition.

68. This means most certainly on the Day of Judgement, but sometimes in the world as well. Or, that they are totally disgraced by Allah Almighty, although they may achieve some worldly respect. Thus, there can be no objection against the verse.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿۲۱﴾

21. Allah has decreed: "I and My Messengers shall surely prevail [69]." Indeed, Allah is Most Powerful, the Honourable.

69. For this reason no Prophet was martyred on the battlefield, in active fighting. And those Prophets who were martyred at the hands of the infidels, were not soldiers. Their martyrdom became the cause of their victory as it established their religion.

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْۤا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ

22. You shall not find a people who believe in Allah and the Last Day [70], loving those who act in opposition to Allah and His Messengers. Even though they may be their fathers, or sons, or their brothers, or their kinsmen [71]. These are they in whose hearts He has inscribed [72] faith, and whom He has strenghtened with an inspiration [73] from Him. And He will cause them to enter Paradise [74], beneath which streams flow, to remain there for eternity. Allah is well pleased with them and they are well-pleased [75] with Him. Those are

of Allah's party 76. Undoubtedly, the party of Allah is successful.

أُولَٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾

70. This means upon all those things connected with faith. By using the word *'few'* all are denoted.

71. This means the sign of a perfect believer is that his heart never inclines towards the infidels, and he does not maintain the slightest friendship with them. If his parents, brothers and sisters happen to be infidels, he keeps no love in his heart for them. The love for Allah Almighty does not leave any room for the love of His enemies in his heart. Says one poet: *"Thousands of relatives become strangers through attachment with Allah. Love for One expels from the heart love for everything else"*. May Allah Almighty grants us such perfect faith. Those people must take a lesson from this verse who proclaim to regard all believers and infidels as brothers.

72. The hues of the Noble Companions is the living commentary of this verse, which can never be erased. In the Battle of Uhud, Hazrat Abu Ubaidah ibn Jarrah killed his father Jarrah; Hazrat Alli Murtaza killed Utbah ibn Rabeeah in the Battle of Badr, Hazrat Umar killed his maternal uncle Aas ibn Hisham and Mus'ab ibn Umar killed his brother Abdullah ibn Umar. Hazrat Abu Bakr Siddiq called his son, Abdur Rahman for a duel, but, the Holy Prophet صلى الله عليه وآله وسلم stopped them. Later, Hazrat Abdur Rahman accepted Islam. In short, it is an outstanding commentary of this verse.

73. By *'spirit'* is meant the Holy Qur'aan, or Hazrat Jibraeel(On whom be peace) or the Divine help from unknown sources. It should be remembered that the coming of hardship in this world on the Noble Companions and the believers is not against this verse. Those hardships become a form of compensation for the sinful believers for their sins, and a means of raising the status of the pious deeds. A bubonic plague is a punishment for the infidels, but the same thing is a means of mercy for the believers. The ability to bear this with patience is Divine help for the believer.

74. This means the reward for such sincere believers in this world is that they shall be guided to be steadfast on their faith. Just as the deep images do not get removed from the coin, in a like manner, faith will never vanish from their hearts. In the Hereafter, their reward is that Allah Almighty will be theirs, and they will be for Him. When Allah Almighty becomes theirs, then everything therein like Paradise and all its bounties, too, will be theirs. May Allah Almighty grant this to us. Aameen.

75. From this emerge two issues:

1. To gain the pleasure of Allah Almighty is a great bounty, which only a few obtain.
2. Pious sages can be addressed with Radi Allahu Anhu - May Allah be pleased with him. Such a person may be a Companion, a saint or a pious scholar. Says Allah Almighty: *"Allah is well pleased with them and they are pleased with Allah"* (S98:V8). He who fears Allah is well pleased with Him and He with him.

76. This tells us that the Noble Companions are Allah Almighty's group, and until the Day of Judgement those who attach themselves to them will all be part of Allah Almighty's group. Those who detach themselves from them are all included in the devil's group.

آیاتہا ۲۴ ۵۹ سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ۱۰۱ رکوعاتہا ۳

SURAH AL-HASHR (THE CONFRONTATION)

(MADANI) Revealed After Hijrah

3 Sections: 24 Verses 445 Words , 1913 letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ①

1. Whatever is in the heavens [1] and whatever is in the earth glorifies Allah, and He is the Most Honourable, the Most Wise [2].

1. Reason for its Revelation
This Surah was revealed concerning Banu Nazeer, a Jewish tribe of Madina. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم graced this sacred city, they made a pact with the Holy Prophet صلی اللہ علیہ وآلہ وسلم on condition that they will remain neutral, i.e. they will neither fight with the believers nor join with their enemies. When the believers gained victory at Badr, they spoke, praising the Holy Prophet صلی اللہ علیہ وآلہ وسلم . They said that this is the very Prophet about whom the Tauraat had prophesied. On the occasion of the Battle of Uhud, when the believers had suffered an apparent defeat, they began to show enmity to the believers. Their leader Ka'b bin Ashraf arrived in Makkah with forty Jews and holding the cloth of the Sacred Ka'bah entered into a treaty with the Quraish against the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The result of this was seen in the form of the Battle of the Trench. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had Ka'b bin Ashraf killed through Muha-mmed bin Muslima, and then laid siege to Banu Nazeer. The hypocrites tried to show every kindness and sympathy to them, but to no, avail. This siege continued for twenty-one days, after which they became so distressed that they agreed to be banished from Madina. Thus, they left Madina and settled in Syria Khaibar, etc. and the believers were saved from their mischief (Khazainul Irfaan). Hazrat Safeeyah bint Huyya, was the daughter of the leader of Banu Nazeer, who later came into marriage with the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

2. From this, emerge two issues:
1. Besides man and jinn there are no infidels among the other creations. All are subservient to the laws of Allah Almighty. The pronoun MA *'that'* is used for an inanimate object, having no intelligence.
2. Everything glorifies Allah Almighty in its own tongue, which is beyond our comprehension. The effect of everyone's glorification is different from one another. Through the glorification of green plants, punishment of the grave is removed.

هُوَ الَّذِیْۤ اَخْرَجَ الَّذِیْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِیَارِهِمْ لِاَوَّلِ

2. It is He who expelled (Jews) the infidels [3] of the people of the Book [4] from their homes at the first [5]

assembly. You did not think [6] that they would go forth; while they were certain that their fortresses would defend [7] them against Allah. But Allah came upon them from where they did not expect [8], and filled their hearts with terror. They demolished their houses with their own hands [9], and the hands of the believers [10]. Therefore, take a lesson, O you men of vision [11].

الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ یَّخْرُجُوْا وَ ظَنُّوْۤا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَیْثُ لَمْ یَحْتَسِبُوْا ۗ وَ قَذَفَ فِیْ قُلُوْبِهِمُ الرُّعْبَ یُخْرِبُوْنَ بُیُوْتَهُمْ بِاَیْدِیْهِمْ وَ اَیْدِی الْمُؤْمِنِیْنَ ۗ فَاعْتَبِرُوْا یٰۤاُولِی الْاَبْصَارِ ﴿۲﴾

3. This means the Banu Nazeer who were infidels as well as treacherous and the enemy of the believers.

4. Those houses of theirs, which were in Madina Shareef through which Muslims had to bear anxiety and grief at all times.

5. The Holy Prophet صلی اللہ علیہ وآلہ وسلم banished the Jews of Banu Nazeer to Khaibar. This was their first banishment or doom. Hazrat Umar banished them to Syria. This was their second banishment because they had become extremely treacherous and wicked.

6. Because the Banu Nazeer were very powerful and possessed a great deal of wealth and properties, they were able to build very strong fortresses for themselves in Madina Shareef.

7. Because the fortresses were impossible to conquer.

8. In that their leader Ka'b bin Ashraf was killed at the hands of his foster brother, Muhammad bin Muslima. As a result of this, the Banu Nazeer lost all courage. It was not in their wildest imagination that this would happen to them. So they became terrified and over-awed.

9. This means at the time of banishment, the Banu Nazeer were demolishing their homes so that whatever beneficial wood, etc. on which they could lay their hands they could take along with them. Or, that those homes could not be suitable for Muslim use.

10. In that the believers are raising the homes left by the Jews to the ground so that the ground becomes level and clean in the event of a war, or they could construct other homes in their place, which could be suitable for living.

11. And take heed that this is the result of those who place their trust in strong fortresses and the victory of the believers is the result of their strong trust in Allah Almighty. Or, understand that this is the end result of the world.

3.And certainly, had it not been that Allah had decreed for them the exile, He would certainly have punished [12] them in this world. But in the Hereafter they would have punishment of the fire [13].

وَ لَوْ لَاۤ اَنْ كَتَبَ اللّٰهُ عَلَیْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِی الدُّنْیَا ؕ وَ لَهُمْ فِی الْاٰخِرَةِ عَذَابُ النَّارِ ﴿۳﴾

12. He could have had them killed or captured at your hands, as was the case of Banu Quraizah.

13. This means that this banishment of theirs has in no way lightened their punishment of the

wealth is the sole property of the Holy Prophet.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَ مَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

Hereafter. They will receive that in full.

4.That is because they opposed [14] Allah and His Messenger. And whoever acts in opposition to Allah, and then surely, Allah is severe [15] in retribution.

14. In that first they signed a treaty with the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Thereafter, they joined hands with the polytheists of Makkah and gave them full assistance in the Battle of the Trench. From this we learn that the opposition of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the opposition of Allah Almighty.

15. Therefore, O Believers! Remain steadfast on the Straight Path. Fulfill your promises made to Allah Almighty and His Beloved Prophet and take a lesson from this event.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِيُخْزِيَ الْفٰسِقِيْنَ ۝

5.The palm tree you (Muhammad) cut down or left standing upon its roots [16] , it was by the Command of Allah. And He will disgrace the infidels.

16. Reason for its Revelation:
As Banu Nazeer had taken shelter in their fortresses, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had given an order to destroy their gardens, etc. so that they would come out in the open, out of fear, or they would become grieved by it Some of the believers cut down the trees, while others said do not do this, as these are spoils of war, which would eventually come into our hands. In respons to it, this verse was revealed in which both these groups were praised, saying that those who were in favour of cutting down the trees were correct and those who were against this view, too, were correct. From this, emerge a few issues:

1. It is obligatory upon every believer to accept
the command of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , but in opinion they could differ with him.
2. It is permissible to give an opinion or make a suggestion. To make a counter suggestion, too, is acceptable, as the Holy Prophet صلی اللہ علیہ وآلہ وسلم had suggested cutting down their trees.
3. Every jurist will be granted reward even if there is unanimity of opinion with regard to the incident that had taken place.
3. In war, it is permissible to destroy the wealth of the infidels, in order to cause grief to them.

وَ مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

6.And whatever Allah gave to his Messenger as the bootys, you neither urged to get a horse nor a camel [17] for that, but Allah grants authority to His Messenger [18] against whom He pleases. And Allah has Power over everything [19].

17. This means the wealth, which Banu Nazeer had abandoned, came in your hand without any fight. Thus, this would not be distributed like the spoils of war. All this صلی اللہ علیہ وآلہ وسلم He can use it as he deems fit. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم distributed his wealth among the Muhajireen while from the Ansaar group three persons were given

rom this wealth as well, namely Sammaak ibn haratha, Sahal ibn Haneef and Harith ibn amma.

8. From this we learn that the wealth bandoned by the infidels, which goes into state easury, is no longer the spoils of war, but it is he property of the state. The state has full right o use it for whatever purpose it deems ecessary. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not declare the wealth of Banu Nazeer as spoils of war. Any wealth, which comes into Muslim hands through war, is spoils of war and it will be distributed among the Muslim soldiers in accordance with details as outlined in Surah Anfaal.

19. He has the power to destroy the strong at the hands of the weak e.g. he can destroy the mighty army of Abraha through the weak Ababeel (swallow type) birds.

. Whatever Allah has given to His Messenger as booty, from the people of the town, it is for Allah and for the Messenger and for the next of kin [20] and the orphans, and the needy, and the wayfarers [21], so that it may not become wealth of your rich [22]. And whatever the Messenger of Allah gives you, take it. And fear Allah. Surely Allah is severe in retribution.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَ لِذِى الْقُرْبٰى وَ الْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَ مَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَ مَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

20. This means the family members of the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. the Banu Hashim and the Banu Muttalib who were receiving from 1/5th share given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم would not be entitled to this after his demise on the basis of family ties, but on the basis of poverty. Under this condition this verse would be regarded as part of spoils of war. But if it is connected with that wealth which comes into Muslim hands without a fight, then it is the detailed explanation of the first statement.

21. It should be remembered that the wealth of Banu Nazeer had fallen into Muslim hands without any fight. Likewise, Khaibar too, came under Muslim control without any fight. The wealth of these people was not regarded as spoils of war. This tells us that the Gardens of Fidak are not the sole property of Hazrat Faatimah but the destitute, travellers, etc. too, have a share in it because it is a trust or endowment property. On the basis of trust the Gardens of Fidak was the property of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This is the wealth of the infidels, which comes into Muslim hands without any fight taking place. For this reason Hazrat Alli did not distribute this property.

22. **Reason for its Revelation:** It was a custom in the Days of Ignorance that 1/4 of the spoils of war were taken by the leader and the other 3/4 was distributed among the soldiers in such a way that most of the wealth was taken by the rich and little was given to the poor. On one occasion, the Noble Companions told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that 1/4 of the war booty should be taken by the Messenger of Allah صلی اللہ علیہ وآلہ وسلم and the remainder we will distribute according to this custom. On that occasion this verse was revealed.

23. This means whatever from the spoils of war is given to you by the Holy Prophet صلی اللہ علیہ وآلہ وسلم you should take it.

8. Booty are for the poor refugees [24] who were driven from

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا

مِنْ دِيَارِهِمْ وَ اَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ﴿۸﴾

their homes and their possessions, seeking grace [25] of Allah and His Pleasure, and assisting [26] Allah and His Messenger. These are the truthful persons [27].

24. This means the abandoned property of the infidels is a special right of those Muhajireen (refugees from Makkah) who had been expelled out of Makkah Muazzamah and the infidels seized their properties. From this we learn that if the believers seize the wealth of the infidels they will become owners of it, because here Allah Almighty has called these refugee Muslims as destitute who had left their entire wealth behind in Makkah. It should be remembered that there were hundred refugee Muslims who were expelled out of Makkah by the infidels. The remaining believers had migrated for the sole pleasure of Allah Almighty as is described in Tafseer Roohul Bayaan.

25. This means the migration of these helpless people, too, is for the pleasure of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم

26. This means the actual purpose of the migration of these refugees was to help the cause of Allah Almighty and His Rasool. صلی اللہ علیہ وآلہ وسلم From this, emerge two issues:

1. Helping the Holy Prophet صلی اللہ علیہ وآلہ وسلم is, in reality, helping Allah Almighty, because the refugees had come to help the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
2. It is not polytheism to seek the help of the servants of Allah Almighty.

27. From this we learn that the Caliphate of the Righteous Caliphs is correct because all the Ansaar and the Muhajireen had called their Caliphate as correct and all of them are honesty personified.

وَ الَّذِيْنَ تَبَوَّؤُ الدَّارَ وَ الْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَ لَا يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ اُوْتُوْا وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَ لَوْ كَانَ بِهِمْ خَصَاصَةٌ ؕ وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۚ﴿۹﴾

9.And those who had their homes in this city (Madina) and accepted faith [28] before (the arrival of the Holy Prophet there), love [29] those who come to them for refuge, and do not mind [30] a need of what they (refugees) are given, and prefer refugees to themselves, and even though poverty [31] may afflict them. And whoever is away from the miserliness of his own self, (they) are the successful [32] ones.

28. In this verse there is a high degree of praise for the Ansaar. They were made up from two tribes Aus and Khazraj. Aus and Khazraj were two sons of Haritha ibn Tha'albah and the Ansaar are from their progeny. By *DAR* (city) is meant Madina Munawwarah. It means these blessed people began to reside in Madina Shareef after the migration of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepted Islam.

29. This means the Ansaar did not become distressed at the arrival of the Muhajireen from Makkah, instead they extended their hospitality to them with a great deal of joy and made them their permanent brothers. They shared their homes and gardens by making them owners of half their possessions. From this we learn that

love all the Muhajireen is from the excellence of faith because Allah Almighty had said this in praise of the Ansaar.
30. This means that whenever the Muhajireen were given higher share from the spoils of war, etc. the Ansaar would not begrudge them for that. Through the blessed companionship of the Holy Prophet صلى الله عليه وآله وسلم their hearts had become angelic, totally purified from all types of envy, jealousy and greed.
31. Reason for its Revelation:
In that they themselves would remain hungry, but feed their refugee brother. This verse was revealed in praise of Hazrat Abu Talha (May Allah be pleased with him). On one occasion a poor hungry person came to the Holy Prophet صلى الله عليه وآله وسلم who said that whoever makes him his guest Allah Almighty will bestow His Mercy on him. On hearing, this Hazrat Abu Talha (May Allah be pleased with him) took him home. There was just a little food for his children, besides it there was nothing. He told his wife to make some excuse to the children and make them sleep hungry. At night, at the time of supper he told his wife to put the lights off. She did as she was told. He sat with his guest to eat and pretended eating with him. His whole family spent the entire night hungry, but filled the stomach of the hungry guest. This verse is revealed in praise of this laudable action of Hazrat Abu Talha (May Allah be pleased with him). In the morning when he came to the Holy Prophet صلى الله عليه وآله وسلم, the Messenger of Allah صلى الله عليه وآله وسلم recited this verse to him and said that Allah Almighty has become pleased with you.
32. This means that he whose soul has been kept purified from covetousness, is successful indeed, like all the Companions, and especially the Ansaar. This tells us that the battles of the Companions among themselves were not fought for any worldly greed but due to differences of opinion. For further information on this, consult the book " A glance on Ameer Muawiyah".

10.And those who came after [33] them submitted: "O our Lord! Forgive us and our brothers who preceded [34] us in faith." Do not leave a grudge [35] to remain in our hearts towards those who believe. Our Lord, surely, you are Kind and Merciful [36].

وَ الَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْلَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَ لَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ۠ ﴿۱۰﴾

33. It means believers until the Day of Judgement. This is their practice.
34. It means for all the Noble Companions, and the Ansaar and all the illustrious predecessors. From this emerge two issues:
1. Do not pray for yourself only, but include these illustrious predecessors in your prayer.
2. The Urs, Khatam Shareef, Niaz and Fateha of the pious souls, especially the Noble Companions and the Family of the Holy Prophet صلى الله عليه وآله وسلم are noble acts because in these there is a prayer for them.
35. This tells us that the identification of the believer is that he keeps the love of the Holy Prophet صلى الله عليه وآله وسلم and the progeny of the Holy Prophet صلى الله عليه وآله وسلم dearly and prays for their salvation and lofty status. Anyone who has the slightest hatred in his heart for any Companion, cannot be a believer.
36. From this we learn that there are three groups of believers: the Muhajireen, the Ansaar and the believers who are their devotees. Therefore Rafzis and Khawarij are excluded from these three groups. In this verse the sign given of the believers, after the Companions are those who are well-wishers of the progeny of the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions, and who lean towards the general believers, especially the Noble Companions.

SECTION 2

11.Have you not seen those who are hypocrites? They say to their brothers who disbelieve, from among the followers [37] of the Book: "If you are driven [38] out, we shall certainly go out with you, and we will never obey [39] anyone against you. And if you are fought against, we will certainly help you." But Allah bears witness that they are indeed liars [40].

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا ۙ وَّ إِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ وَ اللّٰهُ يَشْهَدُ إِنَّهُمْ لَكٰذِبُونَ ﴿۱۱﴾

37. This tells us that the hypocrites are brothers of the infidels and not of the believers. Even though outwardly they may read the Kalimah, in time of need they will side with the infidels. We further learn that to call the infidels brothers and regard them as brothers is the practice of the hypocrites.

38. The hypocrites of Medina had made a secret agreement with the Jews of Madina, the Banu Nazeer, that in the event of war with the believers they would assist them. If the Muslims overpower them and banish them from Madina they will go with them. In this verse the above secret agreement of the hypocrites is being exposed.

39. This means if the believers and even the Holy Prophet صلی اللہ علیہ وآلہ وسلم were to stop us from giving help to you, we will not listen to them and continue to side with you.

40. This tells us that a hypocrite, in reality, is no one's friend, nor are their promises reliable. Neither the infidels give any credence to them, nor the believers. Furthermore, Allah Almighty fully informs His Beloved Prophet صلی اللہ علیہ وآلہ وسلم of their concealed secrets, because this discussion of the hypocrites had taken place in total secrecy. Then whatever Allah Almighty had said took place.

12.Certainly, if they are turned out, they will not go out with them, and if they are fought against, they will not help [41] them and turn [42] their backs on them. But then they shall not be helpers.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَ لَئِنْ نَّصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ۙ ثُمَّ لَا يُنْصَرُونَ ﴿۱۲﴾

41. Thus, it happened as was predicted. The Banu Nazeer were banished from Madina but no hypocrite accompanied them. Battles with the Jews usually took place. Banu Quraizah were put to the sword but no help came to them from the hypocrites.

42. This means if worst came to worse, even if the hypocrites were to help the Jews, they would run away with them. Then when they were dealt with after their apostasy was exposed, there would be no one to help them, because the infidels would have taken to their heels long before that.

13. Certainly, they have greater fear [43] of you in their hearts than of Allah. That is because they are a people devoid of reason [44].

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ﴿۱۳﴾

43. This means these hypocrites express fear of Allah Almighty in front of you, but in reality their hearts are bereft of the fear of Allah Almighty. Instead they fear you. Here, fear of Allah Almighty denotes their verbal expression of fear. Otherwise there was absolutely no fear of Allah Almighty in their hearts.

44. The hypocrites neither know Allah Almighty nor His Prophet صلی اللہ علیہ وآلہ وسلم. They only know how to obtain their selfish motives.

14. They will not even fight [45] against you together, save in fortified [46] towns or from behind walls. Their fighting between themselves is severe [47]. You may think them as one body, but their hearts are disunited [48]. That is because they are a people who have no sense.

لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُهُمْ بَيْنَهُمْ شَدِيْدٌ ؕ تَحْسَبُهُمْ جَمِيْعًا وَّ قُلُوْبُهُمْ شَتّٰى ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ۚ﴿۱۴﴾

45. This means even the combined forces of the infidels and the hypocrites cannot openly do battle with you. The infidels lack that courage.

46. Thus, the same thing happened. The people of the Book and the hypocrites of Madina Shareef never had the courage to oppose the Muslims in an open military confrontation. In fact, after the Battle of the Trench, when the believers fought with them because of their breach of promise, they took shelter behind the closed doors of their homes. Eventually when they were helpless and came out of their hiding, the Banu Quraizah were put to the sword and Banu Nazeer were banished out of Madina. Just as Allah Almighty had predicted, took place. Here, mention is being made of the People of the Book of Madina Shareef only. Thus there can be no objection levelled at the verse that during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم only the polytheists, and during the caliphate of Hazrat Umar Farouk the Christians and Jews had opposed the believers and famous battles were fought between them.

47. This means if the Jews and the hypocrites were to fight between them, they would fight with all their might, but due to the bounty and blessings of Allah Almighty when they oppose the believers they turnout to be chicken-hearted.

48. From this we learn that the infidels for the sake of expediency oppose the believers as a united force. The believers should never trust them. In addition, infidels in reality are not united amongst themselves. There is a great deal of animosity amongst the various sects as can be seen today. The British, the Germans, the Hindus, the Sikhs, the Jews and the Christians have such huge differences amongst themselves, which can never be bridged until the Day of Judgement.

15. They are like those who were just before them. They tasted the evil result of their doings. And they shall have a painful [49] punishment.

كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا وَبَالَ اَمْرِهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۵﴾

49. This means they are the infidels of Makkah who were extremely wealthy and when they faced the poor believers at Badr they were totally defeated. If Allah Almighty wishes He can destroy the elephant through a swallow bird and destroy the mighty Goliath through the weak David.

16. Like Shaitaan, when he says

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ

فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿۱۶﴾

to a person to disbelieve [50]. But when he disbelieves, he says: "I have certainly, nothing to do with you. Surely, I fear Allah, the Lord of the entire universe [51]."

50. The hypocrites make the infidels to commit infidelity like the devil, then in the time of need leave them in a lurch.

51. This tells us that every type of fear of Allah Almighty is not necessarily piety. Only that fear which becomes the means of obedience to Allah Almighty is piety, otherwise, even the devil fears Allah Almighty, but he is not a God-fearing, pious believer. Fear of Allah Almighty constitutes of four ways: to fear the punishment on committing a sin, to fear that your good deeds will not be accepted, to fear the awe and greatness of Allah Almighty, to fear that the Divine promises will be breached or to simply fear Divine Awe.

فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۭ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ ﴿۱۷﴾

17. Therefore, the end of both of them will be that both will be in the fire. This is the punishment of the transgression [52].

52. In the same way the hypocrites would be eternally in Hell with the outward infidels. This tells us that with whom you had established closeness in the world you will be staying with them in the Hereafter. If Allah Almighty wills, the devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will stay in his august company.

SECTION 3

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۸﴾

18. O you who believe! Fear Allah, and let every soul look forward as to what it has sent on for the tomorrow [53]. And fear Allah. Surely, Allah is Aware of what you do [54].

53. From this we learn that a moment's sincere contemplation is better than many forms of Zikr. By this is meant self-reflection. The loftiness of Allah Almighty, the laudable qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the reflection of one's sins, all of it are included in it. This is the origin of MARAQABAH or meditation. Hazrat Alli Murtaza says those who take accountability of themselves in this world, will find accountability of the Hereafter easy.

54. Thus when you intend to commit a sin, think that Allah Almighty is looking at your sins.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۱۹﴾

19. And be not like those who forget [55] Allah, so He puts them in distress of forgetting their own selves [56]. They are the transgressors [57].

55. Like the Jews, the Christians and the hypocrites who had forgotten the rights of Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم From this we learn that your rememberance will not be accepted if you follow any other religion besides Islam.

because these infidels remember Allah Almighty according to their own beliefs, it has been said that they had forgotten Allah Almighty.
56. This was the effect of being negligent about Allah Almighty that they no longer reflect about their purpose of coming in this world and what deeds are expected of them. This tells us that being unmindful of the Hereafter is a form of Divine Punishment.
57. They are defective in beliefs and wicked in deeds.

20. The inmates of the fire and the dwellers of Paradise are not equal [58]. The dwellers of Paradise are those who have attained their goal [59].

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ؕ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ۝۲۰

58. This means the believer, the infidels, the fortunate, the wicked, the transgressors and the pious, are not equal in status, although physically they appear similar in form and shape. When the inmates of Paradise and Hell are not the same, in fact even all the inmates of Paradise are of differing status: some are superior to the others, then how can the Prophet and his follower be the same in status? From this verse those persons need to take a lesson who claim equality with the Prophet.
59. That he spent the life in seeking the pleasure of Allah Almighty and thus became entitled to receive His Bounties. The infidels had been in a state of loss at both places.

21. Had We revealed this Qur'aan on a mountain [60], you would have certainly seen it humbled and split asunder out of the fear [61] of Allah. And set out these examples to human beings that they may reflect [62].

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝۲۱

60. Here, Qur'aan means the Book of Allah Almighty and by revealing is meant to give information about the secrets and mysteries about this Book i.e. had We informed the mountains about the mysteries of the Holy Qur'aan, they would not have withstood it's weight and would have torn asunder. Thus, there can be no objection that why do the wooden cupboards in which thousands of copies of the Holy Qur'aan are kept, fall apart. Keeping the pages of the Holy Qur'aan is not the same as revealing the Book of Allah Almighty.
61. From this verse there is a hint that the blessed heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is stronger than the mountain as it has obtained the fear of Allah Almighty through secret of Allah Almighty with full knowledge through the excellence of face, then it is firm on its place. Mount Sinai could not withstand the Refulgence of Allah Almighty, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw with his eyes the very Personality of Allah Almighty in such a way that not even his eyelash moved: "*The eye deviated not, nor crossed the limit*" (S53:V17). Also, it also reveals the hard-heartedness of the infidels, that even after listening to the Holy Qur'aan they do not humble themselves.
62. We should think that since we are the most superior in the creation, then we should make it our duty that our deeds too are superior and lofty.

22. He is Allah, besides Whom there is none worthy of worship, the

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ

وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿۲۲﴾

Knower of the unseen and the seen [63]. He is the Affectionate, the Merciful.

63. This means those things, which are hidden and open for man, Allah Almighty is fully aware of all of them. Otherwise, nothing is hidden from Allah Almighty. Everything non-existent and existent is before Him. For them to be unseen is because of us. It should be remembered that there is a big difference between the unseen and the absent. Unseen is that which is concealed in every respect from everyone and cannot become known through the senses, nor through any exploratory action. Absent on the other hand is that which remains concealed from some in some ways.

هُوَ اللّٰهُ الَّذِىْ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿۲۳﴾

23.He is Allah besides Whom there is none worthy of worship, the Sovereign [64], the Most Holy, the best Source of Peace [65], the Bestower of Security, the Most Honourable, the best Subduer, the Possessor of every Greatness [66]. Glory be to Allah from what they associate with Him.

64. The true and eternal master of kingship and kingdom. The visible world is called kingdom while the concealed world is called the angelic world, like the world of Light, the world of matter.

65. He is the provider of safety to His devotees in the world from the devil and the baser self and protector in the Hereafter from the punishment of Hell. It should be remembered that Allah Almighty is Mo'min(Giver of Security) the Holy Prophet صلی اللہ علیہ وآلہ وسلم also is a Mo'min(absolute in obedience) and a Muslim, too, is a Mo'min(a believer). However, the meaning of each is different. Just by looking at the word Mo'min you cannot call Allah Almighty your brother, in the same way it is totally unlawful to call the Holy Prophet صلی اللہ علیہ وآلہ وسلم a brother because of the word Mo'min.

66. This means the revealer of His exaltedness upon His servants. Pride for a human being is a vice and it is the exalted quality of excellence of Allah Almighty. The excellence of the servant is humility. However, to reveal the bounties of Allah Almighty as a form of expressing gratitude will not be regarded as pride, but thankfulness.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿۲۴﴾

24. He is Allah, the Creator [67], the Maker, the Fashioner [68]. His are the Most Beautiful Names [69]. Whatever is in the heavens and the earth glorifies Him. And He is the Most Honourable, the Most Wise [70].

67. To provide the outer form and appearance to the servants is Maker and providing them with inner qualities is Creator. Or, to estimate is making, while to bring the non-existent into existence is creation. Thus, Allah Almighty is the Maker and the Creator.

68. He gives such shape to every creation, which is suitable for it.

69. His one name, Allah is Personal while all the other names are Attributive. His total names are ninety nine. According to some traditions there are one thousand. However, every name

exalted and full of meaning.
[1]0. Absolute honour and mastery and true [w]isdom belongs to Allah Almighty. But, He [a]lso bestows honour and wisdom to His [s]ervants as well. Says Allah Almighty : *"Honour is for Allah and His Messenger"* (S63:V8). Allah Almighty further says: *"He will teach them Your Book and wise knowledge"* (S2:V129).

أياتها ١٣ ٦٠ سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ ٩١ رکوعاتها ٢

SURAH AL-MUMTAHINA (THE TESTED WOMAN)

(MADANI) Revealed After Hijrah

2 Sections: 13Verses 348 Words , 1510 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ وَ عَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ وَ قَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَ اِيَّاكُمْ اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۗ تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۖ وَاَنَا اَعْلَمُ بِمَاۤ اَخْفَيْتُمْ وَ مَاۤ اَعْلَنْتُمْ ؕ وَ مَنْ يَّفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

1.O believers [1]! Do not take My enemy and your enemy as friends [2]. Would you offer them love while they deny what truth has come to you [3]; driving out the Messenger and yourselves because you believe in Allah as your Lord [4]? If you go out struggling hard in My Path and seeking My Pleasure, take them not as friends. You send them a secret message of love [6], while I know well what you conceal and what you reveal [7]. And whoever of you do this, he has indeed gone astray from the Straight Path [8].

1. Reason for its Revelation
[S]arah, an infidel lady from Makkah came to Madina after being totally distressed with her destitution. The believers gave her a great deal

of assistance. One of the Noble Companions, Hatim ibn Abi Balta gave her ten dinars(gold pieces) and one sheet as a letter to the Makkans in which he had written that the Holy Prophet صلی اللہ علیه وآله وسلم would soon be attacking, so be ready for the Conquest of Makkah. The Holy Prophetصلی اللہ علیه وآله وسلم gave the Companions information about this. He asked Hazrat Alli and a few Companions to go to Khakh Garden to intercept a travelling woman carrying the letter of Hatim ibn Balta. Take the letter from her, if she gives it willingly leave her, but if she refuses, kill her. They found her in that garden and arrested her. At first she refused to hand over the letter, but when she was threatened with death, she took out the letter from the back-knot of her hair and handed it over. The Holy Prophet صلی اللہ علیه وآله وسلم asked Hatim to explain what he had done. He began by saying that O Messenger of Allah صلی اللہ علیه وآله وسلم that his children are totally helpless in Makkah. He has no other family or relatives there to take care of them. He thought that by doing this favour to the Makkans they may protect his children there, because they are certainly doomed and my letter would be in no way save them from it. The Holy Prophet صلی اللہ علیه وآله وسلم accepted his plea, but Hazrat Umar Farooq sought permission to put Hatim to the sword. However, the Messenger of Allah turned down the request by saying that Hatim was from the blessed warriors of Badr. At that point in time this auspicious verse was revealed. This verse reveals the Holy Prophet's صلی اللہ علیه وآله وسلم knowledge of the unseen.

2. From this emerge a few issues:

2.1. The enemy of the pious servants of Allah Almighty is the enemy of Allah Almighty. The infidels of Makkah were the enemies of the believers, but Allah Almighty has declared them as His enemies.

2.2. Friendship with the infidels is absolutely forbidden, even if that infidel happens to be one's father, son, wife, etc.

2.3. To inform the infidels about the secrets of the believers is an act of treachery and a rebellion against the religion and the people.

2.4. Man does not become an infidel by committing a sin. Observe, Allah Almighty has called Hatim a believer.

3. By truth is meant the Holy Prophet صلی اللہ علیه وآله وسلم whose every action and every word is true and is from One who is Truth. Or, it could mean the Holy Qur'aan, or Religion of Islam (Tafseer Roohul Mu'ani, etc).

4. This means the infidels are compelling you to migrate from Makkah Muazzamah. Otherwise, in truth the intention of the infidels was to martyr him and not to expel him out the sacred city of Makkah.

5. This means they are enemies of your faith, yet you want to help them. How wrong this is. The enemy of faith is far more dangerous. The only reason why they expelled you out of Makkah is because you are believers. Other than that there was no other fault.

6. From this we learn that Jihad in the Path of Allah Almighty will only take place when the heart of the Islamic warrior is full of love for the believer and hatred for the infidel. If there is a little inclination in his heart for the infidel, then he will not be regarded as a soldier striving in the Path of Allah Almighty.

7. This means that you sending such a message to the infidels, which will make them to love you, and due to this love they will protect your children in Makkah. This is what is expected from message of love, because Hazrat Hatim had done exactly this.

8. This means Allah Almighty is fully aware of inner inclination and physical deeds. Thus, keep your hearts clean from love for the infidels.

2.If they get the upper hand on you, they will become your enemies [9], and will stretch out their hands to you and their tongues with evil.

اِنْ یَّثْقَفُوْكُمْ یَكُوْنُوْا لَكُمْ اَعْدَآءً وَّ یَبْسُطُوْۤا اِلَیْكُمْ اَیْدِیَهُمْ وَ اَلْسِنَتَهُمْ

بِالسُّوْٓءِ وَ وَدُّوْا لَوْ تَكْفُرُوْنَ ۝۲

ey ardently desire that you ecome infidels [10].

In it there is a censure of blessings on azrat Hatim. It should be remembered to aintain religious love with the infidel is fidelity, but love on the basis of nationality is eresy, and personal love is sin. The word *gone astray*" includes all of these. However, aving an involuntary inclination towards the fidel children is not an inner sin. The saying f Hazrat Nuh (On whom be peace) regarding anaan that "*my son is from my family*" is from his fourth type. Thus, there can be no objection levelled against Hazrat Nuh.

10. This means the enmity of the infidels is of such a nature that no matter how many such types of good behaviour or treatment you may show them, the moment they get an opportunity, they will leave no stone unturned to intensify their enmity. He is like the cobra that receives nourishment through the master's milk, yet it will not hesitate to inflict poison in him.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝۳

. Neither your relationship would rofit you, nor your children [11], on he Day of Resurrection. He will eparate you from them [12]. And Allah Sees what you do.

11. This means the hands of the infidels will not lessen their hands from killing, their ongues from hurling insults at you and their hearts from harbouring enmity against you. A erpent is dangerous to your life, but an infidel is a danger to your faith. Thus, the infidel is much more dangerous than a serpent.

12. This means "*O believers! Your infidel children and relatives will not benefit you on the Day of Judgement, though you indulge in inful activities because of them*". From this is meant those infidel children whose forefathers were believers. However, the believing children of the believers will most certainly benefit them and will intercede on their behalf. They will stay together in Paradise as well. Says Allah Almighty: "*Fast friends shall be foes to one another on that Day besides the God-fearing*" (S43:V67). It is further stated: "*We joined them with their offspring*" (S52:V21). In short, those with whom you only have a physical relationship, they would be separated, and those with whom your relationship is of faith they would be joined. Therefore the Day of Judgement is called Day of Resurrection i.e. the day, which brings together as well as YAUMUL FASL-the day, which separates. Both names are correct.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَ الَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۫ كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ

4.Indeed, there is a good model [13] for you in Ebrahim and those with him [14]. When they said to their people: "Undoubtedly, we have nothing to do [15] with you and with that which you worship [16], except Allah. We reject all that you believe. Enmity and hatred have arisen between us and you forever [17], until you believe in [18] Allah alone." But what Ebrahim said to his father was:

"I would certainly ask forgiveness [19] for you, so I have no authority [20] for any of your favours against Allah. O our Lord, we put our trust in You and to You do we turn and to You is our final return [21]."

لَاَسْتَغْفِرَنَّ لَكَ وَ مَاۤ اَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَیْءٍؕ رَبَّنَا عَلَیْكَ تَوَكَّلْنَا وَ اِلَیْكَ اَنَبْنَا وَ اِلَیْكَ الْمَصِیْرُ۝

13. In that a believer will send the parents to Paradise and the infidel children to Hell. Also, the believer will have no love and affection for the infidel relatives.

14. In it all the Muslims are being addressed that dislike the infidels with much vehemence, as was shown by Hazrat Ebrahim (On whom be peace). It should be remembered that obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is absolutely obligatory upon every believer, while that of the other Prophets is in respect of certain special deeds, and that too if of Allah and His Rasool صلی اللہ علیہ وآلہ وسلم have given an instruction for it. Thus, this verse does not contradict the following verse: "*You have in the Messenger of Allah an excellent example*" (S33:V21). Here, under certain conditions, order is given for certain obedience, but there command is given for absolute obedience.

15. Hazrat Sarah and Hazrat Lut (On them be peace) and those who had believed in them. It should be remembered there here, 'fellowship' denotes religious fellowship. If Allah wills, the believers, until the Day of Judgement are together with the Blessed Prophets.

16. This means we dislike you a great deal. In matters of belief and practices we are separate from you. This dislike for the infidels is part of faith.

17. This tells us that practising deliberate concealment of truth (*TAQIYYAH*) is either an act of infidelity or a forbidden act. The practice of the Blessed Prophets is to reveal your faith through your word and deed.

18. We are your enemies in the world and in the Hereafter. This tells us that keeping enmity with the infidels is just as important as keeping friendship with the believers.

19. Declaring faith in Allah Almighty entails declaring faith in His Messengers, His angels, His Books, Paradise, Hell, the Day of Resurrection, etc. Hence, friendship with monotheistic infidels, too, is forbidden like the Sikhs, Aryans.

20. It means regarding this issue do not follow Hazrat Ebrahim (On whom be peace) because he had offered a prayer of forgiveness for his uncle Azar due to a special reason. He had hoped that perhaps due to this he might accept faith. When he found out that Azar is firm on his infidelity, Ebrahim (On whom be peace) separated from him. Thus do not make this dua of Ebrahim (On whom be peace) as a proof for friendship with the infidels.

21. This means I can only pray for your forgiveness. But if you remain an infidel, I will not be able to ward off Divine punishment from you. From this we learn that the Blessed Prophets, with the permission of Allah Almighty, would be able to remove punishment of the sinful believers and due to their intercession punishment would be removed. Therefore, the word "*for you*" is being used here. What the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said to his daughter Bibi Faatimah was the same, and its meaning, too, was the same i.e. if you do not accept faith then I will not be able to save you from the punishment of Allah Almighty. Thus, this verse cannot be regarded as a proof of no intercession in favour of the believers. Consult Tafseer Khazain regarding this issue.

5.Our Lord, do not make us a trial [22] for those who do not believe, and forgive us. Our Lord, surely, You are the Most Honourable, the Most Wise.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِیْنَ كَفَرُوْا وَ اغْفِرْ لَنَا رَبَّنَاۚ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ۝

2. This dua is that of Hazrat Ebrahim (On whom be peace) and his Companions. Muslims should make it their duty to offer this dua.

6. Certainly, there is for you in them a good model for him who has hope in Allah and the Last Day. But, whosoever turns [25] away, then undoubtedly, Allah is Self-Sufficient, All Praised.

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝۶

23. In that do not give the infidels victory over us, otherwise they will think that Islam is false and infidelity is true. Our subjugation will be a source of mischief for the infidels, which will enhance their infidelity more.
24. This tells us that the continuous use of *RABBANA* in a dua is good. It should be remembered that sinners repent for their sins and some pious persons repent after doing pious deeds saying that Oh My Lord my good deed was not worthy of being presented in your court.
25. This tells us that the true identification of a believer is that he should be on the path of the pious. He should try to emulate their deeds as these pious sages are the touchstones of Faith.

SECTION 2

7. It may be that Allah may bring about friendship [26] between you and those whom you hold to be your enemies among you. But Allah is All-Powerful and Allah is Forgiving, Merciful [27].

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ وَ اللّٰهُ قَدِيْرٌ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۷

26. Anyone who shows love for the way of life of the Prophets and at the same time maintains friendship with the infidels, should remember that the religion of Allah Almighty has no need of him.
27. Reason for its Revelation
When the above verses were revealed, the Noble Companions intensified their enmity for their kinsmen who were still infidels. At that point in time, this verse was revealed in which they are being informed that very soon these infidels would be accepting faith to become your brothers and would be rendering tremendous service to Islam. Allah Almighty fulfilled this promise of His. After the conquest of Makkah all infidel Quraish accepted Islam and famous Quraish leaders like Abu Sufyaan, Suhail ibn Amr, Hakeem ibn Haram had rendered praiseworthy service to Islam.

8. Allah does not forbid you to respect those who have not fought against you on account of (your) religion, and who have not expelled [28] you out of your homes, that you show them kindness and deal with them justly. Undoubtedly, Allah loves [29] those who are just.

لَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَ لَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَ تُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝۸

28. Thus Allah Almighty had forgiven this giving of information of yours, and in future

He will grant forgiveness to those infidels. Those who are infidels, up to now, will soon become believers.

29. Reason for its Revelation

This verse was revealed regarding Banu Khiza'a. Although they were infidels, they had made peace with the Holy Prophet صلى الله عليه وآله وسلم on condition that they will neither wage war on the believers nor assist those infidels who attack the believers. The believers were given permission to maintain good relations with them. Or, this verse is revealed regarding Asma bint Abu Bakr, when her mother Qateelah bint Abdul Uzza had come from Makkah with gifts for her. Hazrat Asma neither accepted her gifts nor gave her permission to enter her house. She first asked the Holy Prophet صلى الله عليه وآله وسلم regarding this. In response, this verse was revealed in which Hazrat Asma was given permission to accept Qateelah's gifts and treat her well. Qateelah was Hazrat Abu Bakr's(May Allah be pleased with him) wife, whom he had divorced. Hazrat Asma was born from her(Tafseer Roohul Mu'ani).

9. Allah only forbids you in respect of those who have fought against you on account of (your) religion [30] and expelled you from your home and backed (others) in your expulsion, that you befriend [31] them. And whoever makes friendship with them, those are the unjust [32].

اِنَّمَا يَنْهٰىكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ وَ اَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَ ظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۹﴾

30. It should be remembered that love is one thing, but good treatment is something else. Love is not permissible with any non-believer, but good treatment is allowed with some infidels, like the infidels living under the protection of a Muslim state. Truth of the matter is, that this verse is firm and not abrogated. Even today, too, such good treatment can be meted out to the infidels who are citizens of the Islamic State as well as to infidels who have a peace treaty with the Muslims, so that the heart of these people can incline towards Islam through the good conduct of the believers, especially when the infidels in their countries are extending good treatment to the Muslims (Tafseer Roohul Mu'ani, Hidaaya, etc).

31. With the infidels the best treatment is either to kill them or imprison them. The best treatment extended to a serpent is to crush it.

32. Here, 'friendship' denotes good treatment and not inner love. Says Allah Almighty: "*You will not find a people who believe in Allah and the Last Day taking as their friends those who oppose Allah and His Messenger....*"(S58:V22). Thus, there is no inconsistency in the verses.

10. O believers! When believing women come to you as refugees, examine [33] them. Allah Knows best their faith [34]. Then if you find them to be true believers, do not send them back to the infidels [35]. Neither are these (women) lawful [36] for them, nor are they (men) lawful to these (women). And give their infidel husbands what they have spent [37].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ وَ اٰتُوْهُمْ مَّآ

اَنْفَقُوْا ؕ وَ لَا جُنَاحَ عَلَیْكُمْ اَنْ تَنْكِحُوْهُنَّ اِذَاۤ اٰتَیْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَ لَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ وَ سْـَٔلُوْا مَاۤ اَنْفَقْتُمْ وَ لْیَسْـَٔلُوْا مَاۤ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ یَحْكُمُ بَیْنَكُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۱۰﴾

And there is no blame on you if you marry [38] them when you pay them their dowries [39]. And hold not to them ties of marriage [40] with infidel women and ask back what you have spent, and the infidels should ask [41] for what they have spent [42]. This is the order of Allah. He judges between you. And Allah is All-Knowing, Wise.

33. This tells us that no such treatment can be extended to combatant infidels. The ordinance vary regarding plea and necessity.

34. This means those women who migrated from Makkah Muazzamah and came to you, ascertain whether they come for the love of Islam or because of being displeased with their husbands to break the knot of marriage or under guise of hypocrisy to cause harm to the believers.

Reason for its Revelation

The verse was revealed regarding Umme Kulthum bint Aqaba, the wife of Hazrat Abdur Rahman bin Auf. She was a uterine sister of Hazrat Uthman Ghani. Urwah was the mother of both of them(Tafseer Roohul Mu'ani). From this we learn that it is better to put a person's faith, deeds and knowledge to the test.

35. This test of those emigrant believing women is for your knowledge and not for the knowledge of Allah Almighty. He is indeed Omniscient and All-Knowing.

36. It should be remembered that the treaty of Hudaibiyya was signed on the condition that if any person from Makkah Muazzamah goes as an infidel to Madina Munawwarah, Muslims will be duty-bound to send him back to Makkah. And if any believer from Madina Munawwarah goes to Makkah in a state of infidelity, the polytheists will not allow him to go back to Madina. Women were not part of this treaty. Thus, there is no objection on the verse that it gives permission for the breach of contract. This Treaty of Hudaibiyya was inscribed by Hazrat Alli Murtaza, and words of this clause were: "*No man from us will come to you who will be on your religion, he shall not be returned.*" The word *RAJUL* means man (Tafseer Khazain).

37. From this emerge two issues:

1. Under no circumstance can marriage take place between a believer and a polytheist, whether the man is a believer and the woman a polytheist, or vice versa.
2. If the infidel wife of an infidel accepts faith and then migrates to Madina, she will be out of the infidelity.

38. The dowry, which these believing emigrant women had received from their husbands, should be returned to them in Makkah. This law applied specifically to women who had migrated to Makkah Shareef. Now it is not necessary for a believing woman to return the dowry to her infidel husband. Also, this law has applied until such time and condition if the infidel husband had given her the dowry and is now demanding its return from the believers. If he had not given it, or he is not making a demand, then nothing will be given (Tafseer Khazain).

39. From this emerge two issues:

1. A believing woman comes out of marriage with an infidel.
2. Iddat or waiting period is not obligatory upon her. If she accepts Islam today, she can marry a believer the same day. However, if she is pregnant, the husband should not have sexual intercourse with her(Tafseer Khazainul Irfaan, etc).

40. By giving dowry is meant assuming full responsibility for her, because payment of dowry is not a condition for sexual relation. From this we learn that the dowry which was returned to the husband of the newly convert to

husbands have been told to keep them, but do not remain in their marriage i.e. give them a divorce.

42. Thus if your wives become apostates and go to Makkah Muazzamah, then give them a divorce and obtain your dowry from those infidels.

وَ اِنْ فَاتَكُمْ شَیْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِیْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْاؕ وَ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۱۱﴾

11.And if any one from your wives go away from the custody of believers to the infidels [43], then you punish the infidels. And give from the spoils of war [44] to those whose women have gone away, the like of that which they have spent (on such wives) and fear Allah in Whom you believe.

Islam will not be included in this dowry. A new dowry has to be given to her now.

41. *"If your wives go away as apostates, or that they had never come from Makkah at all, give then a divorce, do not keep them under custody of your marriage.* " From this verse we learn that Nikah does not become invalid on the wife becoming an apostate, because here, the

43. Reason for its Revelation
In accordance with the revelation of the previous verse, the believers returned the dowry of the newly converted ladies to Islam to their husbands, but infidels did not return the dowry of the apostate women to their Muslim husbands. In response to it, this verse was revealed.

44. This means the wives of those believers left for Makkah Muazzamah after becoming apostates, and the infidels of Makkah did not return their dowries, compensate those believers from spoils of war that will come in your hands as payment of dowry. This ordinance has been abrogated, or it was only regarding those with whom the Treaty of Hudaibiyya had been signed.

یٰۤاَیُّهَا النَّبِیُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ یُبَایِعْنَكَ عَلٰۤى اَنْ لَّا یُشْرِكْنَ بِاللّٰهِ شَیْــٴًـا وَّ لَا یَسْرِقْنَ وَ لَا یَزْنِیْنَ وَ لَا یَقْتُلْنَ اَوْلَادَهُنَّ وَ لَا یَاْتِیْنَ بِبُهْتَانٍ یَّفْتَرِیْنَهٗ بَیْنَ اَیْدِیْهِنَّ وَ اَرْجُلِهِنَّ وَ لَا یَعْصِیْنَكَ فِیْ مَعْرُوْفٍ فَبَایِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ اللّٰهَؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۱۲﴾

12. O Prophet! When believing women come [45] to you for taking an oath [46] of allegiance at your hands, that they shall not associate [47] anything with Allah, and that they will neither steal, nor commit adultery, nor will they kill [48] their children, nor bring a scandal [49]which they have forged [50] between their hands and feet i.e carring it in there womb , and will not disobey [51] in what is right, then accept their allegiance, and ask forgiveness [52] for them from Allah.Und-oubtedly Allah is Forgiving, Merciful [53].

45. On the day of the Conquest of Makkah on which first the men took an oath of allegiance from the Holy Prophet صلی اللہ علیہ وآلہ وسلم followed by the women.

46. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم took the oath of allegiance verbally from the women. He neither touched their hands, nor the cloth. For

this reason no mention is being made here about his blessed hand. While regarding the allegiance of men it is said: "*The hand of Allah is above their hands*" (S48:V10); because here embracing would take place.

47. That is, they will remain firm in Islam, and never indulge in infidelity. Otherwise, these women at that point in time were believers. This is to say this steadfastness is an allegiance on Islam.

48. As was the practice in the Days of Ignorance to kill the females or bury them alive. Or, that after life come into the foetus they will not abort it.

49. The Arabs would hate that woman strongly who could not bear children, or who had daughters only. Thus , women out of fear for their husbands would take another person's male baby and say that he was born while you were on a journey. Or, if she had given birth to a daughter, she would exchange it for a son with another lady and tell the husband that she had given birth to a son. In this verse, such a practice is being forbidden.

50. This means she would take another person's child and make it her own as to deceive the husband.

51. This means we will accept all your orders. But not in matters of counselling, wherein you have the right to accept it or reject it. By "*MA'ROOF*" is meant all the commands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because the Holy Prophet صلی اللہ علیہ وآلہ وسلم never gives a command to do evil.

52. From this verse emerge few issues:

1. At the time of making a person Mureed (disciple), the Murshid (guide), should in addition to repentance from general sins, make the Mureed to repent from specific sins of which he is guilty e.g. if a person indulges in usury(interest), the Murshid should forbid him from this practice in the future; if the Mureed omits Salaah, he should sternly order him to perform his Salaah at all times.

2. After taking his oath of allegiance he should pray for the salvation of his Mureed, i.e. pray that Allah Almighty forgives all his previous sins.

3. Repentance by oneself has a different command, to that of seeking repentance on the hand of a pious person.

53. From this we learn that for a believer to take Bai'at on the hands of the pious Sheikhs is Sunnah because these believing women would take an oath of allegiance on the hands of the Holy Prophet صلی اللہ علیہ وآلہ وسلم that they will not commit any sins in future. This is the very purpose of the Bai'at of the Murshid. There are four types of Bai'at: Bai'at of Islam, Bai'at of Khilafat, Bai'at of Piety and Bai'at of Repentance. The Bai'at taken today is concerning piety and repentance. The proof for it is this verse or verses of a similar nature.

13.O you who believe! Do not make friends with people with whom Allah is wrathful [54]. Indeed, they are in despair of the Hereafter, just as the infidels are in despair [55] of those who are in the graves .

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿۱۳﴾

54. By this "*people*" is meant the entire infidels, or the Jews upon whom the wrath of Allah Almighty had come in this world on many occasions. From these, some of them were turned into pigs and monkeys.

55. This means the Jews are totally despondent about the rewards of the Hereafter, because after being fully aware about the Holy Prophet صلی اللہ علیہ وآلہ وسلم from their Tauraat, they still reject him. Thus, by belief they are infidels and are deprived from the rewards of the Hereafter. One learns from this despondency of theirs that those Jews had accepted the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a true Prophet, but by not accepting Islam they were regarding themselves deprived of the

mercy and bounties of Allah Almighty simply because of their obstinacy.

آیاتها ١٤ ٦١ سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ١٠٩ رکوعاتها ٢

SURAH AS-SAFF (THE RANKS) Revealed After Hijrah

(MADANI) 2 Sections : 14 Verses 221 Words , 900 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾

1. Whatever is in the heavens and whatever is in the earth glorifies [1] Allah; and He is the Most Honourable, the Wise.

1. Living or non-living, intelligent or unintelligent because the pronoun whatever is general.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾

2.O believers! Why do you profess [2] which you do not practise [3]?

2. **Reason for its Revelation**
Some of the Companions, prior to the ordinance of Jihad, had been saying that had they known which action was most beloved to Allah Almighty they would engage themselves in doing that, even if it meant sacrificing our lives and wealth. But after the ordinance was revealed, some of them became afraid. At that occasion, this verse was revealed.

3. In this verse many different conditions are found: inform people of beneficial things without acting upon them himself i.e. preacher without action; making promises without fulfilling them i.e. the defaulter of promises at the time of making a promise firmly resolves that he will not carry out his promise. In other words, he makes a mere verbal promise to deceive the people. In this verse we are being stopped from such actions.

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾

3.It is most hateful to Allah that you say upon which you do not act [4].

4. From this we learn that it is absolutely necessary to fulfill lawful promises, whether it is made with Allah Almighty, or with your spiritual guide or with any person, or your wife.

To fulfill offerings to the Saints of Allah for which you had taken a vow is proven from this verse. It is also understood that an Islamic scholar, a preacher, etc. must be sincere persons who act upon what they preach. On the other hand, never fulfill unlawful promises, even if you had taken an oath upon it, you should break it and give compensation for it.

4. Undoubtedly, Allah loves those who fight [5] in His way in full formation ranks as if they were a firm wall cemented with lead [6].

إِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿۴﴾

5. They wage war against the infidel for the sole purpose of the glory of Islam and without any greed of obtaining the spoils of war, or for territorial gains. Here, it does not mean the believers fighting among themselves because such a war is forbidden.

6. The true purpose of it is to show that Allah Almighty loves brave warriors who oppose the infidels steadfastly and not run away from the battlefield. In those days the Muslim warriors on the battlefield would stand in ranks. It is for this reason that the word rank has been mentioned here. Modern warfare takes place from trenches, which is now loved by Allah Almighty. Truly speaking, Allah Almighty, in reality, loves the ways of the warriors, whatever they might be. Building cemented with molten lead signifies that they stand close to one another so firmly that there is no movement amongst them. The hearts of all the warriors are in total unison without any form of discord amongst them. The commentary of the steadfastness of all the Muslim warriors is the following verse: "*O believers! When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal*"(S8:V45).

5. And (remember) when Musa said to his people: "O my people! Why do you give me trouble [7]? And you know indeed that I am Allah's Messenger [8] (sent) to you." But when they deviated, Allah caused their hearts to deviate [9]. And Allah does not guide the transgressing people [10].

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَ قَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْۤا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿۵﴾

7. By levelling false accusations on me they rejected the miracles. This is being addressed to the Israelites when they had refused to fight against the Jabbareen and levelled different types of accusations on Hazrat Musa (On whom be peace). Through this, Allah Almighty is informing His Beloved Prophet صلى الله عليه وآله وسلم that the Israelites had been causing grief to their Prophet, Musa (On whom be peace) as well. If they cause any harm to you, it is not beyond them.

8. It is obligatory to obey and honour other Prophets.

9. This means when they did not obey Musa (On whom be peace), Allah Almighty blocked their path of guidance. This tells us that hostility towards the Prophet of Allah Almighty becomes the means of sealing of the heart. May Allah Almighty protect us from this!

10. Here, transgressor denotes those who are eternal wretches, whose death on infidelity is within the knowledge of Allah Almighty. How can such wretches find guidance? This has been discussed at many places.

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْۤ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ﴿۶﴾

6. And when Isa bin Mariam said [11]: "O Children of Israeel! Surely, I am the Messenger of Allah (sent) to you confirming, that which is before me in the Tauraat, and giving the good news of a Messenger (Prophet Muhammad) who will come after me. His name shall be Ahmad [13]." But, when he came to them with clear proofs they said: "This is clear magic [14]."

11. This tells us that Hazrat Isa (On whom be peace) was born without a father. Otherwise he would have not been linked to the mother. Allah Almighty says: *"Call them after their fathers*"(S33:V5).

12. This tells us that Hazrat Isa (On whom be peace) is a Prophet unto the Israelites only, while our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Messenger for the entire creation. We further learn that Hazrat Isa was born without a father, because he did not call the Israelites his people as people are from the father.

13. From this we understand that our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Final Prophet of Allah Almighty, because Hazrat Isa (On whom be peace) gave a prophecy about him alone. We further learn that besides our Beloved Prophet صلی اللہ علیہ وآلہ وسلم , no other Prophet had come after Hazrat Isa (On whom be peace). Furthermore, the name of our Prophet صلی اللہ علیہ وآلہ وسلم had obtained fame prior to his coming into the world.

14. It should be remembered that the birth of our Holy Prophet صلی اللہ علیہ وآلہ وسلم had taken place five hundred and seventy years after Hazrat Isa (On whom be peace). He had called our Prophet صلی اللہ علیہ وآلہ وسلم as Ahmad, because on the Day of Judgement the Banner of Praise will be in the hands of our Beloved Prophet صلی اللہ علیہ وآلہ وسلم and in the world of souls, too, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had been famous as Ahmad. However, in the world of bodies he became well known as *MUHAMMAD*. The Holy Prophet صلی اللہ علیہ وآلہ وسلم gained the distinction from one through the *MEEM* of Possibility (Tafseer Roohul Mu'ani). It should be remembered that all praises are due to Allah Almighty. In spite of this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is *MUHAMMAD*-one who is highly praised, and Allah Almighty is *MAHMOOD*-the Most Praiseworthy. Allah Almighty is worthy of praise by the entire creation, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Praised One of Allah Almighty. The praise of Allah Almighty is more.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰۤى اِلَى الْاِسْلَامِ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۷﴾

7.But who is more cruel than he who forges a lie against Allah when he is invited [15] to Islam? Allah does not guide the unjust people [16].

15. This means the Christians are extremely cruel, because although the Holy Prophet صلی اللہ علیہ وآلہ وسلم is inviting them towards Islam, they are attaching wife and children to Allah Almighty and forging a lie against Him.

16. This means He does not give the infidels guidance for doing pious deeds, as Faith is the condition for the acceptance of pious deeds, just as wudhu is a condition for Salaah. Or, anyone who is an eternal infidel is not given

guidance to accept faith. Or, on the Day of Judgement He will not guide the infidel towards the path of Paradise. Thus, this objection cannot be raised against the verse that very cruel persons accept faith, who obtain guidance.

8. They desire to extinguish [17] the light of Allah blowing it with their mouths, but Allah will perfect His Light, even though the infidels may hate it [18].

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۸﴾

17. This means, they will try to make the Holy Prophet صلى الله عليه وآله وسلم unsuccessful in his propagational work. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty. For this reason discussion regarding him follows after it, as if to say that the following verse is the commentary of this verse: Hazrat Mullah Alli Qari states in his Maudooate Kabeer that in these verses Light of Allah is the Holy Prophet صلى الله عليه وآله وسلم

18. This tells us that anyone who bears disgust in his heart for the Holy Prophet صلى الله عليه وآله وسلم is an infidel. Also, that the Religion and blessed name of the Holy Prophet صلى الله عليه وآله وسلم will always shine brightly, no matter what the enemy will try to do. This is evident in the present day efforts of the infidels against the august personality of the Holy Prophet صلى الله عليه وآله وسلم.

9. It is He Who sent His Messenger with the guidance and the true religion [19], that He may cause it to dominate over all the religions [20], even though the polytheists may hate it.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿۹﴾

19. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is Noor (Light) of Allah Almighty. No one has the power to extinguish this Light. Observe, the moon, the sun, etc. have been brightened by Allah Almighty, whose light cannot be extinguished by anyone.
2. The Holy Prophet صلى الله عليه وآله وسلم is the highest means of obtaining the mystical knowledge of Allah Almighty. If you want to understand Allah Almighty, then do so that Allah Almighty is He who has sent the Prophet of such great munificence and status.
Furthermore, the Holy Prophet صلى الله عليه وآله وسلم is Allah Almighty's that creation that even the Hand of Providence is proud of it. Therefore, He says: "*It is He Who*" i.e. Allah Almighty is a Being of such lofty status Who has sent such a Prophet. Also, that guidance and True Religion are inseparable with the Holy Prophet صلى الله عليه وآله وسلم, which can never be obtained from anyone besides the Holy Prophet صلى الله عليه وآله وسلم nor are they separated from him at any time. Even prior to Prophethood, the Holy Prophet صلى الله عليه وآله وسلم was never away from guidance for a moment. The letter *BA* in *BIL-HUDA* is a preposition indicating something indivisible.

20. Even today, too, Islam is the predominant Religion and will be until the Day of Judgement, if Allah wills! Even though Muslims at some time and at some place may be subdued. The Holy Qur'aan is predominant over Tauraat, Injeel and all other religious scriptures. The publicity of the Holy Prophet صلى الله عليه وآله وسلم is predominant over the publicity of every religious leader. The honour and dignity of the Holy Prophet صلى الله عليه وآله وسلم transcends over all religious leaders. The mosques of the Holy Prophet صلى الله عليه وآله وسلم are predominant over all the churches, temples, etc. The religious ordinances of the Holy Prophet صلى الله عليه وآله وسلم are predominant over the religious laws of all other

religions. May Allah Almighty preserve them for eternity. This is evident every day.

SECTION 2

10.O believers! Should I point out to you a bargain, which may save you from a painful punishment [21]?

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ⑩

21. **Reason for its Revelation**
The believers had said that had we known which action was most beloved to Allah Almighty we would have performed that very deed. In response to it, this verse was revealed in which guidance is given towards such a trade in which there is no possibility of incurring any loss. There is only profit. May Allah Almighty bless us with it..

11.That is, you believe in Allah and His Messenger and strive hard for the cause of Allah with your wealth and your person [22]. That is the best for you, if you know [23].

تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ⑪

22. Because there was a great need for Jihad at that time, therefore it has been mentioned after Faith. Otherwise, Salaah, in rank, comes after Faith.
23. That these pious deeds are trading with Allah Almighty. Just as financial ventures provide hope of making a profit, in the like manner in these pious deeds there is a great hope of spiritual gain. If Allah wills!

12. He will forgive you your sins [24] and cause you to enter into Paradise, beneath which streams flow, and they are pure and best dwellings in the Paradise of eternity. That is the greatest triumph [25].

يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَ يُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَ مَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ⑫

24. From this we learn that every sin of an Islamic warrior is pardoned, even the rights of man, because Allah Almighty will gain their compromise whose rights had been infringed by granting them Paradise.
25. This means the greatest success is that you become worthy for Paradise and its bounties by doing good deeds in the world. Becoming a leader or a minister, here, is no real success. Observe, Imam Husain gained eternal success by opposing Yazid; Hazrat Musa (On whom be peace), by opposing the Pharaoh and Hazrat Ebrahim (On whom be peace) by opposing Namrood. Says Allah Almighty: "*Undoubtedly, he attained to his goal who purified*"(S88:V14).

13.And yet another blessing [26] that you love is the help from Allah and a victory [27] near at hand. So give good news to the believers.

وَ اُخْرٰى تُحِبُّوْنَهَا ؕ نَصْرٌ مِّنَ اللّٰهِ وَ فَتْحٌ قَرِيْبٌ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ⑬

26. Grant these bounties in the world besides the bounties of the Hereafter, although this

bounty is before that. But because those bounties are greater in splendour, they have been mentioned first.

7. In it there is a hint about the Caliphate of Hazrat Abu Bakr Siddique and Hazrat Umar Farooq (May Allah be pleased with them). Because by this victory is meant the conquests of Persia and Rome and these victories were gained more during the reign of Hazrat Umar and Hazrat Uthman(May Allah be pleased with them). This tells us that those Caliphates are right and conquests during these were pleasing to Allah, whose prophecy is being given here.

14. O believers! Be helpers [28] (in the cause) of Allah as Isa bin Mariam said to his disciples: "Who will help [29] me in the Way of Allah?" The disciples said [30]: "We are helpers [31] in the Way of Allah." So a party of the Children of Israeel believed and another party disbelieved. Then We gave power to those who believed, and they became victorious [32].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْۤا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِیْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآىِٕفَةٌ مِّنْۢ بَنِیْۤ اِسْرَآءِيْلَ وَ كَفَرَتْ طَّآىِٕفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ۠﴿۱۴﴾

28. In that during the blessed lifetime of the Holy Prophet صلی اللہ علیہ وآلہ وسلم engage in holy war with him, and after him, remain firmly with the Rightly Guided Caliphs. (*Khulafa-ur-Rashideen*) to spread Islam and remain such Mujahids(warriors) until the Day of Judgement.

29. This intimates that seeking assistance from the servants of Allah Almighty in times of difficulties is the practice of the Prophets. This is not an act of polytheism, nor is it against "*and we beg you alone for help*"(S1:V4).

30. The sincere disciples of Hazrat Isa(On whom be peace) are called *HAWWARI*, who are twelve in number and were the first to declare faith in him. From them some were launderers.

31. From this we learn that one reason for calling the Christians by this name is because their ancestors had asked Hazrat Isa(On whom be peace): "*We are helpers of Allah.*" Like the Companions of our Holy Prophet صلی اللہ علیہ وآلہ وسلم whose helpers are known as Ansaar. If it were forbidden to take help of someone other than Allah Almighty, then both these names would have become polytheism. Furthermore, to assist the beloved servants of Allah Almighty is, in reality, helping the Religion of Allah Almighty. Although the Hawwareen had helped Hazrat Isa (On whom be peace), they had said: "*We are helpers of Allah Almighty.*"

32. This means after the ascension of Hazrat Isa (On whom be peace) to heaven, the Christians became divided into three sects: one said that Hazrat Isa (On whom be peace)is God, the second said that he is the son of God and the third said he is the servant of Allah Almighty and His Messenger. The first two sects became infidels while the third remained believers. We helped this third group by sending the Holy Prophet صلی اللہ علیہ وآلہ وسلم through the blessing of which this third sect had become dominant.(*Tafseer Khazuin and Roohul Mu'ani*)

آیاتها ١١ ﴿٦٢﴾ سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ ١١٠ ركوعاتها ٢

SURAH AL-JUM'AH (THE FRIDAY)CONGREGATION

(MADANI) Revealed After Hijrah

2 Sections : 11 Verses 180 Words , 720 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ①

1. Whatever is in the heavens and whatever is in the earth glorifies [1] Allah, the Sovereign, the Most Holy, the Most Honourable [2], the Wise.

1. Everything glorifies Allah Almighty, either through the state of affairs or verbally. The second meaning is more forceful. But, there is a difference in the effects of their glorification.

2. Quddoos is that Being Who is pure from all forms of weaknesses and faults in such a manner that no weakness can reach Him. Lies in terms of His Personality would be impossible.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ ②

2. It is He Who raised [3] among the unlettered people a Messenger from among themselves, who recites [4] to them His Verses and purifies [5] them, and teaches them the Book and the Wisdom [6], although they were before that in clear error [7].

3. This means the Holy Prophet صلی اللہ علیه وآله وسلم who is called Ummi, i.e. Messenger sent to the people who were uneducated, or appearing in Makkah, the city of all cities, or the son of a most dignified mother, whose likeness is not seen till today, or a Messenger fully taught in all the mystical knowledge, while still in the womb of the mother.

4. So that the people are able to read the Holy Qur'aan. For this reason *'to them'* is used. The Holy Prophet صلی اللہ علیه وآله وسلم recites the Holy Qur'aan in order to teach us.

5. This tells us that purity of the heart is received from the Holy Prophet صلی اللہ علیه وآله وسلم . Faith and deeds are the means of obtaining this purity. Furthermore, that the Holy Qur'aan and Hadith are not easy to understand, that any person can understand them through his own thinking. If this were the case, then the Holy Prophet صلی اللہ علیه وآله وسلم would not have been sent to teach them.

6. By *'Book'* is meant the Holy Qur'aan and by wisdom is meant Hadith Shareef. Thus, we learn that Hadith Shareef is also necessary for obtaining guidance. Thus, do not try to understand the Holy Qur'aan merely through your own intelligence, but rather through the teaching of the Holy Prophet صلی اللہ علیه وآله وسلم . Otherwise, you will go astray. Says the Holy Qur'aan: *"Allah sends astray many by it and guides many"*(S2:V26).

7. This means the common Arabs had gone

stray. There were a few among them who were on the path of guidance, like Waraqa bin Naufal, Zaid ibn Fudail and Qais ibn Saeedah. Or, the ancestors of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, as none amongst them was a polytheist, all of whom were believers and monotheists. From this we learn that the Holy Prophet was no one's pupil in the world, because at the time of his advent, the common people were all ignorant.

3. And also purifies and teaches [8] the others from among them who had not yet joined [9] them. And He is the Most Honourable, the Wise.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

8. This means the Holy Prophet's صلی اللہ علیہ وآلہ وسلم beneficence is not restricted to the Noble Companions only, but will remain until the Day of Judgement. People become pure through his kind gaze, and will continue to be so. The sun of Prophethood will never set, nor will it experience an eclipse or ever become clouded.

9. In that these people will be after the Noble Companions, or that they would be unable to reach the status of the Companions. This tells us that any non-Sahabi, no matter how great a Saint he might be, can never come near the dust of their feet because they never had that beneficial companionship. Allah be Praised! The observer of the Holy Qur'aan is a Qari, the observer of the Ka'bah is a Hajee, but the observer of the luminous face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a Sahabi. Thus, there will be Qutub, Ghaus, Qari and Hajee until the Day of Judgement, but there will be no Companions. Seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم cannot make a person a Companion. On the same assumption, seeing Allah Almighty or the angelic world in a dream cannot be called Me'raaj. Me'raaj is a specific event of the Holy Prophet صلی اللہ علیہ وآلہ وسلم only and the Holy Prophet صلی اللہ علیہ وآلہ وسلم enjoys special nearness to Allah Almighty. Some pious sages who had seen Allah Almighty, or saw Paradise, etc. cannot become prophets because of this, nor can their seeing this be called Me'raaj.

4. That is Allah's Grace. He grants it to whom He Pleases. And Allah is Lord of immense Bounty.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُوالْفَضْلِ الْعَظِيْمِ ۝

10. Faith and guidance is either obtained through attachment to Allah Almighty, or that the Holy Prophet صلی اللہ علیہ وآلہ وسلم himself is the greatest favour and bounty of Allah Almighty. Fortunate persons obtain servitude to him. Maulana Jami says: "*Being from your Ummah is for me an act of pride; although a sinner, I am very fortunate.*"

5. They are like those who were given the Tauraat [11], but they did not observe [12] it. It is like an ass, which carries a load of books [13]. Evil is the likeness of the people who reject [14] the verses of Allah; And Allah does not guide the unjust people [15].

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

11. This means the Jews who were made duty-bound to the laws of Tauraat, or the Jewish scholars who were given the knowledge of the Tauraat.

12. In that they did not act upon the teachings of the Tauraat, or that the Jewish scholars concealed these praiseworthy qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which were mentioned in the Tauraat.
13. Like the donkey that carries the books it merely carries a load, but cannot derive benefit from the books. In a like manner, the non-practising Jewish scholars learn the words of the Tauraat, but they do not act upon them. The same is the condition of today's irreligious scholars or the faithless preachers.
14. This means these are examples of faithless scholars and not of the ignorant believers. To use this verse for Muslims is pure tyranny.
15. This means the infidels will not find the path to guidance. First faith, then good deeds.

6.Please declare: "O Jews, if you assert that you are the favourites of Allah to the exclusion [16] of the rest of mankind, then wish for death [17], if you are truthful [18]."

قُلۡ یٰۤاَیُّهَا الَّذِیۡنَ هَادُوۡۤا اِنۡ زَعَمۡتُمۡ اَنَّکُمۡ اَوۡلِیَآءُ لِلّٰهِ مِنۡ دُوۡنِ النَّاسِ فَتَمَنَّوُا الۡمَوۡتَ اِنۡ کُنۡتُمۡ صٰدِقِیۡنَ ﴿۶﴾

16. Reason for its Revelation
The Jews had been saying that they were the beloveds of Allah Almighty and His friends, because they were the children of Prophets. Thus, no matter how many good deeds you may do, you will not come to our status. This verse was revealed to refute this claim of theirs.
17. This tells us that to desire death for the purpose of obtaining the vision of the friend, is permissible. It is stated in the Hadith Shareef that do not desire death due to the hardships of the world. Thus, there is no inconsistency between the Hadith and the Qur'aan.
18. If you are sincere in your claim of being the beloveds of Allah Almighty, then desire for death, as it is the means of meeting your Lord.

7. And they will never wish for it because of what their hands have sent [19] before, and Allah Knows [20] well the unjust people.

وَ لَا یَتَمَنَّوۡنَهٗۤ اَبَدًۢا بِمَا قَدَّمَتۡ اَیۡدِیۡهِمۡ ؕ وَ اللّٰهُ عَلِیۡمٌۢ بِالظّٰلِمِیۡنَ ﴿۷﴾

19. Thus, it is seen upto today that Jews and the Hindus are extremely afraid of death. Wherever there is a plague, they abandon the patients and run away from there. It can be seen from this fear of theirs that they are certain of their punishment. It should be remembered that some believers are over-awed by death. But, this is a different matter.
20. By '*unjust*' is meant infidels, i.e. Allah Almighty is fully aware of the infidels. We will punish them severely. Although infidelity and faith are conditions of the heart, but their signs have been made manifest through which believers and infidels can be distinguished.

8.Please declare: "The death from which you flee, will surely overtake [21] you. Then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of what you did [22]."

قُلۡ اِنَّ الۡمَوۡتَ الَّذِیۡ تَفِرُّوۡنَ مِنۡهُ فَاِنَّهٗ مُلٰقِیۡکُمۡ ثُمَّ تُرَدُّوۡنَ اِلٰی عٰلِمِ الۡغَیۡبِ وَ الشَّهَادَةِ فَیُنَبِّئُکُمۡ بِمَا کُنۡتُمۡ تَعۡمَلُوۡنَ ﴿۸﴾

21. Therefore do not try to run away from death, but make preparations for it.
22. By showing you your record of deeds and through the evidence of the angels, in fact, your own limbs. From this we learn that the activities of the pious servants of Allah

mighty are, in reality, activities of Allah. On e Day of Judgement it is the angels who ould be informing the infidels about their deeds, yet Allah Almighty says that He would be doing it.

ECTION 2

. O you who believe! When the call is made for Salaatul Jumu'ah [24], hen hasten [25] to the rememberance f Allah, and leave [26] aside business. That is better for you, if you know [27].

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ⑨

3. This means the first Azaan of Friday rayer. It should be remembered that during he blessed time of the Holy Prophet صلى الله عليه وآله وسلم there used to be just one Azaan at the time of the Khutbah. The same was practised during the reign of Hazrat Abu Bakr and Hazrat Umar(May Allah be pleased with them). During the Caliphate of Hazrat Uthman-e-Ghani(May Allah be pleased with him) one more Azaan was added, i.e. the first Azaan. The correct procedure is that after the first Azaan, trade, etc. becomes forbidden and preparation for Jumah becomes obligatory.

24. Another name for Friday in Arabic was AROOBAH. Ka'b bin Luway called it Jumah(Friday). The Holy Prophet صلى الله عليه وآله وسلم arrived in Madina Munawwarah on Monday 12th Rabi-ul-Awwal, migrating from Makkah. Until Thursday, he stayed at Quba. On Friday, he left for the city of Madina. On the way, while passing through the Valley of Bani Saalim ibn Auf, it was time for Friday Prayer. The Holy Prophet صلى الله عليه وآله وسلم performed the Jumu'ah prayer at this very place. This was the very first Jumu'ah Salaah performed. On this place a mosque is built, called Masjide Jumu'ah.

25. From this we learn that we should come to the mosque on Friday before the Khutbah and listen to the Khutbah, because Allah Almighty has mentioned about Salaah with Azaan, and for Saee(to hasten) He has mentioned rememberance of Allah, i.e. the Khutbah. Not listening to the Khutbah is depriving oneself from the mercy of Allah Almighty.

26. From this we understand that the city is a pre-requisite for Jumah Salaah.

27. By '*better*' is meant material good, i.e. the Friday Prayer and the Khutbah are better than worldly business. This does not necessarily mean that this presence should not be regarded as obligatory, but just desirable.

10. But when the Prayer (Salaah) is completed, then disperse [28] in the land and seek Allah's Grace [29], and remember Allah much, that you may prosper [30].

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ⑩

28. This tells us that after performing Jumu'ah Salaah, one should not perform Zohr Salaah, because Allah Almighty has commanded that after performing the Friday Prayer, one should disperse to seek one's sustenance. The person on whom Jumu'ah is obligatory, Zohr is not obligatory. Otherwise, six Salaahs would become obligatory. Some people, after performing Jumu'ah, perform Zohr Salaah as a precaution, taking it to be Nafl and perform it like Nafl. There is nothing wrong in this.

29. This means after having performed your Jumah Salaah, you are given permission to engage in worldly business. This order is for

permission and not for obligation. It should be remembered that Jumu'ah Salaah is obligatory upon males, those who are free, those who have attained the age of maturity, intelligent, healthy, one residing in a city. It is not obligatory upon the blind, the lame, villager, slave, woman, a child, a traveller and one who is demented.

30. This means besides the Salaah, remember Allah Almighty under all conditions. Remembrance of Allah Almighty should become you routine.

11. And when they see some merchandise or amusement, they leave [31] towards it, and leave you standing while addressing [32]. Please declare: "That which is with Allah [33] is better than sport and merchandise [34]. And Allah is the Best of Providers [35]."

وَ اِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا انْفَضُّوْٓا اِلَيْهَا وَ تَرَكُوْكَ قَآئِمًا ؕ قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ ؕ وَ اللّٰهُ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱﴾

31. Reason for its Revelation
On one occasion, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم was delivering the Friday Khutbah, a trade caravan arrived in Madina. According to custom, its arrival was announced with the beating of the drums. It was a time of hardship and scarcity. Those present in the mosque thought that if they came late, all the goods would be sold and they will not be able to get anything. With that thought in mind, all the people left. Only twelve people remained. On that occasion, this verse was revealed.

32. This tells us that it is Sunnat to give the Friday Khutbah and all other Khutbahs in a standing position. It is Sunnat to sit between the two Khutbahs of Friday.

33. This means reward of the Salaah and the good fortune of being present in the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

34. It should be remembered that anything that makes you neglect the remembrance of Allah Almighty is regarded as sports. Here, that drum has been called as sports, which was beaten to announce the arrival of the caravan.

35. Here, the means of obtaining sustenance are told by the Provider of Sustenance. For this reason "*RAZIQEEN*" is used in the plural. Thus, there is no objection to the verse.

آیاتہا ۱۱ ۶۳ سُوْرَۃُ الْمُنٰفِقُوْنَ مَدَنِیَّۃٌ ۱۰۴ رکوعاتہا ۲

SURAH AL-MUNAFIQOON

(MADANI) Revealed After Hijrah

2 Sections : 11 Verses 180 Words , 973 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

n the Name of Allah, the Most ffectionate, the Merciful.

ECTION 1

اِذَا جَآءَکَ الۡمُنٰفِقُوۡنَ قَالُوۡا نَشۡہَدُ اِنَّکَ لَرَسُوۡلُ اللّٰہِ ۘ وَ اللّٰہُ یَعۡلَمُ اِنَّکَ لَرَسُوۡلُہٗ ؕ وَ اللّٰہُ یَشۡہَدُ اِنَّ الۡمُنٰفِقِیۡنَ لَکٰذِبُوۡنَ ۚ﴿۱﴾

.When the hypocrites come [1] to you, hey say: "We bear witness [2] that ou are certainly Allah's Messenger, llah indeed Knows [3] that you are ertainly His Messenger." But Allah ears witness that the hypocrites are ertainly liars [4].

. This tells us that to come into the presence f the Holy Prophet صلی اللہ علیہ وآلہ وسلم with nmity, is an act of sin, because Allah Almighty as counted this presence of the hypocrites mong their faults, like the seeing of the eauteous countenance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم by the infidels, too, is an act f sin for them. Presenting yourself with faith nd to see him are outstanding acts of worship. his makes the believer a Sahabi(Companion). he action is one, but the difference in ntention changes the law.

2. This means we sincerely accept and know.

3. Whatever has been uttered by him is orrect.

4. This means they themselves regard this statement as false. Or, to present this statement of theirs as evidence is false. Evidence is that which is given with the conviction of one's heart, while these hypocrites are only saying this from the tip of their tongue. This tells us that the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is so sensitive, that sometimes a person says the truth, but it turns out to be false. There, not only the words are given consideration, but also the deepest recess of the heart is observed. It is not necessary to merely flatter with the tongue. Says Allah Almighty: "*Have you not observed those who declare themselves to be pure? Nay, it is Allah Who purifies whomsoever He pleases*" (S4:V49).

اِتَّخَذُوۡۤا اَیۡمَانَہُمۡ جُنَّۃً فَصَدُّوۡا عَنۡ سَبِیۡلِ اللّٰہِ ؕ اِنَّہُمۡ سَآءَ مَا کَانُوۡا یَعۡمَلُوۡنَ ﴿۲﴾

2. They make the oaths a shield [5], nd thus turn [6] away others away rom Allah's way. Certainly, evil [7] is hat which they do.

5. This tells us that to give proof of your faith y taking numerous oaths, is the practice of the ypocrites. A believer does not require this. eople accept him as a believer without him aking an oath. Today, too, people stand on the ulpit and take the Holy Qur'aan in their hands to say that they are not Wahabis, but staunch Sunnis. The origin of this, is the very practice of the hypocrites.

6. This means these hypocrites say this verbally, but their action is to prevent the people from accepting faith, or staying

steadfast on their faith. They create in their hearts different types of doubts.

7. This means these hypocrites come into your presence with enmity, to express faith is to deceive; stopping people from faith, etc are all evil acts.

3.That is because they believe, then disbelieve [8]. So a seal is set upon their hearts that they do not understand [9].

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۝۳

8. Now, their inner infidelity is revealed to the people. Here, 'reveal' denotes infidelity; otherwise even at the time of reciting the Kalimah these hypocrites had infidelity in their hearts. Thus ,there is no objection to this verse.

9. This means due to their evil practices, the hearts of the hypocrites have been sealed. How can faith now enter their hearts? Thus, there is no objection against the verse, that since their hearts have been sealed, they are innocent.

4. And when you see them, their presence pleases you. And if they speak, you listen to their speech [10]. Yet (they are) as if they were wooden paneling [11] on the wall. They think every rebuke[12] is against them. They are the enemy [13]. Therefore, beware [14] of them. Allah's curse is upon them. How perverted are they [15]?

وَ اِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَ اِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۫ اَنّٰى يُؤْفَكُوْنَ ۝۴

10. This means Oh believers, these hypocrites are so clean in appearance and sharp in speech that you will so easily fall for their outer behaviour. The outer appearance of Abdullah ibn Ubay and his friends and their speech were excellent. Today too, it can be seen that false people are very shrewd.

11. Like the beautiful wooden beams. They are pretty to look at, but they are lifeless and ignorant. Similarly, these people, too, are excellent in outer appearance and speech, but totally bereft of faith and like the beams, exist on the support of others.

12. If any believer makes an announcement, they think that perhaps it is regarding their hypocrisy. Perhaps, some verse may have been revealed concerning us. In short, this causes uneasiness in their hearts.

13. Verbally, they are friends, but inwardly they are your enemies. They pass information about the believers to the infidels. They are spies of the infidels and traitors of religion and people.

14. Do not be deceived by their glibness, their recitation of Kalimah and their recitation of the Holy Qur'aan. All that glitters is not gold. Presently, all enemies of Islam are walking with the Holy Qur'aan.

15. This expression, among the noble Arabs, was spoken to express anger. Its purpose is not to curse. Allah Almighty is pure from offering dua and curses.

5. And when it is said to them: "Come, the Prophet of Allah will ask forgiveness for you," they turn aside their heads and you see them evading, while they are full of arrogance [16].

وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَ رَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ۝۵

16. Reason for its Revelation:
During the Battle of Mareesee Jehjah Ghaffari and Sinaan ibn Dehar Jhany began to fight amongst themselves. Sinaan was the ally of Abdullah ibn Ubay. Jehjah called upon the Muhajireen to come to his assistance and Sinaan called upon the Ansaar. Ibn Ubay seized this occasion to utter a great deal of nonsense against the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Muhajireen said to his people that if they had not given these Muhajireen their leftovers they would not have pestered them so much. From now on don't give anything to them. He further said that on reaching Madina, we honourable people would expel the dishonourable people out of the city. Hazrat Zaid ibn Aiqam(May Allah be pleased with him) became impatient with his nonsense and said: "You are indeed a dishonourable wretch. On the blessed head of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the crown of Me'raaj". Ibn Ubay then said: "I was only joking". Hazrat Zaid informed the Holy Prophet صلی اللہ علیہ وآلہ وسلم about this. Abdullah bin Ubay was called to answer for what he had said. His friends supported him and said that Zaid ibn Aiqam may have been deceived. On that occasion this verse was revealed to verify what Hazrat Zaid ibn Aiqam said and falsify what was said by Ibn Ubay.

6.It is alike to them whether you beg forgiveness for them or you do not beg forgiveness [17] for them. Allah will never forgive [18] them. Indeed, Allah does not guide the rebellious people [19].

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْلَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝٦

17. This was said at that time when it was not forbidden to offer prayer of forgiveness for the hypocrites. Thereafter, this was forbidden. Thus, it is totally forbidden now to offer prayers of forgiveness for the infidels and hypocrites.
18. Here, offering dua or not offering dua for them is the same, as they will not benefit from it. But, it is not the same for you, for you will obtain reward for offering the dua. Some scholars have said that it is totally forbidden to offer a prayer of forgiveness for the polytheists, but not for the hypocrites, because they are still duty-bound to some Islamic laws. It should be remembered that the non-acceptance of this prayer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a mark of his lofty honour. What it means is that any reprobate who regards himself as independent and the Messenger of Allah صلی اللہ علیہ وآلہ وسلم out of mercy, prays for him, Allah Almighty will not forgive such a person. He will only forgive those who are the devotees of His Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered to offer a prayer is different to benefiting someone. The Noble Companions would receive benediction from the Holy Prophet صلی اللہ علیہ وآلہ وسلم, while the hypocrites would sometimes, for show, ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم to pray for them.
19. Here, 'a transgressor' denotes a hypocrite. This means that that disrespectful wretch who does not have the honour and respect for the Holy Prophet صلی اللہ علیہ وآلہ وسلم, will never obtain guidance.

7. It is they who say [20]: "Do not spend upon those who are with the Messenger of Allah till they break [21] up." (Leave him) To Allah belong the treasures [22] of the heavens and the earth, but the hypocrites do not

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَ لِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝٧

understand [23].

20. This means Oh My Beloved, how can I forgive them? They are the enemies of your Noble Companions and are preventing the people from serving them. This tells us that the enemy of the Noble Companions will never be forgiven and the service of the Companions is a proof of one's faith.
21. To leave the Holy Prophet صلی اللہ علیہ وآلہ وسلم, separate from him due to poverty.
22. Allah Almighty will make your devotees wealthy. Allah Almighty fulfilled this promise. Allah be Praised! The Noble Companions became wealthy.
23. The hypocrites are still not aware of the firm faith of the Noble Companions, that under no circumstances will they abandon the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This sustenance is not dependent on people, but on their Creator, in Whom they have the fullest trust.

8. They say: "If we return [24] to Madina, the stronger will surely turn out the poor [25] there from." And to Allah belongs the dignity and to His Messenger, and to the believers [26], but the hypocrites do not know [27].

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِیْنَةِ لَیُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَ لِلّٰهِ الْعِزَّةُ وَ لِرَسُوْلِهٖ وَ لِلْمُؤْمِنِیْنَ وَ لٰكِنَّ الْمُنٰفِقِیْنَ لَا یَعْلَمُوْنَ۠ ﴿۸﴾

24. After reaching Madina Shareef, on returning from this battle.
25. These wretches had called their group as honourable and the believers as dishonourable.
26. From this, emerge a few issues:
1. Every believer is honourable. To regard any Muslim nation as dishonourable or to refer to it as dishonourable, is forbidden.
2. The honour of the believer is due to his faith and good deeds and not due to worldly riches.
3. The honour of the believer is eternal and not temporary. It is for this reason that his body and grave, too, are objects of respect.
4. The one who calls the believer disho-nourable is himself dishonourable in the eyes of Allah Almighty. A poor and destitute believer is full of honour, while a wealthy infidel is worse than a dog.
27. Thus, a few days after this incident, Ibn Ubay died in a most disgraceful manner and to this day, he is an object of ridicule and curse. The one expelled out of his blessed court does not find peace, even after his death.

SECTION 2

9. O you who believe! Let not your wealth, or your children, divert [28] you from the remembrance of Allah. And whoever does that, they are the losers [29].

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَ لَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَ مَنْ یَّفْعَلْ ذٰلِكَ فَاُولٰٓىِٕكَ هُمُ الْخٰسِرُوْنَ ﴿۹﴾

28. In Islamic Law, 'obligatory Zikr' refers to the Five Daily Prayers while in Tareeqat, 'obligatory Zikr' refers to the Five Daily Prayers, recitation of the Holy Qur'aan, Darood Shareef, etc. This means do not let your indulgence in the children make you unmindful of the rememberance of Allah Almighty. This tells us that neither leave your children nor the rememberance of Allah Almighty. External indulgence must not keep the heart away from the Beloved.
29. Indulgence of the perishable world deprived them of the bounties of the Hereafter. In it, the negligent and unmindful Muslims are

being addressed. Hence, "*those who believe*" is used. The great Sufi sages say that keep your tongue engaged at all times in the rememberance of Allah Almighty so that when your soul leaves the body, it will leave in the rememberance of Allah Almighty. Fire does not burn wet wood. The fire of Hell will not burn a wet tongue.

10. And spend [30] out of what We have given you before death [31] comes upon one of you, and he says: "My Lord, if you grant me respite [32] for a little time, I shall give alms and become righteous [33].

وَ اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَاۤ اَخَّرْتَنِيْۤ اِلٰۤى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَ اَكُنْ مِّنَ الصّٰلِحِيْنَ ﴿۱۰﴾

30. This means, deduct Zakaat and all other obligatory charities from your wealth. According to the pious sages, one should spend from everything granted by Allah Almighty in His Path. Breath for the sake of Allah Almighty, walk a few steps in His Path, use some of your sight at observing Divine things, speak a little for the sake of Allah Almighty. In short, "*out of Our Provision*" is all compre-hensive.

31. In that the signs of death will appear, and a person will be unable to speak anymore. Thus, the verse is crystal clear. There can be no objection against it.

32. This means, say to yourself and think that had I been given respite, I would have made provision to give alms and charity. By 'respite' is meant to utter with total regret inwardly.

33. It should be remembered that the desire of this good deed is not rewardable as this is not a true desire, but rather a false greed. Thus, there is no inconsistency in the Hadith and the Holy Qur'aan. It is stated in the Hadith that charity given during one's good health is twice as better than that given at the time of death.

11. And Allah does not defer any one when his appointed [34] term comes. And Allah is Well Aware of what you do.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۱﴾

34. Here, 'promise' signifies that promise about which a decision had been taken, which is called *QAZA-E-MUBRAM* - the unalterable or irrevocable fate. Regarding it, Allah Almighty says: "*When their turn will come, they cannot remain behind a single hour, nor can they go ahead of it*" (S16:V61). However, changes can take place in *QAZA-E-MUALLAQ* - the suspended fate. Death, which has come can be postponed and ages can increase. Regarding it, Allah Almighty has said: "*Allah wipes out what He pleases and establishes what He pleases and the real writing is with Him*" (S13:V39). The devil had said: *O my Lord! Give me time till the Day when they are being raised*"(S15:V36). To this Allah Almighty replied: "*You are among those who is given time*" (S15:V37). Every verse is true.

آیاتها ١٨ ٦٤ سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ١٠٨ رکوعاتها ٢

SURAH AT-TAGHABUN (THE FRAUDULENT)

(MADANI) Revealed After Hijrah

2 Sections: 18 Verses 241 Words , 1070 Letters

In the Name of Allah, the Most Affectionate, the Merciful .

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Whatever is in the heavens and whatever is in the earth glorifies Allah. To Him belongs the entire kingdom, and His is all the praise [1]. And He has power over all the things.

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ۫ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ①

1. This means He has no associate in the Kingdom or in the Praise. He grants kingdom to anyone from the creation whom He pleases, and He made Mahmood and Muhammad whom He had pleased صلی اللہ علیہ وآلہ وسلم .

2.It is He Who created you, but some of you are infidels [2], and others are believers [3] .And Allah Sees what you do.

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّ مِنْكُمْ مُّؤْمِنٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ②

2. This means after coming into the world, some became infidels and some remained as believers. Or, it was within the Knowledge of Allah Almighty that some would be infidels and some believers. Otherwise, every newborn is born on faith, which was granted to him on the Day of the Covenant. In, "they said, we are!" everyone had declared their obedience. Says Allah Almighty: "*The established pattern of Allah upon which He has created mankind*" (S30:V30). Thus, there is no inconsistency in the verse.

3. It is stated in the *Hadith Shareef* that the angel writing Fate writes about the good fortune and ill fortune of the baby when it is still in the mother's womb. Thus, that angel is fully aware of the end of everyone, i.e. who will die as a believer and who as an infidel.

3. He created the heavens and the earth with faith [4], and He shaped you. Then perfected your forms in beauty [5]. To Him is the ultimate return.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَ اِلَيْهِ الْمَصِيْرُ ③

4. In which there are thousands of wisdoms about the world and the Hereafter. By '*truth*' is meant wisdoms.

5. This means in the entire creation He granted man the best form. It is therefore important that man should maintain a good character as well. From this we understand that it is forbidden to distort human shape or appearance.

Thus, to cut off the nose and ears; to rub ash on the face to spoil the appearance; for man to assume the appearance of a woman and vice versa are all totally forbidden. The shape and appearance, which Allah Almighty has granted you, is the best. In fact, even the infidel after death should not be disfigured by cutting off his nose, ears.

4.He Knows [6] what is in the heavens and the earth, and He Knows what you conceal and what you reveal [7], and Allah Knows the thoughts in your hearts [8].

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُسِرُّوْنَ وَ مَا تُعْلِنُوْنَ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۴﴾

6. Eventually everyone has to return to Allah Almighty, but some return happily and some out of sadness. It is better that man should return out of happiness.
7. This means Allah Almighty is fully aware of your intentions and inner desires as well as your deeds. Or, He is fully aware of outer and inner deeds.

8. This means those things, which had remained in thought, but never appeared. He is aware of these as well. It should be remembered that on the Day of Judgement you would be made answerable for your intentional evil thoughts and not the unintentional evil thoughts.

5. Has there not come to you the news [9] of those who disbelieved [10] before? Then they tasted the evil result of their conduct, and they had a painful punishment [11].

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ۫ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۵﴾

9. From this we learn that it is important to study authentic history because through it one can obtain Divine fear and hope.
10. Like the people of Aad, Thamud, Lut, etc. Do obtain lessons from their lives.
11. From this, emerge two issues:
1. The coming of Divine punishment on the infidels in the world will in no way decrease their punishment of the Hereafter.
2. The worldly punishment of the infidels is very less in comparison to their punishment of the Hereafter. For this reason it has been called 'to taste'.

6.That is because there came to them their Messengers with clear arguments [12], but they said: "Shall mortals guide us?" So they disbelieved [13] and turned [14] away, and Allah did not need [15] them. And Allah is Self-Sufficient, All-Praised.

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْۤا اَبَشَرٌ يَّهْدُوْنَنَا ۫ فَكَفَرُوْا وَ تَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ؕ وَ اللّٰهُ غَنِيٌّ حَمِيْدٌ ﴿۶﴾

12. Such great miracles, through which their truth and verification was being made to appear like a bright day. This tells us that every Prophet had certainly been given miracles. Someone was given one and others were given more. Our beloved Prophet صلی اللہ علیہ وآلہ وسلم was given the most miracles.

13. This tells us that for the sake of claiming equality it is infidelity to call a Prophet an ordinary human being. Like calling Allah Almighty a Lamp by reciting the verse: "*The similitude of His light is as a niche wherein is a lamp*" (S24:V35). In addition, to call a Prophet an ordinary human being as in common

terminology is infidelity and the practice of the infidels. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves like one calls the other among you*"(S18:V63).
14. By declaring faith, through their faith, because these people had not accepted faith from before.
15. In that neither did Allah Almighty ever care for their remaining infidels, nor did the Prophet. He destroyed them mercilessly.

7.Those who disbelieve stress that they shall never be resurrected [16] again. Please declare: "Yes, indeed, I swear by my Lord, you shall certainly be resurrected, then you shall certainly be informed of what your deeds were." And that is easy [17] for Allah.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ قُلْ بَلٰى وَ رَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ وَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۷﴾

16. On the Day of Judgement for the sake of reward and punishment. It should be remembered that the rejection of the Day of Judgement is the main cause of all the sins and infidelity. Since there is no fear of any accountability, so man does what he pleases.
17. Thus, He will bring the entire creation back to life within a second, and within a short time will take complete account of everybody. Says Allah Almighty: "*And Allah is swift in taking account*"(S3:V199).

8.Therefore believe in Allah and His Messenger, and the Light [18] which We have sent [19] down. And Allah is aware of what you do.

فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ النُّوْرِ الَّذِيْٓ اَنْزَلْنَا ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۸﴾

18. From this order of narration there is a hint that belief in the Holy Prophet صلى الله عليه وآله وسلم as before the Holy Qur'aan. For this reason a person is made to recite the Kalimah and not the Qur'aan, at the time of making him Muslim. In order to reveal the characteristics of things, the Holy Qur'aan is a light, but for the Holy Qur'aan itself, the Holy Prophet صلى الله عليه وآله وسلم is a light. Says Allah Almighty: "*There has come to you from Allah a light and a Book, luminous*" (S5:V15). Laws of Shariah are understood from the Qur'aan, but the Qur'aan itself is understood from the teachings of the Holy Prophet صلى الله عليه وآله وسلم.
19. On the Night of Power the Holy Qur'aan was brought down from the Divine Tablet to the first worldly heaven and from here it was gradually revealed to the Holy Prophet صلى الله عليه وآله وسلم over a period of twenty-three years. Thus, there is no inconsistency in the statement of: "*We sent it down*" and "*We have sent down*".

9. On the day when He will bring you together on the Day of Gathering [20], that shall be the day of loss and gain [21]. But those who believe in Allah and are righteous, He will remove [22] from them their evil and cause them to enter Paradise, beneath which

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ وَ يَعْمَلْ صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ

streams flow, to reside [23] therein for ever. That is the great achievement [24].

فِيهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٩﴾

20. That is the Day of Judgement in which, at first, all will be brought together. Thereafter the believers will be separated from the infidels. Thus, it is called the Day of Resurrection and the Day of Separation.
21. In that the deprivation of the infidels and the success of the believers will be fully revealed. The infidels would be acknowledging their failure.
22. Either, by giving him the guidance in the world to abstain from sins or in the Hereafter He would be granting him forgiveness of the sins. This tells us that due to the blessing of the pious deeds, evil habits are discarded and the previous sins too, are being forgiven.
23. In that neither should the inmate of Paradise experience death nor be taken out from it while living.
24. Thus, one should do good deeds for obtaining this huge success, i.e. become a believer and obey the Holy Prophet صلى الله عليه وآله وسلم .

10. And (as for) those who disbelieve and reject [25] Our Verses, they are the inmates of the fire, to abide therein forever [26]. What an evil resort it is?

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ وَ بِئْسَ الْمَصِيْرُ ﴿١٠﴾

25. In reality, this is the commentary of the first statement, because rejecting the Divine signs itself is infidelity. Rejection of Allah Almighty or His Prophet or the Day of Judgement is the rejection of Divine signs, which is infidelity. It should be remembered that the rejection of just one Prophet is equal to the rejection of Allah Almighty and all His signs.
26. From this we understand that the eternal stay in Hell and receiving severe punishment is for the infidels. No matter how sinful a believer may be, he will not be permanently in Hell if Allah wills. Also, Allah Almighty will not disgrace him. For the sake of His Beloved Prophet صلى الله عليه وآله وسلم He will conceal the faults of the sinful believers.

SECTION 2

11. No calamity befalls except by the permission [27] of Allah, He guides rightly his heart [28]. And Allah has full knowledge of everything.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ مَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١١﴾

27. It should be remembered that some calamities come as a result of our sins, but they come through the order of Allah Almighty. This verse does not contradict the following verse: "*And whether affliction reached you, is due to what your hands have earned*" (S42:V30). You should further remember that the calamities of the world for a believer are either compensation for his sins, or a means of obtaining a higher status. But, for the infidels it is a form of punishment. Thus, the meaning of the verse is crystal clear.
28. The meaning of bring faith in Allah Almighty is declaring faith in all His Prophets and His signs. The meaning of giving guidance is that Allah Almighty will give him guidance to do good deeds, i.e. without faith, a person will never get guidance to do good deeds. Thus, there is no inconsistency in the verse.

12. And obey Allah and obey [29] the Messenger, but if you turn away,

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ

تَوَلَّيْتُمْ فَإِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿١٢﴾

then upon Our Messenger is only the responsibility to deliver [30] a clear message.

29. Acting upon the Holy Qur'aan is obedience to Allah Almighty while acting on *Hadith Shareef* is obedience to the Prophet of Allah. Or, carrying out obligatory duties is obedience to Allah Almighty and acting on the Sunnah is obedience to the Prophet of Allah. From this verse we learn that obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equally important to obedience to Allah Almighty. Both forms of obedience have been described in a similar manner and connected by the conjunction AND, and not with the letter *FA*.

30. From this we learn that the world can cause no harm to the Messengers of Allah. They are only duty bound to convey the message of Allah Almighty, which they carry out. And Allah Almighty is fully aware that they have carried out their duty.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٣﴾

13.Allah! There is none worthy of worship except Him. Therefore, only upon Allah should the believers rely [31].

31. In that, although you act upon the provisions, but you rely and place your trust in Allah Almighty alone. Thus, medical treatment when ill, seeking the assistance of the worldly authorities, or the Saints of Allah in times of calamities is not against the concept of trust.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَ اِنْ تَعْفُوْا وَ تَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

14.O believers [32]! Undoubtedly, from among your wives and your children there are some who are your enemies [33]. Therefore, beware [34] of them. But if you pardon (them) and overlook (their faults). Then surely, Allah is Forgiving, Merciful [35].

32. Reason for its Revelation
When some of the believers had decided to migrate from *Makkah Muazzamah*, their wives and children had stopped them and said that we will not be able to bear your separation. Hearing this, they changed their mind. Then, after some time when they did migrate, they found that the early refugees had made tremendous advancements through the blessed company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. They regretted this and had wished to cut off all links with their wives and children who had prevented them from migrating. In response to it, this verse was revealed in which all future such actions are being prohibited. These Companions, too, had been stopped from cutting off links with their wives and children.

33. This tells us that those wives and children who prevent you from the obedience of Allah Almighty, e.g. from Salaah, Hajj and migration are our enemies and should not be obeyed. This verse is revealed about those men whose wives and children had stopped them from migrating, although migration had been obligatory upon them. This also tells us that any relative of ours who stops us from obeying Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم is our enemy, while that stranger and non-family member who leads us to Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم is one dear to us.
"Better than thousands of those relatives who are away from Allah, is one stranger who is nearer to Allah".

34. Do not deprive yourselves of piety by listening to them. This tells us that no obedience of anyone which is against Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم

35. This means that do not punish them for their previous faults by cutting off links with them, don,t stop their financial support. This tells us that to forgive your wives and children is liked by Allah Almighty. He who shows mercy on the creation, the Creator will show mercy on him.

15. Undoubtedly, your possessions and your children are only a trial [36], but with Allah is an immense reward [37].

إِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَ اللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۱۵﴾

36. That sometimes due to them a person remains deprived from piety. This, too, is a test from the Almighty.

37. This means in spite of taking care of your wife and children and undergoing obstacles in this respect, if you still remember Allah Almighty, you will be granted a great reward. This tells us that the worship of man is superior to the worship of angels as there are no such obstacles experienced by angels. For this reason angels are not entitled for Paradise.

16. Therefore, fear [38] Allah as much as you can, and hear and obey [39] and spend [40]. It is better for you. And whosoever guards himself from the greed [41] of his own soul, they are the successful people.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوْا وَ اَطِيْعُوْا وَ اَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۶﴾

38. From this we learn that every person is duty bound to practise piety according to his capacity. Says Allah Almighty: "*Allah places not burden on any soul but to the extent of his strength*" (S2:V286). This brings us to the verse: "*Fear Allah as rightly He is to be feared...*" (S2:V102). This verse is either abrogated from that verse, or this verse is its commentary.

39. Listen to the command of Allah Almighty, His Prophet صلی اللہ علیہ وآلہ وسلم, the Ulama and rulers obedient to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

40. Zakaat, charities, in fact, spending on your family with the intention that it is in accordance with the command of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. All this would be regarded as spending in the Path of Allah Almighty.

41. In that he did not stop giving charity and alms out of miserliness.

17. If you lend Allah a good loan, He will double it for you, and forgive [42] you, and Allah is Appreciating, Forbearing.

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَ يَغْفِرْلَكُمْ ؕ وَ اللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿۱۷﴾

42. To spend out of joy is called a loan with interest. Because you will most certainly receive reward for it, it is like a loan and since the reward received will be far in excess to the amount spent. Thus, it is an act of good and sometimes this loan is called *Qarz Hasanah*, which can be forgiven. From this we learn that between the slave and the master there is no interest, because Allah Almighty called it a loan and promised to give the reward in manifold, that this, in reality, is no loan, but everything belonging to the Master.

18. The Knower of the unseen and the seen, the Most Honourable,the Most

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾

Wise 43

43. He is that Lord Who is not unmindful of your charities or of your sincerity, nor is there any shortage in His treasures. Then, it is not possible that you will not be receiving rewards for your charities, or that you will receive less.

ایاتها ١٢ ٦٥ سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ ٩٩ رکوعاتها ٢

SURAH AL-TALAQ (MADANI)

Revealed After Hijrah

2 Sections: 12 Verses 249 Words , 1060 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. O Prophet [1] (Communicator of the hidden news), when your people divorce your women, divorce them for their prescribed [2] time, and calculate the prescribed [3] period and fear [4] Allah your Lord. Do not expel [5] them out of their houses, nor should they themselves leave [6], unless they commit an open indecency [7]. These are the limits [8] of Allah. And whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after this send a new command [9].

يٰۤاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَ لَا يَخْرُجْنَ اِلَّاۤ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ مَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ①

1. Inform your followers. For this reason the verb "*You divorce*" is used in the plural.
2. Reason for its Revelation:
Hazrat Sayyidina Abdullah ibn Umar (May Allah be pleased with him) had divorced his wife while she was in a state of menstruation. The Holy Prophet صلی اللہ علیہ وآلہ وسلم asked him to revoke it. And if he still wants to give the divorce, it should be done when she is in a state of purity. In response to it, this verse was revealed (*Khazainul Irfaan*).
3. This tells us that it is important for the husband to have knowledge about his wife's waiting period, because women are weak in

matters of calculation. It should be remembered that if the wife is in the period of menstruation and she claims that her period is over, but the husband rejects this, then the wife's claim would be accepted, on condition that the time is fit for this waiting period.
4. Do not just harass the wives by extending the period of waiting. There are many ways of extending this period of waiting. For a detailed discussion, consult books of jurisprudence.
5. From this we learn that the wife is part of the household members and the house in which she resides is linked with her, even though the husband is the master of the house. Says Allah Almighty: "*And remain in your houses...*" (S33:V33). We further learn that during the waiting period, a divorced wife should not be taken out of the house. She should be kept in the house with full maintenance, and that during the waiting period; such a woman must not leave the house in the day or at night.
6. During the period of waiting, the woman must not leave the house during the day or at night. This command is regarding the waiting period of divorce. But, during the waiting period resulting from the death of the husband, the wife can leave the house during the day if she is the breadwinner of the family, etc.
7. In that if they steal or commit adultery, they would be taken out to receive their punishment stipulated by Islamic law. Likewise, if the wife is guilty of verbal abuse, i.e. abusing the husband verbally, the husband has the right to throw her out of the house. This is under the command of disobedience. Similarly, if the house is small, the husband is a transgressor and Talaq-e-Baa'ina is given (an irrevocable Divorce), then the wife can leave the house. (For more details consult books of jurisprudence and Tafseer Khazainul Irfaan.)
8. The limits, which He had appointed for His servants and which is obligatory for the servants to follow.
9. This means that it is possible that Allah Almighty may incline the heart of the husband towards the wife and go back to her. Thus, do not pronounce three Talaqs at one sitting, lest you regret afterwards.

2. Then when they reach their prescribed term (IDDAT) keep them with kindness [10] or separate [11] from them with kindness, and call the witness, two [12] just persons from among you, and set up witness [13] for Allah. With this one is warned who believes [14] in Allah and the Last Day. And whoever fears [15] Allah, He will make a way for his deliverance [16].

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّ اَشْهِدُوْا ذَوَیْ عَدْلٍ مِّنْكُمْ وَ اَقِیْمُوا الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ یُوْعَظُ بِهٖ مَنْ كَانَ یُؤْمِنُ بِاللّٰهِ وَ الْیَوْمِ الْاٰخِرِ ۬ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾

10. In that you go back to them. This command is regarding that divorce which is not of abusive language. Regarding such a divorce, Allah Almighty says: "*Then if she is divorced for the third time, then that woman will not be lawful to him, until she lives with another husband...*" (S2: V230) This means in less than three Talaqs the husband has the right to take the wife back within the period of waiting. If he had given three Talaqs, he cannot go back to her. Similarly, in Talaq-e-Baain there is no returning, he has to get married to her again.
11. In that you do not take her back, but allow the waiting period to be completed, or give the remaining divorce. This tells us that the three Talaqs should be given separately. To give three Talaqs in one sitting is detestable. But if

these are given, they will become binding.

12. This command is concerning giving Talaq or taking the wife back. Otherwise, giving Talaq or taking the wife back is correct even without a witness. From this we learn that the witnesses should be pious believers. The testimony of the infidel and the perpetual transgressor is not acceptable as can be understood from "*From you*" and "*just persons*" and "you" signifies two men or one man and two women.

13. This means in matters of testimony do not be partial to one party. Be a witness only to obtain the pleasure of Allah Almighty, i.e. testify honestly. From this we understand that it is not permissible to take money for giving testimony. This has been discussed at the end of Surah Baqarah.

14. From this we learn that the infidels are not duty bound to religious orders. They are duty bound to beliefs only.

15. In that he should give Sunni Talaq, i.e. one Talaq after every menstrual period, and that during the waiting period after Talaq, the wife must not be taken out of the house, and should not try to extend the waiting period, that you should appoint witnesses as stipulated by Islam, when giving a divorce and when revoking it. In short, you should bear in mind the limits set by Islam in matters and issues of divorce.

16. In that if you regret after giving divorce, there will be an opportunity for taking the wife back, or He will grant the man a good wife, and the wife a good husband, or He will free them of the anxieties of this world and the Hereafter, or He will protect them from the severity of death and the Day of Judgement.

3. And give him sustenance from where he cannot imagine [17]. Whosoever places his trust [18] in Allah, He is sufficient for him. Undoubtedly, Allah attains His purpose. Allah indeed has appointed a measure [19] for everything.

وَّ یَرْزُقْهُ مِنْ حَیْثُ لَا یَحْتَسِبُ ؕ وَ مَنْ یَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ﴿۳﴾

17. **Reason for its Revelation:**
Salim, son of Hazrat Auf ibn Malik, was taken as a captive. Hazrat Auf complained in the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم about his poverty and his son's arrest. On hearing this, the Messenger of Allah صلی اللہ علیہ وآلہ وسلم asked him to develop piety, and recite *LA HAWLA WALA QUWATTA*...in abundance. He did as he was told. A few days later, his son knocked on the door. When the father opened the door, he was overjoyed to see his son back, coming with a hundred camels. The infidels had become totally inattentive to realize that he had taken such great wealth of theirs' (Tafseer Roohul Mu'ani). The author of Khazainul Irfaan states that the son had brought along with him four thousand goats. Seeing all this, Hazrat Auf enquired from the Holy Prophet صلی اللہ علیہ وآلہ وسلم whether this wealth was lawful for him. The reply was in the affirmative, as this wealth belonged to the combatant infidels. In response to it, this verse was revealed. This tells us that piety removes grief and brings about sustenance from unknown sources and blessings in that sustenance.

18. In this world as well as in the Hereafter. And he for whom Allah Almighty is sufficient, he does not have to knock on any other door. In fact, others will come to him.

19. Whether you place your trust in Him or not, you will only receive what is meant for you. Therefore why do you deprive yourself of the reward of the trust in Allah Almighty.

4. Those of your women who have no hope of (monthly)

وَ الّٰٓـِٔیْ یَئِسْنَ مِنَ الْمَحِیْضِ مِنْ نِّسَآىٕكُمْ

اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّ الّٰٓیِٔ لَمْ یَحِضْنَ ؕ وَ اُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ یَّضَعْنَ حَمْلَهُنَّ ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ یُسْرًا ④

menstruation course, and in case you have a doubt [20], their prescribed period (for divorce) is three months, and for those too who have not had their courses [21]. And for the pregnant women their prescribed [22] time is that they lay down their burden [23] (give birth.) And whosoever fears Allah, He will make easy for him his affairs [24].

20. Reason for its Revelation:
If you have a doubt in keeping an accurate account of what the period of waiting is. The Noble Companions asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم that we understand the waiting period of the lady who menstruates. But what is the waiting period of a woman who does not menstruate? In reply, this verse was revealed.

21. Due to childhood, their waiting period, too, is three months.

22. No matter whether they have been divorced, or their husbands have died, their waiting period is until the delivery of the baby.

23. From this we understand that if the divorcee, who is pregnant, has a miscarriage when the foetus has not developed limbs, her period of waiting will not be completed because this will not be regarded as delivery, but rather as a miscarriage. Thus, the bleeding after it will not be called NIFAAS bleeding after childbirth. Also, if the woman gives birth to a snake or any animal, this, too, will not complete the period of waiting because this will neither be her child nor will its birth be regarded as normal or natural. In fact, this is a rebellious ailment, e.g. sometimes snake-like worms are discharged from the anus. It is for this reason that there is no Janazah Salaah for such a foetus and bleeding thereafter will not be regarded as Nifaas. However, if the limbs are fully developed in such a foetus and there is life in it, then its delivery would complete the waiting period, as this will be regarded as normal delivery. For further information in this regard, consult books of jurisprudence.

24. In that He will grant you guidance to abstain from future sins and to do pious deeds.

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَیْكُمْ ؕ وَ مَنْ یَّتَّقِ اللّٰهَ یُكَفِّرْ عَنْهُ سَیِّاٰتِهٖ وَ یُعْظِمْ لَهٗۤ اَجْرًا ⑤

5.That is the Command of Allah, which He has revealed [25] to you, and whosoever fears Allah, He will remove from them evil and give increased reward [26].

25. This means the above mentioned commands regarding Talaq and waiting period are given by Allah Almighty is a straight way. Obey them firmly.

26. From this we learn that piety is the means of obtaining bounties of the world and the Hereafter. Calamities are removed through it. It brings about mercies in the world; and in the Hereafter Allah Almighty will shower His blessings. But, one should remember that there is a condition in piety, i.e. it should not be developed for gaining the world, but for the sake of obtaining the pleasure of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

اَسْكِنُوْهُنَّ مِنْ حَیْثُ سَكَنْتُمْ مِّنْ

6. Make the women to dwell where you yourselves dwell,

according to your means [27]**, and do not harm them in order to pose hardship** [28] **to them. And if they are pregnant, give them maintenance, until they give birth** [29]**. Then if they suckle (the child) for you give them their due** [30] **compensation, and enjoin** [31] **on one another** [32] **among you to be kind. And if you find it difficult, let another (woman) suckle** [33] **the child.**

وُجْدِكُمْ وَ لَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَ اِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ وَ اِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ؕ ۝۶

27. From this, emerge two issues:
1. That during her period of waiting, the husband shall give the wife maintenance and a house to stay.
2. That he shall give her the house in accordance with his financial position. If he keeps her in his own house, then in the case of irrevocable divorce, he will not maintain privacy with her. Thus, "*where they are staying*" does not mean that you stay with her against the teachings of Islam. However, in the case of revocable Talaq, there is no need for privacy, because it is possible that the husband may go back to her.
28. This means during the period of waiting do not make life difficult for these women, which will force them to leave the homes. By *'hardship of home'* is meant giving them homes that are narrow and dark, or to keep women with them who are cruel and oppressive and will make life unbearable for them.
29. Because the waiting period of a pregnant woman will be completed after delivery. It should be remembered that it is obligatory to give maintenance for the divorced woman until the completion of her period of waiting, whether she is pregnant or not. This is the verdict of Imam Abu Hanifa (May Allah be pleased with him).
30. A few issues emerge from this:
1. After the waiting period, the wife can take wages for breastfeeding her baby.
2. If after the waiting period the mother wants to breastfeed the baby, then the baby should not be given to another woman for this purpose.
3. The child belongs to the father and as such its complete maintenance is obligatory upon him, as is understood from 'for you'. It should be remembered that until the divorced woman has not married another person, she is entitled to keep the baby.
31. The parents of the child. This tells us that even after divorce, the mother should be consulted regarding the upbringing of the child because she is more attached to the child.
32. In that if the mother asks for more money for breastfeeding, the father should not be unwilling to pay.
33. From this we learn that if another mid-wife is charging less than the mother, the father can take her to breastfeed the child.

7.Let him who has abundance of means provide according to his means [34]**, and whoever has limited means of subsistence, let him provide out of that which Allah has bestowed** [35] **upon him. Allah does not lay on anyone a burden** [36] **except to which He has given that one. Allah brings**

لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَ مَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝۷

about ease 37 after difficulty.

34. From this we learn that it is obligatory upon the father to pay the maintenance according to his financial position. If the wife is poor and the husband is wealthy, then he should pay the maintenance according to his wealth, i.e. during the waiting period the husband is duty-bound to pay maintenance to his wife according to his financial position.

35. This means a poor man will pay maintenance to the wife according to his financeial position. It should be remembered that if the husband is poor, it becomes the duty of the mother to maintain the child.

36. Thus, the poor is not placed under obligation to pay maintenance of the wealthy.

37. This means the poor person should not despair of the mercy of Allah Almighty and fulfill his obligations according to his means. Allah Almighty will, in the near future, make him wealthy if He wills.

SECTION 2

8. And how many a town rebelled against the Commandments of the Lord and His Messengers? So We called it to account severely 38 and punished it with a severe punishment.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَ رُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّ عَذَّبْنٰهَا عَذَابًا نُّكْرًا ﴿۸﴾

38. He sent punishment upon them due to their infidelity and sins and made them entitled for severe punishment in the Hereafter. This tells us that the poor are entitled to the first glad-tidings while the wealthy transgressors are entitled for the punishment. It should be remembered that here "*Qarya*" signifies dwellers of the village.

9.So they tasted 39 the evil result of their conduct and the end of its affair was total loss 40.

فَذَاقَتْ وَ بَالَ اَمْرِهَا وَ كَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ﴿۹﴾

39. This tells us that the worldly punishments on the infidels are much lighter in comparison to those that they will be receiving in the Hereafter. Therefore, regarding the worldly punishments, the word *'to taste'* is used. But, these punishments will in no way lessen their punishments of the Hereafter.

40. They had been given severe punishments at their time of death and in their graves. Due to the grace of Allah Almighty, the believer is and will remain safe from loss.

10.Allah has prepared for them severe 41 punishment. So fear Allah, O men of understanding, who believe! Allah has indeed sent to you a reminder.

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰۤاُولِی الْاَلْبَابِ ۚۛ الَّذِيْنَ اٰمَنُوْا ۛ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ﴿۱۰﴾

41. By this is meant punishment of the Hereafter, which will be meted out after the Day of Judgement. Thus, there is no repetition in the verse.

11.Through a Messenger 42 who

رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ

لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ وَ يَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَاۤ اَبَدًا ؕ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ⑪

recites to you clear [43] verses of Allah so that He may bring forth those who believe and act righteously, out of darkness into light [44]. And whosoever believes [45] in Allah and acts righteously [46], He will cause him to enter Paradise [47], beneath which streams flow, to reside therein forever. Allah has surely made for him a best provision [48].

42. By "*zikr*" is meant to counsel, to remind and to remember, as this is an act of honour and greatness. Here, '*all*' is used to mean friend while '*every*' applies to the Holy Prophet صلی اللہ علیه وآله وسلم . From this we understand that the Holy Prophet صلی اللہ علیه وآله وسلم is the true Remembrance of Allah and the heart full of anxiety finds contentment through the remembrance of Allah Almighty. The Holy Qur'aan is a witness to this. Thus, the Holy Prophet صلی اللہ علیه وآله وسلم is the contentment of the hearts. "*Most certainly, in the remembrance of Allah lies the contentment of the hearts*". Therefore, recitation of Darood Shareef and Na'at Shareef is the best treatment for the anxiety of the heart. Anyone who recites Darood Shareef in abundance, he will not contract any disease, because the Holy Prophet صلی اللہ علیه وآله وسلم is there to remind Allah Almighty. Says Allah Almighty: "*Admonish, for indeed you are an admonisher*"(S88:V21). Zikrullah is also the blessed name of the Holy Prophet صلی اللہ علیه وآله وسلم . He is our means of honour in this world and the Hereafter. The Holy Prophet صلی اللہ علیه وآله وسلم is the Remembrance of Allah, the light of Allah Almighty, etc. The physical birth of the Holy Prophet صلی اللہ علیه وآله وسلم took place in the sacred city of Makkah, but his pure soul is not attached to any place. Because he came down, the word "*Anzala - Has sent down*" is being used.

43. Here, those wisdoms of the advent of the Holy Prophet صلی اللہ علیه وآله وسلم are mentioned, like teaching the recitation of the verses of the Holy Qur'aan, bringing everyone from apostasy to guidance; from unmindfulness to wakefulness; from falsehood to truth. The words of the Holy Qur'aan, too, were received from the Holy Prophet صلی اللہ علیه وآله وسلم , as were its bounties and blessings. It should be remembered that both these attributes of the Holy Prophet صلی اللہ علیه وآله وسلم are neither confined to time nor place.

44. From this, emerge a few issues:
1. Infidelity is darkness, while Islam is light.
2. Infidelity is of thousands of types, but Islam is one, because Allah Almighty has used the plural form of darkness to indicate infidelity and the singular form of light is used for Islam.
3. The Holy Prophet صلی اللہ علیه وآله وسلم brings forth a person from infidelity to Faith; from ignorance to knowledge; from transgression to piety. Here, the Holy Prophet صلی اللہ علیه وآله وسلم is the subject of "*He brings forth*" who have been mentioned in closeness.

45. In that one should sincerely believe in the Personality and Attributes of Allah Almighty, His Prophets, the Heavenly Scriptures, etc. And all the beliefs presented by Islam. Without prophethood, belief in the Oneness of Allah Almighty is a path to Hell. Shaitaan is not a polytheist, but a firm monotheist, yet he is an inmate of Hell, because he rejected prophethood.

46. According to one's capacity and with sincerity.

47. It should be remembered that at the time of his death and in his grave, the believer witness-

ses Paradise, but he will only enter Paradise after the Day of Judgement. However, the souls of the martyrs enter Paradise immediately after their demise.

48. From this, emerge a few issues:
1. Faith has priority over actions.
2. For obtaining salvation, faith has to be complemented with good deeds.
3. Allah Almighty will grant one believer several Paradises: one for Salaah, one for Zakaat and one out of His Mercy.
4. There is permanence in Paradise. There is no death, nor expulsion from it.

12.It is Allah who created seven heavens, and the same number of earths like [49] them. They continue to get the command [50], that you may know that Allah has power [51] over all the things, and that Allah encircles [52] all the things in His knowledge.

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ الْاَرْضِ مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۙ۬ وَّ اَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ﴿۱۲﴾

ع ۲ / ۱۸

49. This tells us that there are seven regions of earth; or seven foreign lands known as seven climes, or seven regions. But, because all these courts are made of sand and are joined with one another, the Holy Qur'aan refers to the earth in the singular. The heavens are of different things and since they are far from one another they are referred to in the plural.

50. This means the commands of Allah Almighty are prevalent in the heavens and the earth. There is no single place where His law is not in force.

51. This means that the Lord Who is today issuing His laws in the heavens and on earth, will tomorrow be taking accountability on the Day of Judgement and giving reward and punishment.

52. Thus, resurrecting the dead, taking account of the entire creation is not difficult at all. In addition, this accountability is not for His knowledge, but to silence the creation.

آیاتها ١٢ ٦٦ سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ ١٠٧ رکوعاتها ٢

SURAH AL-TAHREEM (THE PROHIBITION)
(MADANI) Revealed After Hijrah

2 Sections: 12Verses 247 Words , 1060 Letters

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۗ وَ اللهُ غَفُوْرٌ رَّحِيْمٌ ①

1. O Prophet! Why do you prohibit [1] (yourself) from that which Allah has made lawful for you, only to please [2] your wives? And Allah is Forgiving, Merciful [3].

1. Reason for its Revelation

Whenever the Holy Prophet صلی اللہ علیہ وآلہ وسلم would go to the house of Hazrat Zainab bint Jahash (May Allah be pleased with her), she would always present him with honey. For this reason he would stay there longer. Hazrat Aisha and Hazrat Hafsa (May Allah be pleased with them) were displeased with this extra time spent with Hazrat Zainab and, as a result, they became envious of her. The two of them decided that when the Messenger of Allah صلی اللہ علیہ وآلہ وسلم now comes to either of their homes, he would be told that had he perhaps eaten Maghfeer (a gum-like substance of an exotic tree which gives off a slight offensive smell). When the Holy Prophet صلی اللہ علیہ وآلہ وسلم came to their homes and this question was asked, he replied that he did not eat this, but had taken honey at the house of Bibi Zainab. The Holy Prophet then said; I will make the use of honey unlawful upon me, i.e. since I stay longer at the house of Bibi Zainab because of the honey, which is unpleasant to you, I will make honey unlawful for me. In other traditions, it is stated that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had made Hazrat Maria Qibtiyah unlawful for him. Whatever the case, these verses were revealed on this occasion.

2. From this we understand that by taking an oath, the thing becomes unlawful for the taker of the oath; and when he uses that thing, paying of compensation becomes obligatory upon him. Furthermore, the Holy Prophet's making of honey, or Hazrat Maria Qibtiyah (May Allah be pleased with her) unlawful for him, was only to please his blessed wives and not due to any lack of knowledge, because the strong smell emanating from one's mouth is not a weakness and will be felt. Thus, the Wahabis cannot use this verse to substantiate their claims of the lack of knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

3. Allah Almighty pardoned the fault of both blessed wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and described a compensation for him, which made it easy for his entire Ummah.

قَدْ فَرَضَ اللهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَ اللهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ②

2.Allah has sanctioned [4] for you to keep firm your oaths. And Allah is your Protector [5], and He is the

All-Knowing, Most Wise.

4. From this we learn that to make the lawful into unlawful is binding by an oath, but to make the unlawful into lawful does not require an oath, e.g. if a person says; if I do a certain thing, my wife will become unlawful for me. This is an oath. And if he says, if I do a certain thing, I will eat pork. This is not an oath. Further, we learn that the compensation for an oath is only in Islam and not in the previous religions. For this reason, Allah Almighty did not command Hazrat Ayub (On whom be peace) to give compensation, instead he taught him a means of fulfilling the oath - that strike your wife with a broomstick.
5. O Prophet and his household members! Hence, He takes care of the management of your home and teaches the etiquettes of your home to the believers.

3. When the Prophet conveyed a piece of information in confidence [6] to one [7] of his wives, she disclosed [8] it to others, and Allah disclosed [9] it to the Prophet. The Prophet made known to her some part, and overlooked [10] some part thereof. And when he informed her of it, she said: "Who has informed [11] you of it?" He said: "The All-Knowing, the All-Aware has informed [12] me."

وَ اِذْ اَسَرَّ النَّبِيُّ اِلٰى بَعْضِ اَزْوَاجِهٖ حَدِيْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَ اَظْهَرَهُ اللّٰهُ عَلَيْهِ عَرَّفَ بَعْضَهٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِيَ الْعَلِيْمُ الْخَبِيْرُ ﴿۳﴾

6. This wife is Hazrat Hafsa (May Allah be pleased with her). Therefore we learn that the lofty status of the Holy Prophet صلى الله عليه وآله وسلم is such that Allah Almighty settles even his family matters. The Holy Prophet صلى الله عليه وآله وسلم had told Hazrat Hafsa that she must not divulge that he had made honey or that Hazrat Maria Qibtiyah is unlawful for him. She must keep this information to herself.
7. It should be remembered that the wives of the Holy Prophet صلى الله عليه وآله وسلم were nine of such type; five were Quraish: Hazrat Aisha, Hazrat Hafsa, Hazrat Umm Habibah bint Abu Sufyaan, Umm Salmah bint Umayyah, Sauda bint Zam'ah; four wives were non-Quraish: Zainab bint Jahash Asadiyya, Maimoona bint Harith Balaliyya, Safeeyah bint Hay Khaibariyya, Juwainiyyah bint Harith Mustaliqiyya (May Allah be pleased with them). The Holy Prophet صلى الله عليه وآله وسلم told two secrets to Hazrat Hafsa: one was regarding making honey or Hazrat Maria Qibtiyah unlawful for him, the other was that after him, Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) would become Caliphs.
8. This means that Hazrat Hafsa divulged both these secrets to Hazrat Aisha Siddiqah.
9. This means Oh My Beloved! Hazrat Hafsa has divulged both these secrets to Hazrat Aisha. She could not maintain your secret.
10. This means that the Holy Prophet صلى الله عليه وآله وسلم had told Hazrat Hafsa that why did she divulge the fact about the unlawfulness of honey, but he did not say that she had revealed the second thing. This was the Holy Prophet's صلى الله عليه وآله وسلم lofty kindness that he did not mention about others.
11. When Hazrat Hafsa enquired that Oh Beloved of Allah, who had informed you about it? Is it through Divine Revelation, or was it Hazrat Aisha?
12. This means that Allah Almighty gave this information to me.

4. If both of you (two wives) repent [13] to Allah, your hearts are already deviated [14] from the path, but if you two force [15] him, then undoubtedly Allah is his helper, and Jibraeel and the righteous believers [16], and further more, the angels [17] are his helpers.

اِنْ تَتُوْبَاۤ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَ جِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ④

13. In that case, this is obligatory upon you.
14. Here, *'turning away of the heart'* does not mean sinfulness and impiety, but make something undesirable, desirable; because no Companion of the Holy Prophet can ever be sinful. Says Allah Almighty: "*And made them stick close to the command of piety...*"(S48:V26). They can commit a sin, but they will remain firm on it. They will immediately obtain guidance to repent. There are many examples of these.
15. In that you get together and adopt a practice, which will displease the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم .
16. This means Oh consorts of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم , if you do not serve and assist Our Prophet صلی اللّٰہ علیہ وآلہ وسلم , he has many helpers. Even Allah Almighty Himself is his helper, so is Jibraeel, the pious believers and all the angels. Although Hazrat Jibraeel (On whom be peace) is included among the angels, but since he is the leader of all the angels, he has especially been mentioned separately. It should be remembered that Prophets are helpers of the believers, like the king is of his subjects. And true believers are the helpers of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم like the servants and soldiers are of the king. Thus, on the basis of this verse we cannot say that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is dependent on the believers. Says Allah Almighty: "*If ye help (the cause of) Allah, He will help you*"(S47:V7).
17. From this we learn that the servants of Allah Almighty are helpers, because in this verse Hazrat Jibraeel (On whom be peace) and Saleh are termed as helpers of the believers and the angels are called those who will back him up. Thus, there is no inconsistency in the verse.

5. It is possible that if he divorces [18] you, his Lord will give him in your place, wives better [19] than you, submissive, faithful, obedient, repentant, devoted [20] to Salaah and fasting, whether widows or virgins [21].

عَسٰى رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗۤ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ⑤

18. It should be remembered that the purpose of this is to threaten and frighten the pure consorts of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and not to divorce them.
19. This means that Allah Almighty will provide them with such wives who will be more obedient and loyal than you. It should be remembered that the consorts of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم are superior and more virtuous than all the women of the world. But, (Allah forbid) if they had been divorced and other women had come in his marriage, then these would have been superior to those who were divorced. Thus, the verse is crystal clear, as Allah Almighty says: "*And if you turn your face, He will substitute for you another people, and then they will not be like you*" (S48:V38).

[20]. This tells us that that wife is good, who is [a] gift from Allah Almighty, even if she is poor. [Th]us, as far as possible choose a wife who is [re]ligious, don't search for one who is wealthy.

21. From this, those wives proved to be very effective and they regarded obedience and loyalty to the Holy Prophet as greater than every other bounty.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓىِٕكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَاۤ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿۶﴾

[6]. O believers! Save [22] yourselves [a]nd your families from the fire [w]hose [23] fuel are men and stones. [O]ver it are angels, stern and strong. [T]hey do not disobey [24] Allah in what [H]e Commands them, and act as they [a]re commanded [25].

[2]2. In that be pious yourself and urge and [g]uide your family towards piety. This tells us [t]hat the wife is included in the household [m]embers.

[2]3. By '*man*' is meant an infidel and by '*stone*' [i]s meant their idols.This tells us that [p]ropagation of Islam is obligatory upon every Muslim. Your wife and children should be the [f]irst to be guided on the correct path.

24. Those whose hearts are totally bereft of any mercy, and who will not escape the punishment.

25. This tells us that all the angels are innocent. After Harut and Marut came in the form of human beings, they committed sins. Thus, there is no inconsistency in the verses, e.g. only after the staff of Hazrat Musa would turn into a snake, would it begin to devour.

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۷﴾

ع ۱۹

[7]. O infidels! Do not urge any [e]xcuses today. You shall only be [r]ecompensed for what you used to [d]o.

SECTION 2

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْۤا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَاۤ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۸﴾

[8]. O you who believe! Repent to Allah in sincere repentance [26]. It [m]ay be that your Lord may remove [2]7 from you your evil and cause you [t]o enter Paradise beneath which [s]treams flow, on the day on which Allah will not humiliate [28] the Prophet and the believers with him. Their light will be moving before [t]hem, and on their right hands [29]. They will say: "O our Lord! Make [p]erfect [30] for us our light, and grant [u]s protection. Certainly, you have [p]ower over all things [31]."

26. True repentance, whose effect should be to make one give up all sinful deeds and get into the habit of doing pious deeds. It should be remembered that repentance in the true sense of the word is expression of remorse at the previous sins and a firm resolve to abstain from future sins. Repentance takes many forms: to repent from infidelity, transgressions, infringing human rights, etc. By "*Taubatun Nasooha*" is meant that after repenting, that person must not indulge in any sins, just as milk that has come from the udder will never go back in it (*Tafseer Khazainul Irfaan*).

27. This tells us that repentance is the means of obtaining forgiveness of the sins and the claim for Paradise. To provide expectation of hope for kindness, too, is a promise.

28. From this we learn that even if a believer is a sinner, he will, if Allah wishes, be safeguarded from the embarrassment and disgrace of the Hereafter. Even if he is going to receive punishment, it will be given in such a way that he will not be disgraced, because he is the follower of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Disgrace is specially set-aside for the infidels. Furthermore, the pious believers on the Day of Judgement will be with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The author of *Tafseer Roohul Bayaan* has written that some of the pious people on the Day of Judgement will not be made to give account at all, while the accountability of some will be under cover. Allah Almighty will not maintain privacy from them. He will accept their intercession. Their faces will be radiant.

29. The light of the Faith of the believers, light of the obedience of the obedient, light of the sincerity of the sincere, light of the truth and faithfulness of the true devotees, light of the bright foreheads of the sincere worshippers. It will be in front of the Bridge (*Pul Siraat*) as well as on both sides but not behind, so that the hypocrites and apostates coming from behind will not be able to benefit from it.

30. This means Oh Allah! Keep this light until we cross the Bridge to safety. The believers would be offering this dua until they see that the light of the hypocrites has extinguished between them. This tells us that at first, the hypocrites will get light, but it will be extinguished on the bridge.

31. Some believers would be crossing the bridge like lightning, some like the strong wind, some like swift riders and some dragging themselves on their buttocks. The dua recited will be by this last group (*Tafseer Roohul Mu'ani*). They will be offering the dua of forgiveness because they would be seeing the infidels falling into Hell.

يٰۤاَيُّهَا النَّبِىُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ۝٩

9.O Prophet! Strive hard against the infidels and the hypocrites, and be hard [32] against them. And their abode is Hell. What an evil destination it is [33]!

32. They have been striving against the open infidels with the swords and the concealed infidels, i.e. the hypocrites with severe words and strong proofs, because one cannot use the sword on the hypocrites. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a paragon of beauty and Hazrat Musa (On whom be peace) was awe-inspiring, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم was ordered to be severe, while Hazrat Musa (On whom be peace) was told to speak gently with the Pharaoh. We further learn that to be severe with the infidels and the hypocrites is the way of life of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. However, those from whom there is hope of faith, be extremely gentle with them. Gentleness on the infidels is just as criminal as being severe on the believers. A serpent is the enemy of one's life, but the infidel is the enemy of one's faith. It should be remembered that the

command regarding the combatant infidels is different to that of the infidels who are citizens in an Islamic state.

33. This tells us that the hypocrites and the infidels would remain in Hell permanently. In fact, the hypocrites will be in the deepest pit, because their infidelity is more severe than the open infidels.

10. Allah sets out an example to the infidels [34] of the wife of Nuh and the wife [35] of Lut. They were both under two of Our righteous devotees, but they (the wives) betrayed [36] them. But nothing helped them against Allah, and it was said: "Enter both in the fire [37] with those who enter it."

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّ امْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ⑩

34. These examples are regarding meting out punishment and not doing work akin to the believers.

35. The name of the wife of Hazrat Nuh(On whom be peace) was Wa'la or Waliah, while that of Hazrat Lut(On whom be peace) was Wahila.

36. Among the female infidels, Waliah was saying that Hazrat Nuh (On whom be peace) is mad. She was also a spy for the infidels. It should be remembered that no Prophet's wife has ever been an adulteress.

37. This tells us that without faith, the company of the pious will not prove beneficial. The son of Hazrat Nuh (On whom be peace) remained an infidel. We further learn that the infidels will not benefit from any relation or blood link with the Prophets. Also, on the Day of Judgement every person will be with him whom he had loved in the world.

11. And Allah sets out for the believers an example [38] of the wife [39] of the Pharaoh when she said: "My Lord, build for me a house [40] with You in Paradise and deliver me from the Pharaoh and his misdeeds, and deliver me from the unjust [41] people."

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۙ⑪

38. A believer will not be affected by the sins of the infidels as long as he abhors them, even if they may be living together in one house.

39. Hazrat Asiya bint Mazahim who had declared faith in Hazrat Musa (On whom be peace). When the Pharaoh came to know of it, he punished her severely. He tied her hands and feet with four chains and made her stand in the intense heat.

40. This tells us that in Paradise, that home has a greater status in which its occupant enjoys greater nearness to Allah Almighty. An Arabic idiomatic expression says: "*Choose the neighbour before the house*".

41. In that grant me death with belief. This tells us that it is permissible to pray for one's death due to encountering religious dangers. Allah Almighty appointed angels for her, who provided her with cover from the sun and showed her her house in Paradise, due to which she would forget all her hardships. It is stated in some traditions that she had been raised into heaven physically. She will be married to our Holy Prophet صلی اللہ علیہ وآلہ وسلم in Paradise.

وَ مَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَ كُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ﴿۱۲﴾

12. And Mariam [42], the daughter of Imran, who guarded her virginity [43]. We breathed into her Our Spirit [44] and she confirmed [45] the truth of the words of he Lord and His Books, and was among the obedient [46] ones.

42. It should be remembered that the name of Bibi Mariam appears twenty-seven times in the Holy Qur'aan. Besides her, no other lady's name has been mentioned in it.

43. No man had ever touched her. The commentary of it is the following verse: "*When no man hath touched me*" (S3:V47).

44. In that Hazrat Jibraeel blew over her chest through which she fell pregnant. From this verse, emerge a few issues:

1. The work of the beloved servants of Allah Almighty is, in reality, the works of Allah Almighty. Observe, it was Hazrat Jibraeel (On whom be peace) who had blown, but Allah Almighty says We have done it.

2. To blow for the purpose of providing blessings is the way of the angels. This verse serves as a proof of the beneficial effect of the blowing by the pious sages.

3. Hazrat Isa (On whom be peace) is called the Spirit of Allah, because the origin of his birth is through the blowing of *Roohul Ameen*, i.e. Hazrat Jibraeel (On whom be peace), while through the blowing of Hazrat Isa, the dead would come to life and the sick would be cured.

45. One should declare faith in all the heavenly revealed Books and Scrolls and act upon the laws of Shariah.

46. Because in matters of piety and purity she was in no way less than men. For this reason "*devoted servants*" is used here in the masculine plural. It should be remembered that there are five ladies who enjoy the highest virtue and excellence: Hazrat Asiya, Sayyadda Mariam, Hazrat Faatimah, Hazrat Khadijah and Hazrat Aisha (May Allah be pleased with them).

آیاتها ۳۰ ٦٧ سُورَةُ الْمُلْكِ مَكِّيَّةٌ ٧٧ رکوعاتها ۲

SURAH MULK (THE SOVEREIGNTY)

(MAKKAN) Revealed Before Hijrah

2 Sections: 30Verses [1] 330 Words , 1313 Letters

. There are many excellent virtues mentioned bout this Surah. This Surah will intercede for s reciter; it is a means of obtaining salvation rom the punishment of the grave. One of the Companions heard the recitation of Surah Mulk emanating from under the ground. On enquiring from the Holy Prophet صلی اللہ علیہ وآلہ وسلم, he was told that there is the grave of a believer whose inmate had been reciting it in his life, and is doing the same, now in his grave.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.Blessed is He [2] in Whose control is the total sovereignty [3], and He has power [4] over all the things.

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ ۡ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرُ ۙ ﴿۱﴾

2. This means Bestower of lofty favours and kindness. Or, a thing on which His name is taken will become full of blessings. By 'bountiful' is meant abundance of mercy.
3. The world of bodies is called territory, while the world of spirits and the world of lights is called the angelic world. Also, outer control is called territory and inner control is dominion, i.e. all the worlds are under the total control of Allah Almighty, which are used inwardly and outwardly by Him (*Tafseer Roohul Mu'ani*).
4. This means that Allah Almighty has the power to create every possible thing. Impossible things like talking lies, etc. have no connection with His Personality and Attributes.

2.Who created [5] death and life that He may try [6] you as to which of you is best in deeds. And He is the Honourable, the Forgiving [7].

الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ هُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ ﴿۲﴾

5. From this we learn that death is an existentialist thing because a mere non-existent thing cannot be created. Thus, the meaning of creating is to provide it with existence. For this reason, it is stated in the Hadith Shareef: On the Day of Judgement, death, too, will die, i.e. it will be destroyed. It is thus quite clear that only that thing can be destroyed which is in existence.

It should be remembered that the deeds of this world are seeds and the rewards and punishment of the other world, are fruit. Also, Allah Almighty has created some for Paradise and some for Hell. Everybody in the world would be given inclination to do deeds for which he is created. This is the Divine Law, but Divine Power is that He can grant a death on faith to a person who had been a sinner and an infidel all his life and to provide him Paradise, e.g. the magicians who had declared

faith in Hazrat Musa (On whom be peace).
7. He will punish the rebellious sinner because Being of Esteem is dominant. He will forgive those who repent because He is Most-Forgiving and Merciful.

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰی مِنْ فُطُوْرٍ ﴿۳﴾

3. Who created the seven heavens, and above [8] another. You see no disparity [9] in the creation of the Affectionate. Then observe again. Can you see any disorder [10]?

8. All the seven heavens are piled one over the other in such a manner that the upper heaven has fully encompassed the lower heaven. This does not necessarily mean that it is joined or fixed with one another. Thus, there is no inconsistency between the verse and the Hadith. Between every two heavens there is a distance of five hundred years.
9. This means that in His creation nothing is inappropriate and improper.He created everything as it should be created. This suitability and appropriateness is found in every creation including the heavens and the earth.
10. This means that you will not be able to see any breakage, wear and tear or dilapidation There are doors in the heavens from which the angels descend, and on the Night of Me'raaj, the Holy Prophet صلی اللہ علیہ وآلہ وسلم entered. But, these doors are not of obstructive nature. Thus, from this verse it is not proven that there are no doors in the heavens. Says Allah Almighty: "*And the sky shall be opened up and it will become doors*"(S78:V19).

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَیْنِ یَنْقَلِبْ اِلَیْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِیْرٌ ﴿۴﴾

4. Then turn back the eye again and again; your look shall come back to you confused, while it is fatigued [11].

11. This means every gaze looking for fault and weakness will return every time with failure, i.e. it will not see any weakness, while the gaze trying to perceive wisdoms will at all times perceive wisdom.

وَ لَقَدْ زَیَّنَّا السَّمَآءَ الدُّنْیَا بِمَصَابِیْحَ وَ جَعَلْنٰهَا رُجُوْمًا لِّلشَّیٰطِیْنِ وَ اَعْتَدْنَا لَهُمْ عَذَابَ السَّعِیْرِ ﴿۵﴾

5. And certainly, We have adorned this lower [12] heaven with lamps [13] (stars) and We have made these missiles for the devils [14] and We have prepared for them the punishment of burning [15].

12. The first heaven, which is nearer to the earth. The literal meaning of 'world' is to be near, being derived from '*dunoon* – to be near'. Thus, the meaning of the verse is clear.
13. It should be remembered that all the stars are not in the first heaven. Only the moon is in it. But, because all the heavens are transparent like glass, it is for this reason that they appear to be on the first heaven.
14. This means there are different benefits from these stars: they are beauty of the first heaven, lamps of the night; guidelines for the travellers; when one of the infidel jinns tries to go into the heaven to listen to the conversation of the angels, then such a fire emanates from them which either destroys him or injures him like a bullet wounding a hunted animal.
15. From this we learn that the infidel jinns will go into Hell. Although their creation is from fire, they will be punished in the fire, just as we feel pain when injured by a lump of sand.

وَ لِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَ بِئْسَ الْمَصِيْرُ ۝۶

6. And for those who disbelieve [16] in their Lord, for them is the punishment of Hell. And what an evil destination it is!

16. From this we learn that the rejection of one command of the Prophet is equal to the rejection of Allah Almighty because here, every infidel has been included in "those who disbelieve in their Lord", as the Prophet is the sovereign authority of Allah Almighty.

17. That place is full of hardships, its food and water is detestable, the snakes and scorpions are extremely vicious, and its companions are oppressive. In short, every form of hardship is brought together. This tells us that Hell is a place for the infidels only, while the sinful believers will be its inmates for a short period. It will be like the stay of a traveller in a shelter for the work period.

اِذَاۤ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّ هِيَ تَفُوْرُ ۙ۝۷

7.When they shall be thrown therein, they will hear a loud moaning [18] of it, as it boils.

18. Like the boiling pot, or like the engine of a train. But, this sound will be heard by the inmates of Hell only at the time of falling and in the state of living. Although the inmates of Paradise would be crossing the Bridge, they will not hear the frightening sound of Hell. Says Allah Almighty: "*They will not hear the faintest sound*"(S21:V102).

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَاۤ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَاۤ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝۸

8.Almost bursting of fury [19]. Whenever a group [20] will be thrown in it, its keeper shall ask them: "Did there not come to you a warner [21]?"

19. This tells us that in Hell there is feeling. It expresses anger, in fact it speaks. Allah Almighty says that "*We will ask Hell: Are you full?" It will say "Are there more?" (S 50 : V30)*

20. This tells us that the infidels would be entering Hell in armies. Every category of infidel will be with his own kind. Even if a sinful believer would go into Hell, he will go alone in such a way that nobody will be aware of his condition, so that the Ummah of the Holy Prophet will not be disgraced.

21. This means that the Prophet صلی اللہ علیہ وآلہ وسلم will reach directly, or the deputies of the Prophet, the Ulama whose arrival or their propagation is indeed the arrival of the Prophet.

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ۬ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝۹

9.They shall say: "Yes, indeed there came to us a warner, but we rejected" (him) and said: "Allah has not revealed [22] any thing. You are only in a great misguidance [23].

22. Since the infidels will perceive through conjecture that now rejection of the advent of the Prophets will become a means of receiving a beating from the angels. Therefore, they will tell the truth. They will not tell lies here, like on the Day of Judgement.

23. This tells us that those people to whom the teachings of the Prophets did not reach at all; they will be punished for their polytheism only and not for any other thing. An example of this is the people of *FATRAT*, who had died before the advent of the Holy Prophet (Peace be upon

him). No teaching of any of the Prophets was able to reach them.

وَ قَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْۤ اَصْحٰبِ السَّعِيْرِ ۝١٠

10. And they shall say: "Had we but listened or used (our) intelligence [24], we would not have been among the inmates of the great fire."

24. This tells us that any intelligence, which fails to understand Religion, is not intelligence. Those ears and eyes, which fail to listen to the commands of the Prophet, and see the signs of Allah Almighty, are deaf and blind even though they may be utilized for worldly things.

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ۝١١

11.They will then confess [25] their sins, but cursed be the inmates of the burning fire [26].

25. By 'sin' is meant sin of the heart, i.e. of infidelity and polytheism. It should be remembered that the infidels would be punished for infidelity and polytheism as well as for not carrying out the laws of Shariah, because in matters of punishment they are duty-bound for disobeying the laws of Shariah.

26. This is the command of Allah Almighty, or will be said by the angels at that time, i.e. you are far from the mercy of Allah Almighty. You are at all times entitled for reproach and curse.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ۝١٢

12.(As for) those who fear their Lord without seeing [27] (Him) they shall surely have forgiveness and a great reward [28].

27. This means that the instruction of the Prophet inculcated in their hearts the fear of Allah Almighty. Otherwise, at the time of death, on seeing the punishment will be struck by fear. Even the devil had said: "*Verily I fear Allah, Lord of the worlds*". (S59 : V16) But this fear is not the means of obtaining salvation.

28. The author of Tafseer Roohul Bayaan says that from the blessed chest of Hazrat Abu Bakr (May Allah be pleased with him) would emanate the fragrance of fried liver. His blessed heart had been totally fried in the fear of Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would weep so much in Tahajjud Salaah that the sound of a boiling pot would emanate from his blessed chest.

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ۭ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝١٣

13.And whether you hide your word or publish loudly, surely, He knows what is in the hearts [29].

29. At the time of this nonsensical prattle, the polytheists of Makkah had been saying, speak softly; the Lord of Muhammad may hear us. In this verse they have been refuted that none of their private or public deeds are concealed from Allah Almighty. The stately splendour of Allah Almighty is very lofty, His beloved servant Hazrat Sulaiman (On whom be peace) would hear the sound of an ant from the distance of three miles.

اَلَا يَعْلَمُ مَنْ خَلَقَ ۭ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ۝١٤

14.Does He not know, Who created [30]? And He is the Knower of the minutest, being Well Aware.

30. This means that Lord Who had created you, your deeds, and your hazards, how can you or your inner thoughts be concealed from Him. This is like the proof of their previous claim.

SECTION 2

15.It is He Who made the earth subservient [31] to you. Therefore go about in the spacious sides thereof and eat [32] of His sustenance. And to Him is the return [33] (after death).

هُوَ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِیْ مَنَاكِبِهَا وَ كُلُوْا مِنْ رِّزْقِهٖؕ وَ اِلَیْهِ النُّشُوْرُ۝۱۵

31. In that He made it soft in a suitable way so that you may reside on it, do your farming, construct buildings, etc. The earth is made neither as hard as iron, nor fluid like water. Allah be Praised!

32. Eat lawful and wholesome sustenance, either of your own earning or from the earning of others, like the inherited wealth. The great Sufi sages say that eat physical sustenance for the preservation of the body, and use spiritual nourishment for the development of the soul. From this we learn that it is obligatory to eat because it preserves life, and life is the basis of all acts of worship. For this reason it is forbidden to fast until death and go on a hunger strike. We also learn that from that which Allah Almighty has provided you eat a little and feed a little. Do not try to eat everything yourself.

33. On the Day of Judgement, for the accountability. Thus, do not eat such a food, which will prove to be a burden for you tomorrow. Thus, after eating, mention is made of the Hereafter.

16.Do you feel secure of Him Whose is the heaven that He shall not make the earth to swallow [34] up as it shakes (as in earthquake)?

ءَاَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِیَ تَمُوْرُۙ۝۱۶

34. From this we learn that after the Holy Prophet صلى الله عليه وآله وسلم specific punishment can come. What is mentioned in another verse: "*And Allah is not to chastise them, while (O Beloved (Prophet) you are in their midst*" (S8:V33), refers to general punishments.

17.Or, do you feel secure [35] of Him Whose is the heavens that He shall not send down upon you rain of stones as a punishment? So, you will know how was My warning [36]?

اَمْ اَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یُّرْسِلَ عَلَیْكُمْ حَاصِبًاؕ فَسَتَعْلَمُوْنَ كَیْفَ نَذِیْرِ۝۱۷

35. This tells us that being bereft of the fear of Allah Almighty is the practice of the infidels, and placing hope in him is the lofty habit of the believer. In times of safety, there is no fear, while in hope there is presence of fear as well. This means be fearful, lest due to your sins such heavenly stones begin to fall upon you like they fell on the people of Lut. May Allah protect us!

36. This means to declare faith after seeing the punishment, because declaration of faith at that time may have no credence. Faith should be in the unseen. It should be remembered that here, saying; "*Whose kingdom is in the heaven,*" He has shown that idols are not worthy of being feared. Fear Him Whose kingdom is in the heavens. However, this does not mean that Allah Almighty resides in the heavens, as He is free from space.

وَ لَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ﴿١٨﴾

18.And certainly those before them rejected (the truth). Then how was My disapproval [37]?

37. That He had sank Qarun in the earth and sent heavenly stones on the people of Hazrat Lut (On whom be peace).

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّ يَقْبِضْنَ ؔ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍۭ بَصِيْرٌ ﴿١٩﴾

19.Have they not seen the birds above them spreading and closing their wings [38]? None withholds [39] them, save the Most Affectionate. Undoubtedly, He Sees [40] everything.

38. From this we learn that only Allah Almighty is preventing the heavens from falling down. Otherwise, any heavy thing has comes down.

39. In "none withholds them" the antecedent of 'them' is either birds, i.e. these birds when flying in the air sometimes open their wings and sometimes keep them closed, yet they do not fall down. This tells us that it is not just their wings that keep them in the air, but it is Allah Almighty Who keeps them from falling. They are just a collection of meat and bones, which should have fallen down. Today, it is Allah Almighty Who protects the aeroplanes from falling down and not their machines and engines, because without the protection of Allah Almighty, how often have we not seen engine failures causing the planes to be destroyed? Or, its antecedent is the heavens, i.e. these heavens are such heavy bodies, which are neither hanging on anything, nor are they placed or set up in anything. Despite this, they do not fall down because it is Allah Almighty Who is preventing them from falling down.

40. This means when flying, the birds spread their wings or fold them. If the spreading of their wings was protecting them from falling down, then the folding of their wings should have caused them to fall down. Yet, they do not fall, although any heavy thing that is up is supposed to fall down.

اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ؕ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ﴿٢٠﴾

20.Or, who is it that who will be a host for you to assist [41] besides the Most Affectionate Allah? The infidels are only in deception [42].

41. Wherever it has been stated in the Holy Qur'aan that you have no helper, signifies help in opposition to Allah Almighty i.e. that whom Allah Almighty wants to destroy is being saved by someone opposing Allah Almighty. This is the commentary of all such verses. However, those verses in which help, through the permission of Allah Almighty are mentioned are there to serve as proof for it.

42. They are of the thinking that Divine punishment will not come to them, and even if it were to come, their false deities would be able to save them, are hopelessly being deceived by the devil.

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّ نُفُوْرٍ ﴿٢١﴾

21.Or, who is it that who will give you sustenance if He withholds His provisions [43] ? Nay, but they have become shameless in contu-macty and disdain

43. In that he can stop rain or heat of the sun, which are the main cause of creation. No one besides Allah Almighty can grant these things.

22. What! Is he who goes along [44] on his face, better guided than he who walks upright [45] upon a straight path [46]?

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

44. Like the polytheists, who are trapped through their defective beliefs and wrong deeds.
45. This tells us that all the deeds of the infidels are topsy-turvy because they are without faith. All the deeds of the believers are correct because they are based on faith. The charities given by the infidels are an inverted action because it will not help him to reach his destination. This is the very condition of the deeds of the believers and the infidels.
46. This means the believer in the world is treading the correct path and is moving in the correct direction. But, the infidels are on the inverted road as well, moving in the topsy-turvy direction. Are both these paths equal? Certainly not! Islam is the Straight Path. Also, obtaining correct understanding of Islam and doing correct deeds is treading on this Straight Path.

23. Please declare: "It is He Who brought you into being and made for you the ears and the eyes and the hearts [47]. How, little is it that you give in thanks [48]."

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَا تَشْكُرُونَ ﴿٢٣﴾

47. This means Oh My Beloved; tell those polytheists that the invitation I am giving you towards the worship of that Lord Who is indeed the true Lord Who has bestowed upon man such innumerable bounties. From this we learn that the deeds of the special servants of Allah Almighty are indeed His deeds. Thus, the formation of the limbs of the foetus in the mother's womb is done by the angels, yet Allah Almighty has declared these as His works.
48. That they use His bounties to show their ingratitude, in fact, they are used to opposing Him. O ungrateful man, show some justice. Even the believers, too, need to take a lesson from this verse.

24. Please declare: "It is He Who multiplies you in the earth and to Him you shall be gathered [49]."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

49. This means that Allah Almighty is the support and goal of everyone. It should be remembered that here, Divine Attributes have been mentioned with all, i.e. Oh My Beloved Rasul! You tell them so that they can understand that the acceptance of Divine Attributes can only prove beneficial when they are acknowledged through the teachings of the Prophet. Acceptance of Tauheed, but rejecting the Prophet, is indeed the path to Hell.

25. But they say: "When shall this promise be (executed) if you are truthful [50]?"

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

50. This means that if you are true in providing information about the Day of Judgement and Divine Punishment, then tell us when will it take place? From this condition we understand that this question of theirs was merely for the purpose of amusement and not for ascertainment.

26.Please declare: "The knowledge [51] thereof is only with Allah, and I am only a clear warner [52]."

قُلۡ اِنَّمَا الۡعِلۡمُ عِنۡدَ اللّٰهِ ۪ وَ اِنَّمَاۤ اَنَا نَذِيۡرٌ مُّبِيۡنٌ ﴿۲۶﴾

51. No creation is blessed with understanding through assumption, calculation, almanac, etc. till Allah Almighty does not inform them through Divine inspiration or revelation.

52. From this it is proven that Allah Almighty has not given the Holy Prophet صلی اللہ علیہ وآلہ وسلم knowledge of the Day of Judgement, because here it is not stated that I am not given the knowledge. The Arabic expression: "*The knowledge is the sword of Allah*" is also used to indicate information that is not intended. The truth of the matter is that Allah Almighty has given the Holy Prophet صلی اللہ علیہ وآلہ وسلم knowledge of the Day of Judgement. He himself says: "*I and the Day of Judgement are like these two fingers joined*". He has prophesized so many signs of Qiyamah. He has foretold that it will take place on a Friday.

27.But, when they will realize that it is nearby, the faces [53] of those who disbelieve shall be sorry, and it shall be said to them : "This is that which you used to call for [54]."

فَلَمَّا رَاَوۡهُ زُلۡفَةً سِیۡٓـَٔتۡ وُجُوۡهُ الَّذِيۡنَ كَفَرُوۡا وَقِيۡلَ هٰذَا الَّذِىۡ كُنۡتُمۡ بِهٖ تَدَّعُوۡنَ ﴿۲۷﴾

53. This means faces of the infidels will become distorted on seeing the signs of Judgement Day, or signs of death or the signs of punishment. From this we learn that at the time of death and on the Day of Judgement, the faces of the believers would be cheerful. Even now, some pious persons, at the time of death have been seen to be smiling.

54. They were demanding this from the Prophets and believers. Now, it is in front of you. See to your heart's content (May Allah protect us)!

28.Please declare: "Have you considered that Allah will destroy [55] me and those with me? Rather, He will have mercy [56] on us; yet who will protect the infidels from a painful punishment?

قُلۡ اَرَءَيۡتُمۡ اِنۡ اَهۡلَكَنِىَ اللّٰهُ وَ مَنۡ مَّعِىَ اَوۡ رَحِمَنَا ۙ فَمَنۡ يُّجِيۡرُ الۡكٰفِرِيۡنَ مِنۡ عَذَابٍ اَلِيۡمٍ ﴿۲۸﴾

55. The infidels of Makkah would eagerly await the demise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Noble Companions. Here, it is stated that our demise will in no way save you from Divine punishment. So why are you hoping for that? This tells us that to wait for the death of believers is the old habit of the infidels.

56. In that You grant us long life spans so that we can accumulate many good deeds. This tells us that even the life of a believer is a form of mercy.

29.Please declare: "Only He is the Most Affectionate. We believe in Him and on Him do we rely [57]. So, you shall come to know [58] who is in clear misguidance."

قُلۡ هُوَ الرَّحۡمٰنُ اٰمَنَّا بِهٖ وَعَلَيۡهِ تَوَكَّلۡنَا ۚ فَسَتَعۡلَمُوۡنَ مَنۡ هُوَ فِىۡ ضَلٰلٍ مُّبِيۡنٍ ﴿۲۹﴾

57. This means the above fissures are for your explanation. Otherwise, Allah Almighty is kind to us because we are obedient to Him and He is Most Compassionate.

58. This means at the time of death, because every infidel at the time of his death acknowledges the truth about Islam, but the acceptance of it at that time is of no avail.

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ﴿٣٠﴾

30.Please declare: "Have you considered if your water vanishes [59] into the earth who will bring you the flowing water?

59. This means that the water of your wells and seas which have been placed under your control, or the water of your eyes, mouth, and stomach will become dry, or the water of your love for Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم becomes dry, which gathers in the sand of your deeds to make you into a true devotee through the gaze of your Guide. Now, who has the power to grant you this water?

اٰیاتها ٥٢ ۞ ٦٨ سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ ٢ ۞ رکوعاتها ٢

SURAH AL-QALAM (THE PEN)
(MAKKAN) Revealed Before Hijrah
2 Sections: 52 Verses 300 Words , 1256 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

نٓ وَالْقَلَمِ وَ مَا يَسْطُرُوْنَ ﴿١﴾

1. Nun. By the Pen 1 and what they write 2.

1. This Surah is called Surah Al-Qalam or Surah Nun. It is Makkan. By Pen is meant either that pen which has recorded every event on the Divine Tablet that would be taking place until the Day of Judgement, whose length is equal to the heavens and the earth; or the pens of KIRAMAN KATIBAIN, with which they record the deeds of the people; or the pens of the Islamic scholars with which they write the praises of the Holy Prophet صلى الله عليه وآله وسلم, praises of Allah Almighty, Islamic issues and verdicts. The great Sufi sages say the pen is the blessed tongue of the Holy Prophet صلى الله عليه وآله وسلم , which is the key and solution to everything. For an exquisite commentary, consult the book "SHAANE HABIBUR RAHMAN."

2. By the Oath of the recording of Kiraman Katibain, or by the oath of the writings of the Islamic scholars through which they serve the Religion.

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ﴿٢﴾

2. By the Grace of your Lord, you

are not at all insane [3].

3. Or, you are by the Grace of your Lord, not mad, because Prophethood and madness are impossible to be at one place. The burden of faith of the entire world is on the Prophet. If he is mad then the entire world would be destroyed, like the driver of the engine, valuable pearls, etc. are placed in an expensive box.

وَ اِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ﴿۳﴾

3. And surely, for you is an endless reward [4].

4. Because the reward of all the good deeds of the entire Ummah is for you, as you have taught them these good deeds, and your Religion will never be abrogated. Thus your reward too will never come to an end. The reward, which, you will be receiving, will have no one's obligation in it. In fact, everyone will be obligated to you.

وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿۴﴾

4.And indeed, you are upon [5] the excellent manners.

5. The conduct of the Holy Prophet صلى الله عليه وآله وسلم is the Holy Qur'aan. This Qur'aan is a silent book and the Holy Prophet صلى الله عليه وآله وسلم is the walking, talking Qur'aan. This tells us that no one has the power to describe the good conduct of the Holy Prophet صلى الله عليه وآله وسلم in the true sense of the word because it is very lofty. It should be remembered that Allah has stated the world and all its bounties to be little. Says Allah Almighty: "*Say you, the enjoyment of the world is little*"(S5:V77). In spite of this, no one has the capacity to count the bounties of the world. Says Allah Almighty: "*And if you want to count the favours of Allah, you cannot count them*" (S14:V34). Since it is impossible to count that which is little, then what power does man have to count that which Allah Almighty has called as huge?

فَسَتُبْصِرُ وَ يُبْصِرُوْنَ ﴿۵﴾

5.So, you shall soon see it, and they too shall see [6].

6. This means from all those prophecies about the unseen given by you, many of them will be witnessed by the infidels also, and O My Beloved you too, will be seeing them with your blessed eyes. The Holy Prophet is seeing everything today as well, but here, physical seeing is intended.

بِاَيِّكُمُ الْمَفْتُوْنُ ﴿۶﴾

6.As to which of you suffers such (insanity).

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۪ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۷﴾

7.Indeed, your Lord best knows him who goes astray from His way, and He best knows the followers [7] of the right guidance.

7. He who is informed will have knowledge due to this information like the angel who is the writer of fate. The animal emerging from the earth, Hazrat Adam (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم to whom Allah Almighty had granted the knowledge of heresy and guidance. Also, the personality of the Holy Prophet صلى الله عليه وآله وسلم is the true test between sincerity and enmity like Hazrat Adam became the criterion between the worship of the angels and the devil.

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿۸﴾

8. So do not yield to the beliers [8]

of the true faith).

In the apparent the address is to the Holy Prophet صلى الله عليه وآله وسلم but in reality its purpose is to let the believers become aware of it. From this we learn that the religious obedience of any apostate is either infidelity or forbidden, but at the time of being helpless.

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ﴿٩﴾

They wish that you should compromise [9]. So they too would compromise.

Reason for its Revelation:
The leaders of Quraish came to the Holy Prophet صلى الله عليه وآله وسلم and said if you have any illness we will have it treated, if you desire worldly pleasures, we will provide all the means for it. If nothing else is desired then please refrain from talking ill of our idols and we too will stop raising objections against you. In response to it, this verse was revealed (Tafseer Azizi). From this we learn that every believer should be firm on matters of religion. Being feeble in matters of religion is called hypocrisy. Showing good treatment in personal matters is called good conduct. Today we are soft in matters of religion but in personal matters we are severe.

وَ لَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ﴿١٠﴾

10. But do not yield to any mean swearer [10].

10. **Reason for its Revelation:**
These verses were revealed concerning Waleed bin Mugheerah who would call the Holy Prophet صلى الله عليه وآله وسلم mad. The Holy Qur'aan outlined ten faults of his. At the end he was described as a bastard and a scoundrel. This tells us that Allah Almighty is the Concealer of faults, but those who find faults in His Beloved Rasool صلى الله عليه وآله وسلم ; He will unmask them to the public.

هَمَّازٍ مَّشَّآءٍ بِنَمِيْمٍ ﴿١١﴾

11. Back-biter going about standing.

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ﴿١٢﴾

12.Forbidder[11] of good, transgressor, sinful [12];

11. Waleed bin Mugheerah would tell his family members that if they would accept Islam he would deprive them from his wealth. From this we learn that stopping people from good deeds is the peculiar habit of Mugheerah and his likes. Even today, too, some people will not stop the people from gambling, going to the cinema, alcohol, etc. yet Meelad Shareef, Khatam of Saints, etc. are offensive to them.

12. Ill-manner. This reflects poor behaviour and abusive language. Both these vices belong to the infidels. The believers need to stay far away from them. You must always be of soft nature and tongue extremely sweet.

عُتُلٍّ بَعْدَ ذٰلِكَ زَنِيْمٍ ﴿١٣﴾

13.Ignoble, mean, besides all that, of doubtful birth [13].

13. This means an illegitimate baby is a baby born out of adultery. On the revelation of this verse Waleed came to his mother and said that the Holy Prophet صلى الله عليه وآله وسلم described my ten faults. Nine of these I find in myself, the tenth one you know it. Tell me the truth; am I illegitimate or not, or I will strike your neck. In response the mother replied: "Your father lacked manpower. I feared that after his death others would take his wealth. So I called a certain shepherd. You are born from this act (*Tafseer Khazain, Roohul Bayaan, Sawi, etc*). From this we learn that anyone who bears malice for the Holy Prophet صلى الله عليه وآله وسلم and utters evil about him is a bastard.

14.Simply because he possesses wealth and children [14].

اَنْ كَانَ ذَا مَالٍ وَّ بَنِيْنَ ﴿١٤﴾

14. This means almost all wealth and children's foundations are crooked. From these verses we learn that Allah Almighty Himself takes revenge on behalf of His Prophet.

15.When Our Verses are recited to him, he says: "These are stories of the ancients [15]."

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾

15. This same Waleed on hearing the Qur'aan, would say that these are fabricated words. Don't pay attention to them.

16.We shall soon brand [16] upon his swine like snout .

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿١٦﴾

16. On the Day of Judgement Waleed's face will change to that of a swine on which there will be a specific mark. All the people of Mahshar will recognize him through this, that this is the face of the abuser of the Beloved of Allah Almighty. Waleed had died before the Battle of Badr.

17. Surely, We shall try [17] them as We tried the owners [18] of the garden, when they swore that they would certainly pluck all the produce in the morning [19]; but they did not say: "If Allah wills."

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَاۤ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ﴿١٧﴾ۙ

17. This means We sent severe drought upon the Makkans through the prayer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم during which they even ate the dead.
18. The name of this garden was Zarwaan, which was two km from Sana in Yemen. Its owner was a very generous man. When it was time to harvest the fruit he would announce to gather the beggars and distribute a large portion amongst the poor. In addition, a tenth portion of the harvest of the land would be distributed to the poor. Due to this, there was great abundance of wealth. Thereafter his three sons became his heirs, they were very miserly. After the garden was ripe they began to consult one another that our families are big but the fruits are less. If we, too, become generous like our father we will soon become beggars. We will harvest the fruit the next dawn without the beggars coming to know about it. In these verses mention is being made about this incident. This incident took place after Hazrat Isa (On whom be peace) was taken away to the heavens.
19. This means in the morning they will get engrossed in the affairs of the world without rememberance of Allah Almighty and stop the pious customs of their parents. They did not take the portion from this wealth in Allah's name. This, too, is a sin. They took an oath on doing evil, which is also a sin, they did not say INSHA-ALLAH, and this is also a fault of having self-trust.

18.But they were not willing to set aside a portion (for the poor).

وَ لَا يَسْتَثْنُوْنَ ﴿١٨﴾

19. Then a calamity from your Lord

فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَ هُمْ

نَآىِٕمُوْنَ ﴿۱۹﴾

encircled [20] it, while they were sleeping.

20. At night the garden was devastated by a severe storm and it was totally destroyed.

فَاَصْبَحَتْ كَالصَّرِيْمِ ﴿۲۰﴾

20.And till the morning it became as cut down, barren [21] lands.

21. In which no fruit was spared, but they knew nothing about its destruction.

فَتَنَادَوْا مُصْبِحِيْنَ ﴿۲۱﴾

21.And they called out to each other in the morning.

اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ﴿۲۲﴾

22.Saying: "Go out early to your field, if you want to pluck [22] (the fruit).

22. From this we learn that to get up early in the morning without the rememberance of Allah Almighty and to engage oneself in worldly matters is indeed work of the heedless. A heedless believer too should see to it that early morning he should first remember Allah Almighty, thereafter commence with the business of the world. He whose beginning is good, his end will be good. That is why Islam has prescribed Salatul Fajr, recitation of the Holy Qur'aan, Zikrullah, etc. in the early morning.

فَانْطَلَقُوْا وَ هُمْ يَتَخَافَتُوْنَ ﴿۲۳﴾

23.So they went, while whispering [23] together.

23. So that the beggars may not listen to these charities and to come and collect them as usual.

اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ﴿۲۴﴾

24.Saying: "Let no needy [24] person enter it today against you."

24. From this we learn that when we go for any work we should do so by invoking the name of Allah Almighty and go with good intentions. Their intentions were bad whose end was bad.

وَّ غَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿۲۵﴾

25. And in the morning they proceeded determined to achieve the purpose.

فَلَمَّا رَاَوْهَا قَالُوْۤا اِنَّا لَضَآلُّوْنَ ﴿۲۶﴾

26.But when they saw it, they said: "Certainly, we adopted the wrong way."

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿۲۷﴾

27. "No, in fact, we have been unfortunate [25]."

25. Those people first thought that they had become misled and come to another place. Our garden had not been so big. After having carefully considered this, they said no, we did not lose the path but the garden had become big.

قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْ لَا تُسَبِّحُوْنَ ﴿۲۸﴾

28.The moderate among them said: "Did I not say to you, why do you not glorify [26] (Allah)?"

26. From this we learn that the intention of sin is sin and on sin Divine punishment comes in the world. Zakaat is obligatory on fresh produce.

قَالُوْا سُبْحٰنَ رَبِّنَاۤ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۲۹﴾

29.They said: "Glory be to our Lord. Surely, we have been unjust [27]."

27. We had tried to stop the good tradition of our deceased father. This tells us that we should keep the habits of our past elders alive which are good; otherwise we will be cut off from the Mercy of Allah Almighty. Khatam Shareef of the pious, Esaale Sawaab gathering, Meelad Shareef and Gyarwee Shareef are good customs of the pious.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿۳۰﴾

30.Then some of them advanced [28] against others, blaming each other.

28. From then it was criticizing one another that you gave one bad advice. Eventually they said we are all guilty.

قَالُوْا يٰوَيْلَنَاۤ اِنَّا كُنَّا طٰغِيْنَ ﴿۳۱﴾

31.They said: "Woe to us! Surely, we were disobedient [29]."

29. From this emerge two issues:
1. The stopping of good customs of parents and ancestors is a means of approaching evil and rebellion.
2. To admit one's sins is an act of repentance.

عَسٰى رَبُّنَاۤ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَاۤ اِنَّاۤ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿۳۲﴾

32."It may be that our Lord will give us, instead, one better (garden) than it. Undoubtedly, we make our humble submission [30]."

30. Allah Almighty, before this repentance, gave them a better garden than this whose name was BAAGH HAIWAAN (live Garden), in which many fruit would grow. From this we learn that repentance is the cause of the amends of Divine Mercy. ACTION: If you want to cause harm to any person recite this verse after Zohr Namaaz followed by INNA LILLAHI WA INNA ILLAIHI RAJIOON. If Allah Almighty wills, you will find a better reward.

كَذٰلِكَ الْعَذَابُ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۳۳﴾

33. Such is the punishment [31] here and certainly the punishment of the Hereafter is greater [32]. Did they but know [33].

31. Oh infidels of Makkah! Think before you! Think of your ending!
32. We learned that the worldly punishment on the infidels will not decrease the punishment of the Hereafter, and no matter how big the worldly punishment may be it will not be lighter than the punishment of the Hereafter. The punishment of the Hereafter is very severe. Allah protect us!
33. That would take a lesson from this tribe like the people of Zarwaan quickly wrote down the destruction of the garden and repented.

SECTION 2

34. Certainly, those who are pious [34] shall have with their Lord [35] Paradises [36] of Bliss.

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيمِ ﴿٣٤﴾

34. Here by pious and people of fear are meant, believers. There are many stages of piety. The first stage, which is called general piety, is obtained by every believer who fears Allah Almighty in the true sense of the word i.e. bringing faith in Him. Second stage which is called specific piety. Pious believers obtain this. Third stage is obtained by the very specific and is obtained by the Saints of Allah. Thereafter as the stage of piety so will be its reward and stages in Paradise. This verse includes all the groups of pious; therefore there are many explanations for it.

35. This after getting out of the grave in the Hereafter by their Lord. Therefore it is said that there will be no one's apparent lordship. Allah Almighty says: "Lord of the Day of Judgement."

36. Each inmate of Paradise will be given several gardens. Here, there will be no sickness. There will be no death, nor enmity nor any difficulty. There will be true contentment. From the letter LAAM of *Muttaqeen* one learns that those gardens will be the property of the inmates of Paradise.

35. What! Shall we then treat those who are Muslims, as the culprits [37]?

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

37. This tells us that if the sinner and a believer are not equal than how will a Prophet and non-Prophet be equal? On the compiled difference depends faith. It should be remembered that, here, culprit denotes infidels because opposite to them are Muslims.

36. What has happened to you? How do you judge [38]?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾

38. **Reason for its Revelation:**
The infidels of Makkah were saying if after dying you and us were to wake up, we would be better off than you because in the world we were among the wealthy and you were among the poor. These verses have been revealed in their refutation in which it has been said that do not keep in supposition in the world of the Hereafter. In the land grain and chaff seems at one place but after trashing the place of the chaff is different to that of the grain.

37. Or, have you a book wherein you read?

أَمْ لَكُمْ كِتٰبٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾

38. That you have surely, therein what you choose [39]?

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾

39. This means oh infidels! From where are you giving this information of the unseen that in the Hereafter you will be better off than the Muslims? Which heavenly book is revealed on you in which this is stated?

39. Or, have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection [40]

أَمْ لَكُمْ أَيْمٰنٌ عَلَيْنَا بٰلِغَةٌ إِلٰى يَوْمِ الْقِيٰمَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾

that you shall surely have what you order [41]?

40. This means oh foolish people! We have regarding you some oaths that no matter what you do you will stay in Paradise from which oath we will be helpless to keep you in Paradise. This tells us that after sinning to keep hope of Paradise is the way of the infidels. Expression of remorse at sins should be with the hope with Divine mercy.

41. In spite of infidelity hope of Paradise and Divine mercy.

سَلْهُمْ اَیُّهُمْ بِذٰلِكَ زَعِیْمٌ ۞

40. Ask them which of them will guarantee [42] that?

42. From this it is hinted that regarding the rewards of the believers, Allah Almighty is an Authority without any show of mercy. There is no amnesty for an infidel.This is the big difference between the deeds of the believer and the infidel. The infidel is without an heir, while a believer is with an heir and a guardian.

اَمْ لَهُمْ شُرَكَآءُ ۚ فَلْیَاْتُوْا بِشُرَكَآىِٕهِمْ اِنْ كَانُوْا صٰدِقِیْنَ ۞

41.Or, do they have associate [43] gods? If they have associate gods let them bring them, if they are truthful [44].

43. Those who can give them Paradise from Us, though themselves are engaged in infidelity.

44. This means they themselves are aware that they are liars. They merely talk about this in their stubbornness.

یَوْمَ یُكْشَفُ عَنْ سَاقٍ وَّ یُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا یَسْتَطِیْعُوْنَ ۞

42. On the day when the leg [45] shall,be exposed (Allah alone knows the meaning) and they will be called upon to prostrate [46] themselves, but they will not be able to do it [47].

45. There will be such severity that out of fear shins will open. Or Allah Almighty will reveal His Frank Power upon mankind.

46. This will not be the prostration (sajdah) of fatigue because on the Day of Judgement no one will be entrusted with a duty. But this prostration will be for the identification between the sincere and the hypocrite. From this we learn that there only that person will be able to prostrate who had been a worshipper and an obedient person.

47. On the Day of Judgement every group of the infidels would be sent into Hell with their false gods. The believers and hypocrites will be distinguished.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَ قَدْ كَانُوْا یُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ۞

43. Their eyes shall be cast [48] down and humiliation [49] shall overtake them. But verily, they were called upon to prostrate [50] themselves, indeed, while they were all safe and sound [51].

48. Due to shame and remorse, or due to being unable to withstand the power of Divine Right (Tafseer Roohul Mu'ani, Azizi). This tells us that the believers will behold the Vision of Allah Almighty. But, not the hypocrites.

49. Their faces will turn black. In fact on their entire body signs of disgrace and misery will appear through which their enmity will become

parent. May Allah give us protection!

. That when the Muazzin was calling out YYA ALASSALAH: Come towards Prayer. ey were not coming for Salaah. This tells us t congregation, too, is obligatory, and being esent in the mosque too is obligatory. To rform Salaah at home without any valid ason is a sign of a hypocrite, and this is its punishment.

51. This tells us that during valid reason and sickness, congregation and not going to the mosque is excused and one will not be held responsible for its default. Not performing ibaadat during the state of good health is depriving oneself of good fortune.

4.So leave [52] Me with those who eject this announcement. We shall ertake to ruin them step-by-step, hich they do not perceive [53].

فَذَرۡنِیۡ وَ مَنۡ یُّکَذِّبُ بِھٰذَا الۡحَدِیۡثِ ؕ سَنَسۡتَدۡرِجُھُمۡ مِّنۡ حَیۡثُ لَا یَعۡلَمُوۡنَ ﴿۴۴﴾

2. This tells us that the infidel cannot be ompelled into accepting faith. He is given eedom of religion. Says Allah Almighty: *"There is no compulsion in Religion"* (S2:V256).

3. That despite their infidelity and sins, their worldly favours will grant them relief due to which they will become more negligent and indulge in sins. This tells us that any wealth, which creates neglect of Allah Almighty, is the punishment from the Almighty. May Allah protect us from such wealth!

5.And I shall give them respite; urely, My secret plan is firm.

وَ اُمۡلِیۡ لَھُمۡ ؕ اِنَّ کَیۡدِیۡ مَتِیۡنٌ ﴿۴۵﴾

6.And do you ask from them a eward [54], but they are burdened ith debt [55].

اَمۡ تَسۡـَٔلُھُمۡ اَجۡرًا فَھُمۡ مِّنۡ مَّغۡرَمٍ مُّثۡقَلُوۡنَ ﴿۴۶﴾

4. This tells us that the Noble Prophets do not sk the creation any wages for the propagation of Prophethood. It is Allah Almighty who pays hem for it. However, it is incumbent upon the Ummah to thank them. To recite Darood hareef; to love the family members of the Holy Prophet, to love the Arabs and to respect the acred city of Madina. To express appreciation is not paying wages. Expressing appreciation is a sign of dutifulness.

55. This means the reasons these infidels did not bring faith is not this that they had to spend something for doing this, and they are stingy, rather it is the eternal wretchedness, which deprived them of this favour.

7. Or, have they knowledge of the nseen, so that they write [56] it down?

اَمۡ عِنۡدَھُمُ الۡغَیۡبُ فَھُمۡ یَکۡتُبُوۡنَ ﴿۴۷﴾

6. This means these people are not independent f the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he Divine Tablet is not in their view, which hey can see to obtain unseen knowledge to ain guidance by them, and like the Holy Qur'aan, prepare a heavenly book. Here, unseen means the Divine Tablet and by writing is meant to write a heavenly book for guidance.

8.So wait patiently, for the Command [57] of your Lord, and be not like the companion of the fish [58], when he called to the Lord while he

فَاصۡبِرۡ لِحُکۡمِ رَبِّکَ وَ لَا تَکُنۡ کَصَاحِبِ الۡحُوۡتِ ۘ اِذۡ نَادٰی وَ ھُوَ مَکۡظُوۡمٌ ﴿ؕ۴۸﴾

was in distress [59].

57. Coming of the verses of Jihad (Holy War). In this case this verse is abrogated from the command of Jihad. Or, it refers to the coming of Divine punishment on some infidels and gaining guidance of repentance for some. In that case this verse is a command.
58. This tells us that one should not follow in the errors of the pious, including the Noble Prophets, nor can these errors be called their sunnats. For this reason it has been stated in Hadith Shareef: "Obligatory upon you is my Sunnat- my way of life" and not "Obligatory upon you is my tradition" because Hadith can be referred to every saying and action of the Holy Prophet صلى الله عليه وآله وسلم whether it be from a special quality, but only that can be called sunnat which can be incumbent to be followed. For this reason Allah Almighty said: "*then follow their path*" (S6:V 90) *Errors are not included under Guidance*. The meaning of the verse is this that Oh My Beloved, do not hasten regarding the matters of the people like Hazrat Yunus (On whom be peace).
59. Because of grief and anger, his heart was choking on his people. In this condition he prayed for punishment for his people. It should be remembered that this grief and anger of Hazrat Yunus (On whom be peace) was for the sake of Allah Almighty and not for himself. The censure did not come about due to this anger, but due to the hastiness.

49.Were it not so that the favour [60], from his Lord had overtaken him; he would certainly have been thrown upon the bare tract [61] of the land, while he was condemned (by his people).

لَوْ لَآ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَ هُوَ مَذْمُوْمٌ ﴿۴۹﴾

60. This means Mercy of Allah Almighty guided Hazrat Yunus (On whom be peace) in the belly of the fish. Due to his Tasbeeh, glorification and dua made its belly a bright room and grew for him greenery until he came out of it and appointed every vomit for service (*Tafseer Azizi*).
61. Neither would the pumpkin plant have grown for him, nor would the animals have served him. All this happened due to the Mercy of Allah Almighty.

50.Then his Lord chose him, and placed him among the righteous [62].

فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ﴿۵۰﴾

62. By this is meant to grant improvement in piety, other Prophets are pious at all times. Hazrat Yunus (On whom be peace) was a Prophet in the belly of the fish as well. His Prophethood had not been revoked or cancelled. The Ulama say that going in the belly of the fish was his Mercy and the belly of that fish was more virtuous than the Divine Throne. Maulana Rumi says: My (Hazrat Yunus) status became lofty though I was in the stomach of the fish. When Allah wants to bestow His mercy He creates such excuses. In short, there are thousands of blessings in the censures of Prophets.

51.And the infidels would strike you with their angry [63] glances when they heard the QUR'AAN [64] and

وَ اِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ

said: "Surely, he is insane [65]."

يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ﴿۵۱﴾

63. In Arabia there were some people who were famous for having an evil eye. If they would say in a hungry state to any one by looking sharply at him that: "We have not seen him like this till today. How nice it would have been if you had been such a person or an animal", that person would immediately die. The infidels of Makkah had brought them by offering them a bribe. According to custom, they kept them hungry for three days, and then brought them in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who was engaged in the recitation of the Holy Qur'aan. They repeated their words several times but Allah Almighty protected the Holy Prophet صلی اللہ علیہ وآلہ وسلم from their evil eye. This verse was revealed at this occasion. This tells us that to look at the beauteous face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with evil intent is an act of infidelity. On the other hand, to look at the glowing face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with good belief makes a person a Companion. The same is with the Holy Qur'aan. Reciting it with evil intention is an act of infidelity while reciting it with noble intentions is an act of worship.

64. From this emerge two issues:
1. Evil eye is true.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is such a Beloved of Allah Almighty that He protects him from the evil eye. The infidels had asked these people to affect him with their evil eye whose evil eye would destroy the people, but Allah Almighty kept His Beloved safe from it. This verse is an excellent means of protection from the evil eye.

65. This means the infidels call a paragon of intelligence like that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as mad due to their lack of intelligence. It should be remembered that just one portion of intelligence is distributed to the entire creation while nine tenths of the intelligence is granted to the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

52.And it is not but a remembrance to the universe [66].

وَ مَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِیْنَ ﴿۵۲﴾

66. From this is understood that the Messenger of Allah is the Zikrullah i.e. the rememberance of Allah Almighty. He says: "*Undoubtedly Allah has sent down to you rememberance. the Holy Prophet*" (S65:V10). He further says: "*Beware in the rememberance of Allah lies the contentment of the heart*"(S13:V28). This tells us that discontented hearts find contentment with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Also, that the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is at all times the rememberance of Allah for all persons.

ایاتھا ۵۲ ۶۹ سُورَۃُ الحَاقَّۃِ مَکِّیَّۃٌ ۷۸ رکوعاتھا ۲

SURAH AL-HAQQAH (THE SURE REALITY)

(MAKKAN) Revealed Before Hijerah

2Sections: 52 Verses

256 Words and 1423 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اَلۡحَآقَّۃُ ۙ﴿۱﴾

1. The concrete reality (is to happen).

مَا الۡحَآقَّۃُ ۚ﴿۲﴾

2.What is the concrete reality?

وَ مَاۤ اَدۡرٰىکَ مَا الۡحَآقَّۃُ ﴿۳﴾

3. What would make you realize what the concrete reality is [1]?

1. One name of the Day of Judgement is HAQQAH "The inevitable truth." i.e. it's occurrence is inevitable and a certainty. From "*what did you know*" we are told that the terror and dreadfulness of the Day of Judgement are beyond human comprehension, but O My Beloved you are informed of it through revelation. Here, the negation is of understanding and not knowledge.

کَذَّبَتۡ ثَمُوۡدُ وَ عَادٌۢ بِالۡقَارِعَۃِ ﴿۴﴾

4. The people of Thamud and Aad called the striking calamity [2] a lie.

2. *QARIAH*, too, is a name of the Day of Judgement. Because on that day people will be greatly grieved i.e. the people of Aad and Thamud were destroyed due to their rejectionof the Day of Judgement. So, the infidels of Makkah, too, should think of their end.

فَاَمَّا ثَمُوۡدُ فَاُہۡلِکُوۡا بِالطَّاغِیَۃِ ﴿۵﴾

5.Then as for the Thamud, they were destroyed by a violent [3] blast.

3. Hazrat Jibraeel rebuffed it. They were unable to withstand his voice and so they were destroyed, just like some people die from the sound of cannon or loud thunder. It should be remembered that through the sound of Hazrat Jibraeel that earth came into tremor and the people died. Thus, this verse is not in contradiction of: "*Then the earthquake took them*"(S7:V78).

وَ اَمَّا عَادٌ فَاُہۡلِکُوۡا بِرِیۡحٍ صَرۡصَرٍ عَاتِیَۃٍ ۙ﴿۶﴾

6. And as for the Aad, they were destroyed by a fierce roaring wind [4].

4. From this we learn that Allah Almighty destroyed strong people with simple things, so that His Power could be revealed. The Companions of the Elephants were destroyed through Ababeel (small birds). Mighty Namrood was destroyed through a mosquito. The incident of the destruction of the people of Aad has been described in detail before.

7. Which He imposed against them for seven nights and eight days continuously [5], so that you might have seen their people therein prostrate [6] as if they were the trunks of fallen date palm trees [7].

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۚ﴿۷﴾

5. From twenty-two Shawwaal, from Wednesday to the next Wednesday.
6. Death flew there in such a way, like the weak are thrown down by the strong.
7. This means the people of Aad were tall and strongly built. When they were destroyed they became like the broken stems of dates. After their destruction, a strong wind flung their corpses into the river.

8. Do you then see any one of them remaining [8]?

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ﴿۸﴾

8. This tells us that the vision sees all earlier and latter things because regarding the people of Aad it is being said you are seeing them yet this incident took place much earlier.

9.And the Pharaoh, and those before him, and the overthrown [9] cities continuously committed sins.

وَ جَآءَ فِرْعَوْنُ وَ مَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۚ﴿۹﴾

9. The localities of the people of Lut whose foundations were turned upside down were five, namely Swaeed, Swa'dah, Umrah, Dawa and Sadoom (*Tafseer Roohul Mu'ani*).

10.And they disobeyed [10] the Messenger of their Lord, so He seized them with a severe penalty.

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ﴿۱۰﴾

10. Punishment in the world only came to those nations who disobeyed the Prophet. Only disobeying did not bring down Divine punishment. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). In this instance, their destruction was due to the disobedience of the Prophet i.e. He said that because they had disobeyed the Prophet, they were destroyed.

11. Verily, we carried you in a ship when the water of the flood went high [11].

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى الْجَارِيَةِ ۙ﴿۱۱﴾

11. It should be remembered that favours on the forefathers is indeed favours on the children. The infidels of Arabia themselves had rode in the ships, but because these people were their children who had got into the ship therefore it has been said that you have been placed in the ship. The coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a favour to all of us.

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿۱۲﴾

12.That We make it a reminder [12] to you, and that the retaining ears may preserve it [13].

12. This tells us that it is a good thing to establish the rememberance of an important event. Thus, to celebrate the birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of virtue Hazrat Isa (On whom be peace) had said: "Oh Allah descend upon us lay the table from the unseen for us which will become an Eid for our predecessors and those to come."

13. This means after listening to these incidents the people would obtain benefit who remember them and take lessons from them.

فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ﴿۱۳﴾

13. And the trumpet [14] is blown with a single blast.

16. This verse and verses of this type are used by the great Sufis for blowing over someone and for their incantations. Hazrat Jibraeel (On whom be peace) blew in the collar garment of Bibi Mariam. Allah Almighty blew the soul in Hazrat Adam (On whom be peace). At the time of Qiyamah, the Trumpet will be blown. This tells us that to provide blessings by blowing over a person is way of Allah Almighty and the way of the Angels. Thus, even today, the saintly persons read some incantations and blow on the person.

وَّ حُمِلَتِ الْاَرْضُ وَ الْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿۱۴﴾

14. And the earth and the mountain are crushed [15] after lifting up all at once.

15. By this blowing is meant the first blowing of the Trumpet through which all living beings will be rendered dead. Then, a complete change will take place in the world.

فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿۱۵﴾

15. On that day the great event shall come to pass [16].

16. Then the Day of Judgement will take place. This general occurrence of death will mark the beginning of the Day of Judgement.

وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿۱۶﴾

16. And the heaven shall be split and on that day it shall fall to pieces [17].

17. This means the sky, which in spite of being so strong will on that day become feeble and weak.

وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿۱۷﴾

17.And the angels shall be standing [18] on the sides thereof and above them shall be eight angels [19] carrying the Throne of your Lord, above them.

18. This means the heavenly angels on the tearing of the sky will stand on the side. Thereafter, the order of Allah Almighty, they will descend on the earth and enclose it.

19. This means eight angels or eight rows of angels. Prior to this, bearers of the Throne were four, but on the Day of Judgement they will change to eight. Only Allah Almighty knows the wisdom behind this. In the world four qualities of Allah Almighty have become apparent, but on the Day of Judgement, in addition to these four qualities, another four qualities will become apparent, which will include excellence, grandeur and justice (*Tafseer Azizi*).

يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿۱۸﴾

18. On that day you shall be presented [20], and no hiding soul shall remain hidden [21].

22. On the Day of Judgement man will appear before the Lord in three ways. In the first two there will be apology and excuse and reproach and scolding and the third will be for the distribution of the books of deeds: Some will be given in their right hand and some in their left hand.

23. This means no person will be able to conceal himself from Allah Almighty; everyone will have to appear before Him. Or, no person will be able to conceal his good or evil deeds according to his own power. However, if Allah Almighty's Generosity to cover the failings of sinners takes place, it will be His Kindness and Favour. Thus, there is no objection against the verse.

فَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِیَمِیْنِهٖ فَیَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِیَهْ ﴿۱۹﴾

19. Then as for such one who is given his record in his right [22] hand, he will say: "Here, take a read [23] of my record."

22. Through which he will become certain of being the inmate of Paradise.

23. Out of joy they will ask their friends and relatives to read out of their books of deeds, just as when one receives a happy letter today they read it themselves as well as ask people to read it out. This tells us that while in the world we should recite the Holy Qur'aan ourselves and listen to its recitation from others, because this provides sweetness to the ear, one derives joy from it. This is the Friends' message and His Letter.

اِنِّیْ ظَنَنْتُ اَنِّیْ مُلٰقٍ حِسَابِیَهْ ﴿۲۰﴾

20. "Indeed, I knew that I shall meet my account [24]."

26. Here, the word conjecture denotes certainty i.e. I was certain in the world that on the Day of Judgement I will be judged, therefore I had prepared myself for it. Before being judged, I had put myself through this process.

فَهُوَ فِیْ عِیْشَةٍ رَّاضِیَةٍ ﴿۲۱﴾

21. So, he shall be in a life of pleasure [25].

25. He would be in comfort on the Day of Judgement and would be happy and comfortable on reaching Paradise as well.

فِیْ جَنَّةٍ عَالِیَةٍ ﴿۲۲﴾

22. In a lofty Paradise.

قُطُوْفُهَا دَانِیَةٌ ﴿۲۳﴾

23. The cluster [26] of fruits, which are near at hand.

28. They will be eating with comfort in standing, sitting and sleeping position.

كُلُوْا وَاشْرَبُوْا هَنِیْٓـٴًـا بِمَاۤ اَسْلَفْتُمْ فِی الْاَیَّامِ الْخَالِیَةِ ﴿۲۴﴾

24. Eat and drink pleasantly [27], for what you did before hand [28], in the days gone by.

27. The foods and drinks of here should neither cause indigestion nor should be unlawful in terms of Islamic laws, nor is it due to the onus of anyone. It is the reward of your own good deeds, contrary to the foods and drinks of the world.

28. It should be remembered the Paradise for the pious believer is the reward of his own

good deeds, while it for the minor deceased children of the believers and for sinners, is the reward of the parents or some good deeds. Thus, there is no objection against this verse. It becomes apparent from this verse that the good deeds of the world are beneficial. The grave and the Hereafter are not the place for action.

25.And as for him who is given his account in his left [29] hand, he shall say: "O would that my record had never been given to me [30]."

وَ اَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِشِمَالِهٖ ۙ۬ فَیَقُوْلُ یٰلَیْتَنِیْ لَمْ اُوْتَ كِتٰبِیَهْۚ۝۲۵

29. This will be the condition of the infidels: both their hands will be tied towards the back and their books of deeds will be placed in their left hand.

30. From this emerge two issues:

1. After this, every person will be able to read. Thus, every ignorant person would be able to read his book of deeds.

2. After death, everyone's language will be Arabic as the books of deeds will be in Arabic, which would be understood by all. The official language of the Kingdom of Allah is Arabic. Thus, the questions of the grave and of the accountability will all be in Arabic. The language of the inmates of Paradise, too, will be Arabic.

26."And had I not known what my account was [31]."

وَلَمْ اَدْرِ مَا حِسَابِیَهْۚ۝۲۶

31. Alas! I wish I were not aware of my book of deeds. Knowing this type of accountability is better than not knowing it all.

27. "Would that had been my end [32]."

یٰلَیْتَهَا كَانَتِ الْقَاضِیَةَۚ۝۲۷

32. This means I should have been given such a death after which I should not have been given life so that I would not have seen this embarrassment and this punishment.

28. "My wealth has availed [33] me nothing."

مَاۤ اَغْنٰى عَنِّیْ مَالِیَهْۚ۝۲۸

35. From this we learn that the wealth of the believer will benefit him in the Hereafter. His charities and his legacy, which he had bequeathed to his heirs, too, will be of benefit to him, if Allah wills. No charities or legacies of the infidels will benefit them in the Hereafter, because this regret is for them. And believers will be safeguarded from the punishment of the infidels.

29. "My authority has been stripped [34] from me."

هَلَكَ عَنِّیْ سُلْطٰنِیَهْۚ۝۲۹

36. This means being a quibbler and user of abusive language in the world will find that all his strength is finished. This tells us that the power of the proofs of the believers in the Hereafter will be much stronger, because whatever the believer was saying he would see the proof of it.

30.Get hold of him, then put iron collar [35] on him.

خُذُوْهُ فَغُلُّوْهُۙ۝۳۰

35. In that tie both his hands to his neck with his collar.

31. Then cast him into the burning [36] fire.

ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿۳۱﴾

36. In that place him on the edge of Hell fire and push him that he will fall in it by himself. The depth of Hell is beyond our imagination.

32. Then thrust him into a chain, the length of which is seventy [37] cubits, thread him [38].

ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿۳۲﴾

37. Its depth is seventy hands more than that of the angels. The length of the hands of these angels is such that it is equal to the distance between Makkah Muazzamah and Kufa (Tafseer Azizi, reported by Ibn Abbas R.A.)

38. This tells us that collar in the neck, being tied in chains and being dragged and flung into Hell will be for the infidels.

33. Certainly he did not believe [39] in Allah the Great.

اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿۳۳﴾

39. This tells us that believing in Allah by rejecting the Prophet is not reliable because Allah Almighty is saying to all the infidels that they did not believe in Allah Almighty, although many infidels believed in Allah Almighty, but they were rejecting the Prophet.

34. Nor did he urge the feeding [40] of the poor.

وَ لَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿۳۴﴾

40. This means he was neither giving charity himself, nor was he telling the people to give.

35. Therefore, he neither has a true friend [41] today.

فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿۳۵﴾

41. This tells us that the friends of the believers will also render help and their wealth will be beneficial to them because them being useless is punishment for the infidels. Says Allah Almighty: "*Fast friends shall be foes to one another on that day but the God-fearing*" (S43:V67).

36. Nor any food, except [42] pus Inmate of hell.

وَّ لَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿۳۶﴾

42. Because the infidel in the world eats both lawful and unlawful things. From this we learn that the eating of pus by the inmates of Hell, too, is one of the punishments of the infidels. Allah Almighty will safeguard the sinful Muslims from it.

37. Which none but the sinners [43] eat.

لَّا يَاْكُلُهٗۤ اِلَّا الْخَاطِـُٔوْنَ ﴿۳۷﴾

45. Those guilty of wrong beliefs i.e. the infidels. Thus, the verse is completely clear.

SECTION 2

38. But, no! I swear by that which you see [44].

فَلَاۤ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿۳۸﴾

44. This means things that are apparent like the world, the bodies, the entire world, bearing testimony and all outer deeds.

39.And that which you do not see [45].

وَ مَا لَا تُبْصِرُوْنَ ﴿۳۹﴾

45. Like the Hereafter, souls, the jinns, the angels, the entire unseen world, or the hidden deeds of the pious persons about which no one is aware besides Allah Almighty.

40.Certainly, this Qur'aan is the speech [46] with the Noble Prophet.

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿۴۰﴾

46. This tells us that the entire Qur'aan is those words of Allah Almighty, which He had spoken to His Beloved Prophet. Others have listened to them through the medium of the Prophet. Therefore, there are some verses in the Holy Qur'aan, which are not known to anyone besides the Holy Prophetصلی اللہ علیہ وآلہ وسلم i.e. the Mutashabihaat (verses whose meanings are not known to anyone besides the Messenger of Allah Peace be upon him). This reveals the high status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . We further learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is very generous because Allah Almighty has said about him that a truly generous person would be he who is the owner of all the bounties of Allah Almighty. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the owner of all the bounties of Allah Almighty. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*"(S107:V1). We also learn that it is permissible to ask every type of bounty because the beggars' duty is to seek from the generous. Also, that the Holy Prophetصلی اللہ علیہ وآلہ وسلم does not turn away any beggar as this is below the dignity of the generous. Says Allah Almighty: "*And chide not the beggar*" (S93:V10).

41.And it is not at all the word of a poet. Little that is that you believe [47].

وَّ مَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿۴۱﴾

47. Because neither is the Holy Prophet (Peace be upon him) a poet, nor has any poet sent him this Book. This is the refutation of this idle talk of the infidels who said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a poet and that the Holy Qur'aan is poetry. It should be remembered that they were used to poetry and cheap novels i.e. false and decorated literature, which was empty of metre and rhyme, because the Holy Qur'aan is not metrical.

42.Nor is it the word of a soothsayer. Little is that you mind [48].

وَ لَا بِقَوْلِ كَاهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿۴۲﴾

48 . In the words of the soothsayers there is no such guidance. You have listened many times to their idle talks, why have you become so foolish

43.It is the revelation [49] from the Lord of the universe [50].

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿۴۳﴾

49. The Holy Qur'aan was revealed gradually over twenty-three years, through Hazrat Jibraeel (On whom be peace).

50. Thus, the Holy Qur'aan is guidance to the entire world and the Holy Prophet (Peace be upon him) is the Messenger for all the worlds. The Prime Minister's premiership is for the entire kingdom.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿۴۴﴾

44.And if he had fabricated against Us some of the sayings [51].

51. This means that if not the entire Qur'aan, if just one word of it you could have attributed to Allah Almighty.

لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿۴۵﴾

45.We would certainly have taken revenge from him with force.

52. This means if the Holy Prophet صلی اللہ علیہ وآلہ وسلم had attributed one false word to us then We would have destroyed him like this. He would not have achieved this much.

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿۴۶﴾

46. Then We would certainly have cut off his life artery [53].

53. From this we learn that the end of the false claimants to Prophethood is always bad, like that of Mirza Qadyaan, he died during a journey, in a toilet. People hurled rubbish on his corpse. All his claims were proven false. People should take a lesson from it.

فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ﴿۴۷﴾

47.And not one of you could have withheld [54] Us from him.

54. But it so happened that his sun is continuously on the rise and the entire creation of the Creator is obedient to him i.e. by a mere sign of the finger the moon split into two, the sun that had set came out at his command, it began to rain, stones recited his Kalimah, etc. This tells us that he is the true Prophet; his beautiful actions are all true.

وَ اِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿۴۸﴾

48. And certainly it is a reminder [55] from those who are pious.

55. It is not for the Holy Prophet (Peace be upon him) because he is a fully instructed guide and spiritualist prior to the revelation of the Holy Qur'aan. This tells us that the Holy Qur'aan is not a guide for the Holy Prophet صلی اللہ علیہ وآلہ وسلم but it is a guide for the rest of the universe. Or, it could mean that whoever accepts Islam after reciting the Kalimah, the Holy Qur'aan provides him with guidance to practise Islam, but it is the Holy Prophet صلی اللہ علیہ وآلہ وسلم who provides guidance towards faith.

وَاِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ ﴿۴۹﴾

49.And surely, we know that some of you deny [56] it.

58. They will continue till the end falsifying it. No proof will be efficacious or effective for them. You should not be saddened at the apostasy of such people.

وَ اِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ ﴿۵۰﴾

50.And verily, it is a great grief to the infidels.

وَ اِنَّهٗ لَحَقُّ الْيَقِيْنِ ﴿۵۱﴾

51.And undoubtedly, it is the true certainty [57].

57. It means the day of Judegement is confermed not doubtful or, on that day infidels wil also have truth of certainty there are 3 stages of this knowledge, knowledge of

certainty, eye of certainty truth of certainty.

52.Therefore glorify [58] the Name of your Lord, the Great.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٥٢﴾

58. In this gratitude that he made you leader of messengers. Seal of the Prophets .

آياتها ٤٤ ﴿٧٠ سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ ٧٩﴾ رکوعاتها ٢

SURAH AL-MA'ARIJ (THE WAYS OF ASCENT)

(MAKKAN) Revealed Before Hijrah

2 Sections: 44Verses 224 Words , 929 Letters

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ﴿١﴾

1. A questioner asks for the punishment [1] about to fall.

1. His name was Nadar bin Harith who had been saying Oh Lord, if the Holy Qur'aan is a true Book then pour stones upon us from the sky, which has been mentioned elsewhere in the Qur'aan. From this we learn that to seek Divine Punishment is the way of the infidels, while the work of the believer is to seek protection from punishment.

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ﴿٢﴾

2. Upon the infidels, which none may avert [2].

2. Reason for its Revelation:
Nadar bin Harith, Abu Jahl, etc. and the leaders of the Quraish, had asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is entitled to the punishment about which you are warning us? In reply to it, this verse was revealed (*Tafseer Khazainul Irfaan*). In this condition, by question is meant to ask. The author of *Tafseer Azizi* said that people would pray holding the Cloth of the Holy Ka'bah, that Oh Allah! If Islam is the true religion, then pour stones upon us. This verse was revealed regarding them. In this condition the question signifies to offer a prayer. The objective of this is whether the people pray or not, the punishment is certain to descend upon the infidels. It will not be warded off by any means.

مِّنَ اللهِ ذِى الْمَعَارِجِ ﴿٣﴾

3.(As it is) from Allah, the Lord of the ways of ascent [3].

3. He is the Lord of the seven heavens, the Divine Throne and the Chair wherein no one has any claim of ownership. Therefore, it has been mentioned specifically. Otherwise, it is Allah Almighty Who is the Supreme Lord of everything high and low.

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ﴿٤﴾

4.To Him ascend [5] the angels and Jibraeel4 that chastisement will fall on a Day, the measure of which is fifty thousand years [6].

4. From this we learn that Hazrat Jibraeel (On whom be peace) is most superior among all the angels, because he has been mentioned after all the angels in a special way. We further learn that his name is Rooh (spirit) as well. And Roohullah (the spirit of Allah Almighty).

Hazrat Isa (On whom be peace) was born from his blowing on Bibi Mariam. Here, by angels is meant those angels who always descend on the earth through the permission of Allah Almighty. They do not include those angels who are assigned the duty of only worshipping Allah Almighty.

5. From the heavens to the earth, or they go to their place. The loftiest place of all is that of Hazrat Jibraeel (On whom be peace), which is *SIDRATUL MUNTAHA*.

6. For some, the punishment is for a thousand years, while for others it is just a short while. Just as a sick patient finds a night to be long, while the healthy person enjoying a good sleep finds the night short. While the one who meets his beloved finds it to be just one moment. Thus, there is no inconsistency in the verses.

5. Therefore, be steadfast [7] with an admirable patience.

فَاصۡبِرۡ صَبۡرًا جَمِيۡلًا ⑤

7. You should not feel straitened at the cruelty of the infidels. Thus, this verse is firm and not abrogated. It should be remembered that excellent patience is that which is made for gaining the pleasures of Allah Almighty. It is for this type of patience that one would be rewarded.

6. Surely, they see it to be far off [8].

اِنَّهُمۡ يَرَوۡنَهٗ بَعِيۡدًا ⑥

8. This means that take it to be beyond human intelligence, and say that the Day of Judgement and its punishments are impossible. Hence, there is no inconsistency in the verse. Since the infidels did not believe in the punishment, the word is indeed meaningless.

7.But, We see it nearby [9].

وَّ نَرٰىهُ قَرِيۡبًا ⑦

9. As that punishment is closer than human intelligence as well in terms of time. The introduction of this punishment begins soon after a person dies. There is nothing beyond Our power.

8.On the day when the heavens shall be as molten silver [10].

يَوۡمَ تَكُوۡنُ السَّمَآءُ كَالۡمُهۡلِ ⑧

10. At first, this would be condition of the sky. Thereafter, it would become like a red, tanned sheepskin. Says Allah Almighty: "*And when the sky will split, it will become rose like red hide*" (S55:V37). Thus, there is no inconsistency in the verses.

9. And the mountains will be as flakes of wool.

وَ تَكُوۡنُ الۡجِبَالُ كَالۡعِهۡنِ ⑨

10.And bosom friend will not ask about bosom friend [11].

وَ لَا يَسۡـَٔلُ حَمِيۡمٌ حَمِيۡمًا ⑩

11. Not enquiring about this will be for the infidels. Or, during the early part of Judgement Day, then after the great intercession, some believers will intercede for some believers. They will enquire and remedy the situation. Thus, this verse is not in contradiction of other verse.

11. They shall be made to see [12] each other. A culprit would wish to be redeemed from the punishment of that day by offering sons.

يُّبَصَّرُوۡنَهُمۡ ؕ يَوَدُّ الۡمُجۡرِمُ لَوۡ يَفۡتَدِىۡ مِنۡ عَذَابِ يَوۡمِئِذٍۭ بِبَنِيۡهِ ⑪

12. This means the infidels will see one another but each will be so immersed in his own difficulties that they will have no time to enquire about the condition of the other.

12. And his wife and his brother.

وَصَاحِبَتِهٖ وَ اَخِیْهِ ﴿۱۲﴾

13. And the nearest of his kinsmen, who gave him shelter [13].

وَفَصِیْلَتِهِ الَّتِیْ تُـْٔوِیْهِ ﴿۱۳﴾

13. This tells us that on that day the infidels will not have any love for their kith and kin. He will desire that his wife and children be thrown into Hell in his place so that he can be saved. The religious love-relations of the believers will remain and will also be of help to them. Here, culprit signifies an infidel.

14. And all those that are on the earth [14], that they altogether might save him.

وَ مَنْ فِی الْاَرْضِ جَمِیْعًا ۙ ثُمَّ یُنْجِیْهِ ﴿۱۴﴾

14. This means the infidel will try to give his kith and kin in ransom, in fact, his desire will be that his relatives, those whom he does not even know, those dear to him, etc. In short, let all the people of the world be placed into Hell so that he can be saved from it.

15. But, never [15], it is a flaming fire.

كَلَّا ؕ اِنَّهَا لَظٰی ﴿۱۵﴾

15. This means this will never happen, he will most certainly have to serve the punishment for his transgression. Calling by name, that oh so and so come here! I am your place. From this we learn that there is understanding, verbal communication, etc. in Hell. It knows who will die on infidelity and who will die as a believer. This is like the Hoori of Paradise who censures that woman who fights with her husband, who would be an inmate of Paradise. She says that: *"Do not fight with him because he is a visitor by you and would be coming to us."*

16. Dragging skin from the head.

نَزَّاعَةً لِّلشَّوٰی ﴿۱۶﴾

17. It shall invite him who turned and fled (from truth).

تَدْعُوْا مَنْ اَدْبَرَ وَ تَوَلّٰی ﴿۱۷﴾

18. And amassed (wealth) and then hoarded it [16].

وَ جَمَعَ فَاَوْعٰی ﴿۱۸﴾

16. Wealth, which he did not spend in the path of Allah Almighty. This tells us that by Allah Almighty the infidels are under obligation to comply with religious laws and would be punished for not complying with them.

19. Certainly, man is created of impatient [17] greedy.

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿۱۹﴾

17. The commentary of this would follow sub-sequently, i.e. neither is able to exercise patience when afflicted by calamities nor express gratitude when placed in comfort.

20. Being greatly perturbed when evil touches him.

اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿۲۰﴾

21. And becomes a miser when he

وَّاِذَا مَسَّهُ الْخَیْرُ مَنُوْعًا ﴿۲۱﴾

gets benefitted [18].

18. This verse is the commentary of becoming impatient i.e. the impatience of man can be seen from the fact when he is afflicted with a little harm, he abandons the Door of Allah Almighty out of fear, and he is bestowed with good, financial, etc. he does not spend it in the path of Allah Almighty fearing that by spending it, he will become poor. He keeps his wealth for the rainy days, without placing his trust in Allah Almighty.

22. Except those who offer prayer.

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

23.The people who are regular [19] with their Salaah.

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ﴿٢٣﴾

19. From this we learn that punctuality with Salaah is an excellent virtue and becoming irregular with its performance is an evil act. If any person starts to perform Tahajjud Salaah, he should continue with it and would be included in "*Those who are constant in their prayer.*" We further learn that Allah Almighty will protect a believer from worldly defects, greed, covetousness, etc. through the blessings of Salaah. It is indeed a dearest form of worship.

24.And those in whose wealth there is a known [20] right.

وَالَّذِينَ فِيٓ أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

20. Whether it is any portion established by Islamic Law, like Zakaat, Fitrah, or a portion determined by oneself. This tells us that to determine the time to spend the amount of ones optional charity is a good act e.g. given eleven rands charity on the eleventh of each month.

25. For the one who asks help and for the one who cannot even ask so deprived [21].

لِّلسَّآئِلِ وَالْمَحْرُومِ ﴿٢٥﴾

21. This means those believers who are regular give their charities to the destitute as well as those needy persons who feel ashamed to ask, thereby depriving themselves of the charities of people. These worshippers search for such persons to give their charity.

26.And those who accept the Day of Judgement to be a reality [22].

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

22. This means they have faith in the Day of Judgement and it is due to this faith that they give alms and charities. It should be remembered that faith has priority over deeds, even though here it has been mentioned after it. Faith is a condition while other deeds are conditional.

27.And those who are fearful of the punishment [23] of their Lord.

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

23. In that they do good deeds and fear Allah Almighty, not knowing whether they would be accepted or not. This fear is out of his own indiscretion and not on the lack of confidence in the promise of Allah Almighty. Thus, this cannot be taken as proof of the possibility of a lie.

28.Certainly, the punishment of their Lord gives no security [24].

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

24. No matter how much a person may be God-fearing or pious, he always fears about Divine punishment, as he is not aware of his end. In fact, those whom the Qur'aan has given glad tidings of entering Paradise too express great fear of Allah Almighty. To express fear and having hope in Him is part of faith.

29.And those who guard their private parts [25].

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ﴿۲۹﴾

25. In that they never exposed their private parts to others, nor look at other people's private parts. Let alone talking about adultery, they abstain from causes leading to adultery. In terms of this, to look at a strange woman is unlawful. Out of necessity, *prevent cold in order to prevent fever.*

30. Save from their wives, or from those whom their right hands possess, but they surely, are not to be blamed [26].

اِلَّا عَلٰۤى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ﴿۳۰﴾

26. This tells us that there is no veil or privacy from one's lawfully wedded wife and such maids who are Islamically lawful for cohabitation. They can see one another's exposed body. However, a maid who is unlawful for cohabitation, it is unlawful to see her private parts.

31. But he who seeks to go beyond this, such are transgressors [27].

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ﴿۳۱﴾

27. From this we learn that Muta is unlawful because a woman used for the purpose of Muta is neither a wife nor a maid. For such a woman there is no divorce nor Khula (divorce requested by the wife), nor Lai'aan (mutual cursing by a couple in a case of adultery) nor inheritance. If she were a lawful wife then all these would be applicable. It is obvious that she is not an Islamically accepted maid. Also, a child from such a woman does not have the status of a son nor any parental relation. It is possible that after coming of age he may enter into Muta with the daughter or sister of the father. In short, Muta is a source of promoting countless evils.

32.And those who are watchful of their trusts and their promises [28].

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ﴿۳۲﴾

28. This means they do not violate the trust of the Creator and His creation. Thus, they do not use their limbs to do anything unlawful, as this is violation of trust of the Creator.

33.And those who are upright in their testimonies [29].

وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ﴿۳۳﴾

29. This means they remain firm on matters of life, death, the grave, the Hereafter, on the principles of Unity of Allah (Tauheed) and Prophethood (Risalat). They do not give family consideration when testifying on worldly rights. They testify without any fear or personal consideration.

34.And those who keep profound devotion in their Salaah [30].

وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ﴿۳۴﴾

30. In that they perform their Salaah correctly, punctually and regularly. They maintain consistency with Nafl (optional) prayer, which they start to perform. This is because Salaah is a very important act of worship, mention of it is repeated.

35. They shall be honoured in gardens [31].

اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ﴿۳۵﴾

31. That even the angels would respect them in Paradise even they would respect each other. Even Allah Almighty would honour them out of His Grace and Benevolence.

SECTION 2

36. But what ails those who disbelieve, that they look towards you with sharp [32] eyes?

فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ﴿۳۶﴾

32. This tells us that gazing at the Holy Prophet صلی اللہ علیہ وآلہ وسلم with faith and love makes a person a believer and a Sahabi (Noble Companion). A gaze of hatred and enmity is the cause of infidelity. The eye is one but its gazes are different. The gaze to look at the mother is different from that which is used to look at the wife. Similarly, the gaze used to look at the father, the children and the friends, differ from person to person. Thus, to look at the Holy Prophet صلی اللہ علیہ وآلہ وسلم you require the gaze of Hazrat Abu Bakr Siddique while the gaze of Abu Jahl will be harmful. You use a telescope to see far off things and a microscope to see minute things. Likewise, you require the beloved's gaze to see the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Maulana Rumi beautifully portrays this image: "*If your gaze is that of Majnoon, you will become oblivious of the rest of the world.*" Then to strengthen this gaze you will require Mameira (special medicinal root useful for eyesight and collyrium (surma). In order to strengthen this gaze, you will require the dust of the Mazaars of the Saints of Allah: Verse: "Make the dust of the Saints the collyrium for your eyes. That it may strengthen your sight from the beginning till the end." We further learn that if you are not destined to have Divine Guidance, then even being in the company of the Prophet will not benefit you.. The company of the Prophet is the rain of mercy. Rain only enables that seed to grow which has been planted. Rain cannot make a thorny plant into a fruit-bearing plant. Also, that an expression will only have an effect on the heart when the lofty status of the speaker is in the heart. The hearts of these infidels were totally bereft of the lofty status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم ; therefore they could not reap any benefits from his discourses. It is or this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم in his initial propagation introduced his personality first, saying "*How do you find me among you.*"

37.From the right hand and left, in different parties.

عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ﴿۳۷﴾

38.Is every one of them eager that he should be made to enter [33] Paradise of Bliss?

اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ﴿۳۸﴾

33. Reason for its Revelation:

This verse was revealed regarding those infidels who would sit in the court of the Holy Prophet صلى الله عليه وآله وسلم staring intently at him and on looking at the poor believers would say that if they will go to Paradise, and then we,too, will be granted Paradise. In addition, they would mock at the blessed discourses of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Khazainul Irfaan*).

39. By no means. Verily, we have created them of that which they know [34].

كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿۳۹﴾

34. The creation of man is through the sperm. Being born through a sperm is not sufficient to make him an inmate of Paradise. The means of attaining Paradise are faith and good deeds. How can an impure sperm be worthy of respect?

40.But no! I swear by the Lord of the Easts [35] and Wests that We are certainly powerful.

فَلَاۤ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَ الْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ۙ﴿۴۰﴾

35. In a year there are three hundred and sixty East and an equal number of West i.e. sunrise and sunset because everyday the place of sunrise and sunset differs. It is for this reason that the plural form is being used.

41.To bring in their place others better [36] than them. And we cannot be frustrated [37].

عَلٰۤى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿۴۱﴾

36. This means O My Beloved! In exchange of them you will be granted better servants and slaves. Thus, Allah Almighty provided him with the pure and clear group like the Ansaar who are more excellent and lofty than even the angels.

37. There this is impossible that out of pressure of any infidel We would yield to grant him Paradise, and show him honour and respect (*Tafseer Azizi*).

42. Therefore, leave [38] them alone to indulge in idle talk and to play until they come face to face with that day of theirs, which they are promised.

فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ يُوْعَدُوْنَ ۙ﴿۴۲﴾

38. This means do not be saddened by their fun and sport and rejection of faith. This does not mean that don't preach Islam to them. Thus, there is nothing objectionable about the verse.

43. The day on which they shall come forth from their graves [39] in haste, as if they were hastening [40] to a target.

يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ۙ﴿۴۳﴾

39. They will be running to the Field of Accountability, some will go walking, some on their faces downwards. If Allah Almighty wills, the believers will be on the conveyances as is outlined in the Books of Hadith.

40. Like the people of the Flag would be running in the direction where their flags are pitched. Every person's wish would be to reach there first.

44. Their eyes cast down. Disgrace [41] shall overcome them. That is the day, which they were promised.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِىْ كَانُوْا يُوْعَدُوْنَ ۝۴۴

41. This tells us that as soon as they have emerged out of their graves there would be a distinction between the believers and the infidels, in order to distinguish one from the other. The infidels would be walking on their faces.

۷۱ سُوْرَةُ نُوْحٍ مَّكِّيَّةٌ ۷۱ — اٰياتها ۲۸ — ركوعاتها ۲

SURAH NUH (PROPHET NUH)

(MAKKAN) Revealed Before Hijrah

2 Sections: 28 Verses 224 Words , 999 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Surely, We sent Nuh [1] to the people, saying: "Warn your people, before there comes upon them a painful punishment"[2].

اِنَّاۤ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ۝۱

1. From the beginning till the end this Surah only has a discussion about Hazrat Nuh (On whom be peace). At that point in time Hazrat Nuh (On whom be peace) was the prophet of all the people and the human population was very small. His blessed name was either Abdul Ghaffar or Yashkur. He was given the title of Nuh because he would lament a great deal. He is the fourth Prophet, and the first Prophet to propagate the Message of Allah Almighty to the infidels. The first people to receive Divine punishment, too, were the people of Nuh.

2. At the time of death in the world, in the grave and in the Hereafter, that is, warn them before the punishment comes. After the punishment comes both your warning and their fear of the punishment would be an exercise in futility.

2. He said: "O my people, I am a clear warner [3] to you."

قَالَ يٰقَوْمِ اِنِّىْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۝۲

3. This tells us that a believer can call the infidels his people, although to love them and

be attached to them is forbidden. We further learn that there should be gentleness in propagation.

أَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَ اَطِيْعُوْنِ ۝٣

3.“That you should worship [4] Allah and fear Him, and obey me.”

4. By worship is meant accepting faith i.e. sincere worship; otherwise no worship is incumbent on the infidel. By piety is meant sincere fear of Allah Almighty while obedience denotes outward form of worship. Hence, this verse includes faith and spirituality.

يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ۝٤

وقف لازم

4.“He will forgive [5] some of your sins and grant you a delay to an appointed [6] term. Certainly the promise of Allah cannot be deferred [7] when it comes. If you but know [8].

5. This means He will not forgive infringement of human rights. From this we learn that the sins in the state of infidelity would be forgiven after accepting Islam, except the infringement of human rights. The person will have to fulfill his obligatory duties, and pay back what is due to the oppressed.

6. In that He will not send punishment in your entire life. Thus, there is nothing objectionable about the verse.

7. This means that if you did not accept faith, then most certainly punishment will descend upon you, but not in a hurry. It will come on its appointed time. However, do not be deceived by it's delay.

8. If you could understand the wisdom behind this delay in the punishment and thereby have accepted faith, and could not have been deceived by this delay in the coming of the punishment.

قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّ نَهَارًا ۝٥

5. He [9] (Nuh) said: “ O my Lord, certainly I have called my people night and day [10].”

9. Hazrat Nuh (On whom be peace) made this dua longer after he had preached the Message of Allah Almighty, and when he had become despondent about their guidance. He had been preaching for nine hundred and fifty years.

10. By day and night is meant preaching all the time. This means O my Lord! I had preached to them all the time in every form, but these unfortunate wretches have reacted contrary to Your Message, in that their infidelity continued to gain greater strength. It should be remembered that their increase in infidelity was not due to any fault of Hazrat Nuh's propagation, but it was due to their unsound mental faculty e.g. sometime food increases the illness of the patient not because of the fault of the food, but because his stomach is unable to digest it or the bat becomes blinded by the sun for which the sun cannot be blamed.

فَلَمْ يَزِدْهُمْ دُعَآءِيْۤ اِلَّا فِرَارًا ۝٦

6. “But the more I call them the more they run away [11].”

11. From this dua emerge a few issues:

1. At the time of making the dua, Allah Almighty should be remembered with His Attributes of Mercy.

2. Use the medium of your good deeds.

3. If it is to be used adversely against someone, then lodge a complaint against him and give a reason to justify the curse.

4. To remain aloof from the company of the pious is a sign of deprivation i.e. depriving

Allah Almighty. When any beggar knocks on the door of a person, he always regards himself as poor and the owner of the house as rich. Observe, Allah Almighty says here: "And persisted and waxed great pride." The Wahabis need to take a lesson from this.

yourself from their blessings.
5. Obduracy on sin is an act of wretchedness.
6. To regard the Prophets and Saints as non-benefactors, and to oppose them with arrogance is the way of the infidels. Such people are always deprived of the blessings and mercy of

وَ اِنِّیْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْۤا اَصَابِعَهُمْ فِیْۤ اٰذَانِهِمْ وَ اسْتَغْشَوْا ثِیَابَهُمْ وَ اَصَرُّوْا وَ اسْتَكْبَرُوا اسْتِكْبَارًاۚ(۷)

7. "And whenever I called them that You may forgive [12] them, they put their fingers in their ears [13], covered themselves with their garments [14], and persisted and became arrogant [15]."

12. This means my calling them to the Path of Truth was not of any benefit to me, but only to benefit them.
13. So that my preaching would not reach their ears. Such is the nature of their reprobation.
14. So that they would not be able to see me, i.e. they are disgusted to even look at my face. It is true that the bat is afraid of the sun.
15. This means that they had regarded accepting faith as an insult to themselves. This tells us that to show arrogance in opposition to the Prophet keeps a person bereft of faith. May Allah Almighty protect us from this. Their companionship is a place of great honour.

ثُمَّ اِنِّیْ دَعَوْتُهُمْ جِهَارًاۙ(۸)

8. "Then I called them openly [16]."

16. From this we learn that propagation should be carried out privately and publicly. Thus, it is permissible to deliver a lecture on a loudspeaker,as this is equivalent to public propagation. To take out the procession (Juloos) of a pious person e.g. a Prophet or a Saint, too, is permissible as this also is a form of public propagation.

ثُمَّ اِنِّیْۤ اَعْلَنْتُ لَهُمْ وَ اَسْرَرْتُ لَهُمْ اِسْرَارًاۙ(۹)

9. "And then I preached to them in public and spoke to them in secret [17]."

17. I preached to each one separately. I did not leave any stone unturned in my propagation.

فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْؕ اِنَّهٗ كَانَ غَفَّارًاۙ(۱۰)

10. I said: "Ask forgiveness [18] of your Lord. Verily He is Most Forgiving."

18. After accepting the faith, because without accepting faith the recitation of Istighfaar is of no benefit.

یُّرْسِلِ السَّمَآءَ عَلَیْكُمْ مِّدْرَارًاۙ(۱۱)

11. "He will send down upon you rain in torrents."

وَّ یُمْدِدْكُمْ بِاَمْوَالٍ وَّ بَنِیْنَ وَ یَجْعَلْ لَّكُمْ جَنّٰتٍ وَّ یَجْعَلْ لَّكُمْ اَنْهٰرًاؕ(۱۲)

12. "And He will strengthen [19] you with wealth and children, and will allocate for you Paradise and springs of water [20]."

19. Because through worship and Istighfaar one can achieve the blessings of this world and

the Hereafter.

20. From this we understand that there are numerous benefits, worldly and religious, of reciting Istighfaar and repentance. The ideal time for reciting Istighfaar is the true dawn. Says Allah Almighty: "*In the last part of the night they used to seek forgiveness*" (S51:V18). Through its recitation Allah Almighty blesses the people with abundance of rain; there is a blessing in ones wealth and children, as has been reported by Hazrat Imam Hassan (May Allah be pleased with him). A few people came to him with the following complaints: one complained about the shortage of rain, another complained about not having children, another complained about shortage of the harvest. He ordered all of them to recite Istighfaar, basing this verse as a proof for it.

13. What happened to you? That you hope [21] not to achieve honour from Allah.

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ﴿۱۳﴾

21. That they do not declare faith in the Prophet of Allah, who can grant you honour, greatness and wealth.

14."And certainly He has created you in different forms [22] and conditions."

وَ قَدْ خَلَقَكُمْ اَطْوَارًا ﴿۱۴﴾

22. Sometimes a sperm sometimes congealed blood, sometimes a lump of flesh. Thereafter a full-grown baby followed by youth, then old age. And sometimes wealth, sometimes poverty.

15. Do you not see how Allah has created the seven heavens in harmony one upon the other [23]?

اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿۱۵﴾

23. One upon the other and in between a big distance. This does not necessarily mean that the skies are stuck to one another.

16. And placed the moon [24] therein as a light, and made the sun a lamp [25]?

وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّ جَعَلَ الشَّمْسَ سِرَاجًا ﴿۱۶﴾

24. The moon is in the first heaven. Its half part is illuminated and the other half is dark. Nonetheless all the heavens receive its light because all of them are transparent. Therefore, the pronoun "in them" is correctly used because the light of the moon is found in all the heavens.

25. It is full of light and has the ability to illuminate others. The moon and the stars are illuminated by it. For this reason the moon has been called light and the sun as the lamp, i.e. the provider of the light.

17.And Allah has caused you to grow out of the earth like vegetation [26].

وَ اللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿۱۷﴾

26. Man has been compared to vegetation because it is constantly in need of being nurtured. Likewise, man too is dependent at all times on the protection of Allah Almighty. In addition, vegetation is dependent on heavenly assistance as well. Like rain, sunlight, etc. In the same manner man too is dependent on heavenly help in respect of his deeds in the form of Divine Mercy. Also, vegetation is faced with constant danger i.e. drought, hailstorm, etc. Similarly, man too is constantly faced with dangers.

18. Then He will cause you to return [27] thereto, and bring you forth again [28].

ثُمَّ يُعِيۡدُكُمۡ فِيۡهَا وَ يُخۡرِجُكُمۡ اِخۡرَاجًا ﴿۱۸﴾

27. He will let the limbs of your body be eaten by the sand, whether through burial, or through burning to ash or through drowning or being devoured by the beasts. Thus, no objection can be raised against the verse. The souls will be made to reach their destination. In short, everything will reach its origin.

28. They will emerge on the Day of Judgement for the purpose of reward and punishment because placing in the earth after death and resurrecting from the earth are the same for Allah Almighty. Therefore, the pronoun "then" is not used here. Instead of the pronoun, the conjunction "*WA*"(and) is being used.

19.And Allah has made for you the earth, a wide carpet [29].

وَ اللّٰهُ جَعَلَ لَكُمُ الۡاَرۡضَ بِسَاطًا ﴿۱۹﴾

29. While alive remain on it and after death in it. The earth is neither hard like iron nor soft like water.

20.That you walk through its wide ways [30].

لِّتَسۡلُكُوۡا مِنۡهَا سُبُلًا فِجَاجًا ﴿۲۰﴾

30. This means Allah Almighty has divided the earth into different parts. Then He has created paths for the purpose of movement so that through this you may gain the benefits of this world and the Hereafter, flourish trade, perform your Hajj, visit holy places and seek knowledge.

SECTION 2

21. Nuh said: "O my Lord! They have disobeyed [31] me and followed him whose wealth and children added nothing but his loss [32]."

قَالَ نُوۡحٌ رَّبِّ اِنَّهُمۡ عَصَوۡنِيۡ وَ اتَّبَعُوۡا مَنۡ لَّمۡ يَزِدۡهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ﴿۲۱﴾

31. The first thing Hazrat Nuh (On whom be peace) has mentioned is about disobedience to him, because defective beliefs and opposition to the Prophets is the foundation of sins. Shaitaan became the cursed one because of this. Also, worldly punishment does not come without the opposition to the Prophet. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). Obedience and loyalty to the Prophets is the origin of all good deeds and their opposition is the root of all evils. The devil became accursed because of it.

32.. This means the wealthy people of my nation became rebellious to me because of their wealth and children, and the poor became likewise because of their loyalty to the wealthy. From this emerge two issues:

1. Due to the opposition to the Prophets ones' wealth and children became a source of punishment.
2. Obedience to the rebellious makes a person rebel.

22. And they have devised a plot [33] of great magnitude.

وَ مَكَرُوۡا مَكۡرًا كُبَّارًا ﴿۲۲﴾

33. In order to harass me and to mislead the believers. Hazrat Nuh (On whom be peace) had to bear a great deal of hardship from his infidel nation.

23. And said: "By no means leave [34] your gods, nor leave Wadd, nor Suwa nor Yaghuth and Yauq and Nasr [35] (idols of the pagans).

وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۙ وَّ لَا یَغُوْثَ وَیَعُوْقَ وَنَسْرًا ﴿۲۳﴾

34. The wealthy said to the poor do not give up the worship of your idols because of Hazrat Nuh.

35. Although the people of Nuh had many idols, the following were accorded great respect:
Wadd - in the shape of a man. Suwa - in the shape of a woman. Yaghuth- in the shape of a lion. Yauq - in the shape of a horse. Nasr - in the shape of a donkey.
The worship of these idols reached Arabia. Today the Hindus in India worship idols in the form of men, women, monkey, snake, etc. The origin of these, too, is based on the idols of the people of Nuh.

24. Indeed they have led many astray [36]. So the unjust are left to increase in their error [37].

وَ قَدْ اَضَلُّوْا كَثِیْرًا ۚ وَ لَا تَزِدِ الظّٰلِمِیْنَ اِلَّا ضَلٰلًا ﴿۲۴﴾

36. These idols or the leaders of infidelity caused many people to go astray. There apostasy spread like a contagious disease and will remain in future as well. From this we learn that all five idols of the people of Nuh were not from the pious because the pious do not lead you astray. They provide guidance and thus they cannot be called as heretics.

37. This means now do not give them guidance to accept faith as they had caused a great deal of trouble for me. This tells us that it is not a sin to pray for someone to die on infidelity. Hazrat Musa (On whom be peace) said regarding the people of the Pharaoh: "*O our Lord! Destroy their wealth and harden their hearts so that they may not believe until they see the painful torment*" (S10:V88).

25. And because of their wrongdoings they were drowned, then made to enter the fire [38]. So they did not find any helpers [39], except Allah.

مِمَّا خَطِیْٓـٰٔتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۙ فَلَمْ یَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿۲۵﴾

38. This means the people of Nuh were taken from the water into the fire, in that their bodies remained in the deluge of Hazrat Nuh and their souls were in the fire of Hell. After the Day of Judgement their bodies too would be in Hell. Thus, there is no inconsistency in this verse. This verse serves as a proof for the punishment of the grave. We further learn that the punishment of the grave is not dependent on burial, because wherever the body of the deceased may be; the punishment of the grave will take place. The people of Nuh (On whom be peace) were drowned in the water, but they were given the punishment of the grave.

39. This tells us that there is no helper for the infidel. Says Allah Almighty: "*And the unjust have no helpers*" (S2:V270). However, Allah Almighty has appointed many helpers for the believers. Says Allah Almighty: "*Then undoubtedly Allah is their helper, and Jibraeel and the righteous believers and after that the angels are his helpers*" (S66:V4). Observe, the believers of the people of Nuh were saved through his help.

26. And Nuh said: "O my Lord! Do not leave upon the earth a single

وَ قَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى

dweller from the infidels [40].”

الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿۲۶﴾

40. No person on infidelity would be saved. Shaitaan and infidel jinns are excluded from this curse, because they do not inhabit the earth. He was fully aware that Shaitaan would live until the Day of Judgement. In addition, he was not the Prophet of the Jinns. How then would he have included them in this curse? (Tafseer Azizi and Roohul Mu'ani).

27. “Undoubtedly, if You would have allowed them to live, they would lead astray your devotees, and will not give birth to none but the immoral and ungrateful [41] (children).”

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْۤا اِلَّا فَاجِرًا كَفَّارًا ﴿۲۷﴾

41. This tells us that the Prophets, through the light of Prophethood, are able to see the wretchedness and piety of the future generations. Thus Hazrat Nuh (On whom be peace) had said that now no believers would be born from their generation. This is from the five special branches of knowledge, which Allah Almighty had granted him. If this is the case with Hazrat Nuh, than what can you say about the Holy Prophet صلی اللہ علیہ وآلہ وسلم ?

28. “O my Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women [42], and do not increase the unjust except in destruction [43].”

رَبِّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ لَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ﴿۲۸﴾

42. From this emerge two issues:
1. The parents of Hazrat Nuh (On whom be peace) were believers, otherwise he would not have prayed for their forgiveness.
2. The house of the Prophet is the place of security. Thus, any believer who seeks refuge in him will be in the safety of Allah Almighty.

43. This tells us that the drowning of his son Kanaan, too, was due to this prayer e.g. all those tyrants and infidels who may be in my house, too, must be destroyed, like my wife Wahila and my son Kanaan.

ایاتها ۲۸ ۷۲ سُوْرَةُ الْجِنِّ مَكِّيَّةٌ ۴۰ رکوعاتها ۲

SURAH JINN (THE JINNS) Revealed Before Hijrah

2 Sections: 28Verses 250 Words , 870 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

قُلْ اُوْحِیَ اِلَیَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْۤا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ﴿۱﴾

1. Please declare [1] (O dear Prophet): "It has been revealed to me that the party of the jinns listened [2],and they said: 'Undoubtedly, we have heard the wonderful Qur'aan [3].'"

1. Say O My Beloved, to these infidels so that it would be known that you are the Prophet of the humans and the jinns, and that when non-human species like the jinns declare faith in you, then how regrettable it is about those people who do not accept faith in spite of being humans.
2. When going to the market place of Ukkaz at Nakhla, which is situated, between Makkah and Taif, the jinns of Nasebeen carefully listened to my recitation in Fajr Salaah.
3. They told their jinn associates with the intention of propagating Islam to them. From this verse we learn that these jinns neither met the Holy Prophet صلی اللہ علیہ وآلہ وسلم nor did they hear any speech of his. They merely saw him and listened to his Quranic recitation, as a result of which they became believers and Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In fact, they became high calibre believers. Now imagine the position of those people who had enjoyed the companionship of the Prophet of Islam by being with him like a shadow. What will be the calibre of their faith and their mystical knowledge of Allah Almighty?

یَّهْدِیْۤ اِلَی الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَاۤ اَحَدًا ۙ﴿۲﴾

2. "Guiding [4] to the Right Way. So, we believe [5] in it and we do not commit polytheism [6], with our Lord."

4. It provides guidance for the correction of beliefs as well as correction of deeds. Thus, guidance signifies guidance of both. This sentence has many meanings.
5. This means believe in the Holy Qur'aan, or through the Holy Qur'aan believe in the possessor of the Holy Qur'aan. In the Kalimah Tayyibah and the questions in the grave,only two articles of faith are reflected i.e. the Oneness of Allah Almighty (Tauheed) and the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم (Risaalat) and about the Day of Judgement, the Angels, etc. From this we learn that these two are the true basis of faith. If you declare belief in them the other articles would be included therein. It is possible in *BIHI* the letter *BA* may be one of cause, which may mean that through this Qur'aan, people have brought faith on the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
6. This means in future, too, we will remain believers. Hence, the same happened. The end

of all of them was on faith. This tells us that the good opinion of the believer is always correct. We also learn that to say "If Allah wills" in ones heart at times is sufficient because they had not said "If Allah wills" verbally.

وَّ اَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وَلَدًا ۙ﴿۳﴾

3. "And that exalted be the Highest Glory of our Lord, who has neither taken anyone as a wife, nor a son [7]."

7. This tells us that these jinns obtained the knowledge of the Personality and Attributes of Allah Almighty from just one glance at the Holy Prophet صلی اللہ علیہ وآلہ وسلم . "*Accept thee the answer to each question from the pious, for their foreheads are like the Divine Tablet.*"

وَّ اَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿۴﴾

4. "And the foolish [8] amongst us used to forge senseless lies against [9]Allah."

8. From this we learn that all the jinns were not polytheists. Some were monotheists as well. Just as before the advent of Islam there were some people who were monotheists, like the parents and ancestors of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

9. In that some jinns had been accepted as partners of Allah Almighty and some as His wives and children. Both these beliefs are false.

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَ الْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ﴿۵﴾

5. "And that we thought that human beings and jinns will never utter [10] a lie against Allah."

10. This means we, too, were accepting the words of these polytheists thinking that they do not forge lies against Allah Almighty. This tells us that prior to accepting faith these jinns were polytheists.

وَّ اَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ﴿۶﴾

6. "And the commoners from among the human beings [11] used to seek refuge [12] with persons from among the jinns, so they increased them in their pride [13]."

11. It should be remembered that when the word *RIJAAL* (people) is used without any restriction it would denote male being. Male jinns cannot be regarded as *RIJAAL* without restriction. Hence, in this verse there is the restriction of "*from the jinn*". Thus in the following verse: "*And We sent not before you any but men and not jinn.*" Prophethood is specific to human beings because here *RIJAAL* is used without any restriction. It is important to remember this.

12. Thus, when he would stop during the journey at any dangerous place he would say that we are taking refuge in the leader of this jungle, and to ward off any sickness or an evil eye, he would cook the niaz of the jinns. In short he would seek protection from the jinns in many ways (*Tafseer Azizi*). From this we learn that it is unlawful to take refuge in the jinns as this would lead to increase in their rebellion. It is permissible to seek help from the Prophet or a Saint because this does not lead to any pride in these pious sages.

13. This means that another reason for the increase in pride and haughtiness of the jinns is that some human beings began to seek protection in them during their journey and settled state which led the jinns to think that

ey really have power, as even the most perior creation i.e. man too is dependent on them. These persons became the cause of increase in transgression of the jinns.

"And indeed they thought as you hink, that Allah will never raise any Messenger [14]."

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ﴿۷﴾

4. After Hazrat Musa (On whom be peace) or azrat Isa (On whom be peace), although the seal of the Prophets has come now.

"And that we sought to reach the ky, but we found it filled with strong uards and flame [15] shooting stars."

وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ﴿۸﴾

5. This means our going now to the heavens o listen to the secret information of the angels. On these visits they would find the heavens illed with angels employed as guards and lamed cartridges and round objects, which locked their way. From this we learn that efore the birth of the Holy Prophet صلى الله عليه وآله وسلم the jinns would enter the eavens unhindered and listen to the conversation of the angels. After the advent of the Holy Prophet صلى الله عليه وآله وسلم this movement of theirs came to an end. This ells us that before the advent of the Holy Prophet صلى الله عليه وآله وسلم either there were no meteors at all i.e. the stars would not fall down at all and if they did , this was a rare occurrence; or that the movement of the devils had not been stopped. After the advent of the Holy Prophet صلى الله عليه وآله وسلم the jinns were barred from entering the heavens. His blessed advent revolutionized the world. The Holy Prophet صلى الله عليه وآله وسلم was sent as the emperor of the heavens and the earth.

9. "And that we used to sit on the istening observatory ports thereof, o steal any heavenly [16] hearing, but who would (try to) listen would find flame [17] shooting star lying in wait or him."

وَّ اَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ﴿۹﴾

16. They would listen to the conversation of the angels and convey it to the astrologers; hrough these astrologers they were able to oretell events to the inhabitants of the earth.

17. From this we learn that after the advent of he Holy Prophet صلى الله عليه وآله وسلم the jinns were stopped from entering the heavens. As a result of this, the prophecies of the astrologers and the pundits began to prove totally wrong. Prior to this, some of their prophecies used to be correct, which the jinns had obtained from the angels.

10. "Therefore we do not know whether it is evil meant for those who re on earth or whether their Lord wants to bring them guidance [18]."

وَّ اَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿۱۰﴾

18. By sending this Prophet and the Holy ur'aan. We do not say, you must decide for ourselves. It is apparent that the Holy Prophet صلى الله عليه وآله وسلم is a mercy to those before him and those after him. Now, it is not necessary for anyone to bring unseen and

prophetic information from the heavens. In the information of the jinns there was tremendous mischief. Thus, their being barred from heaven is a mercy of Allah Almighty.

11. "And that some of us are righteous and some of us are otherwise. We are thus sects following different [19] views."

وَّ اَنَّا مِنَّا الصّٰلِحُوْنَ وَ مِنَّا دُوْنَ ذٰلِكَ ؕ كُنَّا طَرَآىِٕقَ قِدَدًا ۙ﴿۱۱﴾

19. The author of Tafseer Roohul Bayaan has said that prior to the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , the jinns comprised of infidels polytheists and monotheists. Now, they have among them Shias, Sunnis, Dissenters (Khawarij) oppressors, (Jabariyyah), naturists etc. like we find among human beings.

12. "And we know that we cannot frustrate Allah in the earth, nor can we escape [20] him by flight."

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِی الْاَرْضِ وَ لَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿۱۲﴾

20. From this we learn that to turn away from Allah Almighty is an evil act but to turn towards Him is an act of good. Says Allah Almighty: "*Therefore flee towards Allah*" (S51:V50). By running away from Allah Almighty means during times of difficulties one turns towards sins, or to the temple of idols or to devilish designs; while fleeing towards Allah Almighty would mean in times of difficulties turn towards piety, towards the mosques, towards the pious sages of Allah Almighty which, in reality, is fleeing towards Allah Almighty. Says Allah Almighty: "*And if when they do injustice unto their souls, O Beloved! They should come to you*" (S4:V64).

13. "And that when we heard the call for guidance, we believed [21] in it. So, whosoever believes in his Lord, has neither fear [22] of loss nor of disgrace."

وَّ اَنَّا لَمَّا سَمِعْنَا الْهُدٰۤی اٰمَنَّا بِهٖ ؕ فَمَنْ یُّؤْمِنْۢ بِرَبِّهٖ فَلَا یَخَافُ بَخْسًا وَّ لَا رَهَقًا ۙ﴿۱۳﴾

21. Thus, O friends you, too, should declare faith in us. We have seen the beauteous face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and you may see us. We became Companions (SAHABI); you become our successors (TABAI). In short, the purpose of them describing their faith was for propagating Islam to them.

22. This means neither should the good deeds of the believer be confiscated nor should there be excess in the punishment of sins. But, in the case of the infidels let their good deeds be ruined and their sins be fully established. Praise be to Allah! What words of wisdom!

14. "And that some of us are Muslims and some of us are the deviators [23]. So, those who submit, find the Right [24] Way."

وَّ اَنَّا مِنَّا الْمُسْلِمُوْنَ وَ مِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓىِٕكَ تَحَرَّوْا رَشَدًا ﴿۱۴﴾

23. This means that among the jinns there are some who are monotheist believers and some are infidels because those who had returned after listening to the recitation from the Holy Prophet صلی اللہ علیہ وآلہ وسلم had all accepted faith. None among them was an infidel. Thus the meaning of the verse is clear.

24. From this we learn that the believing jinns will not go to Paradise while the infidels among them will go into Hell, because in this verse

there is no mention of Paradise for the believing jinn. A full discussion on this has been given in Surah Ahqaaf.

15. And as to the deviators, they are the fuel [25] of Hell.

وَ اَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ﴿۱۵﴾

25. This tells us that there is Hell fire for the infidel jinns and they will receive punishment through fire just as a human being through creation from clay does get hurt through sand and stones.

16.And that is they should keep to the Right [26] Way, we would certainly give them to drink abundant water.

وَّ اَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ﴿۱۶﴾

26. This means O My Beloved! Say to them that if man becomes a believer and God-fearing they will receive in the world rain and abundant sustenance, because sustenance is dependent on rain. For this reason mention has been made of water.

17.That We might try [27] them thereby. And whosoever turns aside from the rememberance of the Lord, He will make such one enter into an increasing punishment [28] by Him.

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿۱۷﴾

27. This means in giving abundance of wealth there should be a test for them of whether they would be grateful in the future or not.
28. Such punishments would be continuously on the increase. There will be no relenting in them. Like people in the world first feel the severity of difficulty then it becomes less.

18.All the Mosques as places of worship belong [29] to Allah. Therefore do not call [30] upon anyone besides Allah.

وَّاَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ﴿۱۸﴾

29. Every Mosque, whether the Sacred Mosque in Makkah or any other Mosque. From this emerge three issues:
1. In matter of endowment and respect all the ordinances are the same, although in reward and compensation there will be a difference.
2. Mosque is not the property of any person, nor can it ever become the property of any person. It is the property of Allah Almighty alone.
3. Polytheism is a severe sin wherever it may be found, but if this is practised in a mosque it's severity is greater because this will be against the sanctity of the mosque.

30. This does not mean that it is prohibited to call out anyone. We read in Tashahud: Peace be upon you O Prophet. In this, extending a call to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . What it really means is worshipping anyone other than Allah Almighty is a sinful act, as was the practice of the polytheists of Arabia who were worshipping the idols in the Holy Ka'bah.

19. And when the devotee of Allah (Muhammad) stood [31] up to pray to Him, they crowded [32] him to suffocate him (in the Ka'bah).

وَّ اَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿۱۹﴾

31. This expression is either the statement of Allah Almighty i.e. this too has been revealed to one that when the special servant of Allah i.e. when the Holy Prophet صلی اللہ علیہ وآلہ وسلم stood in Salaah then the nature of the enthusiasm of the jinns was such that they were near to crowd upon him. The reason for using the pronoun NEAR is to show that they did not crowd upon him because they were few in number. Or, firstly, the jinns were few and then their number increased. Or, that this incident took place when returning from Nakhla at a place called juhon when the jinns were more in number (*Tafseer Roohul Mu'ani*). Or, this is the statements of those jinns which were made to their people.

32. From this we learn that there is a special taste in making the Zikr of Allah Almighty. Just as there is taste on the physical nourishments, in the like manner it is in the spiritual nourishment as well. We further learn that this taste is experienced by human beings, the jinns, and in fact the animals as well. The trees and stones too feel its taste. This verse serves as the proof of the state of frenzy of the Sufis.

SECTION 2

20.Please declare (O Prophet): "I submit to my Lord alone, and I do not associate [33] anyone with Him."

قُلْ اِنَّمَاۤ اَدْعُوْا رَبِّیْ وَ لَاۤ اُشْرِكُ بِهٖۤ اَحَدًا ﴿۲۰﴾

33. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the first worshipper of Allah Almighty, in His entire creation and although he came to the polytheists, he remained totally pure from polytheism, infidelity, sins and any other moral defects. This verse is in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . This tells us that one declares his religion, faith and sincerity to the people so that they can act upon it. This has cut the very root of *TAQIYA* i.e. permissible subterfuges or statements to conceal ones true faith.

21. Please declare: "I do not control for you any harm nor benefit [34]."

قُلْ اِنِّیْ لَاۤ اَمْلِكُ لَكُمْ ضَرًّا وَّ لَا رَشَدًا ﴿۲۱﴾

34. In this verse the address is made to the polytheists (*Tafseer Roohul Mu'ani*). This means you are a polytheist. I am not responsible for your benefit and loss.

22. Please declare: "Certainly no one can protect one against Allah, nor can I find besides Him any place of refuge [35]."

قُلْ اِنِّیْ لَنْ یُّجِیْرَنِیْ مِنَ اللّٰهِ اَحَدٌ ۙ۬ وَّ لَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۲﴾ۙ

35. If in an impossible situation I were to disobey Allah Almighty (disobedience of Allah Almighty is totally impossible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The commentary of this verse is the following verse: "*Then who will save me against Him if I disobey Him?* (S11:V63). Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a sanctuary for millions of sinners like us.

23. "I only convey [36] the revelation from Allah as His Message. And whoever disobeys [37] command of Allah and His Messenger, he shall surely have the fire of Hell, to abide therein for a long, long time."

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَ رِسٰلٰتِهٖ ؕ وَ مَنْ یَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ﴿۲۳﴾ؕ

36. This means propagation of Prophethood is my obligation. Or, it could mean if I engage myself in the propagation of Allah's orders, then most certainly this will be my means of obtaining Divine sanctuary and providing benefits for others (*Tafseer Roohul Mu'ani*).

37. This tells us that those who would be entitled for punishment are persons who disobey Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم . If only Allah Almighty is disobeyed, punishment does not come. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). For this reason until such time that the laws of prophethood had not been conveyed to the person he cannot become entitled for Hell. The belief in the Oneness of Allah Almighty would be regarded as sufficient for his salvation. Therefore, the Pharaoh and the likes of him did not become transgressors of prophethood. It should also be known here disobedience means disobedience in matter of beliefs, because being bereft is concerning beliefs.

24. Until they see what they are promised. Soon shall they know who is weaker [38] in aid and poorer in number [39].

حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّ اَقَلُّ عَدَدًا ﴿۲۴﴾

38. Are the helpers of the infidels strong, or that of the believers?

39. Are the helpers of the infidels more than that of the believers? Without doubt the helpers of the believers are more because their helpers include the Prophets, the angels and the pious believers, while there are no helpers for the infidels at all. This tells us that Allah Almighty has appointed many helpers for the believers and many attendants for the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty: "*Then undoubtedly Allah is their Helper, and Jibraeel and the righteous believers and after that the angels are his helpers*" (S66:V4).

25. Please declare: "I do not know whether that which you are promised is near [40] or whether my Lord has appointed for it a term [41]?"

قُلْ اِنْ اَدْرِیْۤ اَقَرِیْبٌ مَّا تُوْعَدُوْنَ اَمْ یَجْعَلُ لَهٗ رَبِّیْۤ اَمَدًا ﴿۲۵﴾

40. This means without Divine education I do not know. Thus, this verse does not contradict the following verse: "*The Hour came near and the moon was split*"(S54:V1). Nor, is it against the Hadith in which the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "We and the Day of Judgement are like these two joined fingers."

41. Here, there is a negation of understanding and not of knowledge. By *DARAYAT* is meant to understand through firm analogy, i.e. this knowledge is obtained through revelation and not through determination and analogy. For this it is subsequently said: "*Except to His chosen Messengers*"(S72:V27). Says Allah Almighty: "*And I know not what shall be done with me and with you*"(S46:V9). He further says: "*You did not know the Book before it nor the details*"(S42:V52). In all these verses there is a negation of understanding. Sometimes these words are spoken to express displeasure at the question and sometimes they are used for not giving the information.

26. He is the Knower of the unseen. He does not reveal [42] His secrets to any.

عٰلِمُ الْغَیْبِ فَلَا یُظْهِرُ عَلٰى غَیْبِهٖۤ اَحَدًا ﴿۲۶﴾

42. The objects of the world are the reflection of the attributes of Allah Almighty. But Allah Almighty illuminates some attributes on the entire creation like existence and life, but some are illuminated on the specific persons like dominion and knowledge while others are not

reflected in anyone like eternity and being a creator. A mirror cannot become the sun by just reflecting its light. In a like manner, the servant cannot become Allah Almighty just by reflecting His Attributes.

27.Except to his chosen 43 Messenger. Certainly, He makes a guard 44 to march before him and behind him.

إِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَإِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ رَصَدًا ﴿۲۷﴾

43. By providing them with information about specific unseen knowledge and manifestation of the highest order. Although some of the Saints of Allah Almighty are bestowed with unseen knowledge, but this is done through the medium of the Prophet. But the knowledge of the Prophet is superior to theirs.

44. This means when Allah Almighty sends revelation regarding unseen knowledge then there is a watch of angels around the Holy Prophet صلی اللہ علیہ وآلہ وسلم and Hazrat Jibraeel (On whom be peace) so that the devils are kept at bay from listening to matters of the unseen, which they can convey to the soothsayers.

28. So that He may see that they have truly delivered 45 the Message of their Lord, and He encompasses whatever is with them, and He has kept count of all the things 46.

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَ اَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿۲۸﴾

45. It means this watch is employed so that the Divine Revelation reaches its rightful place in perfect order i.e. to the Holy Prophet, without getting waylaid in between.

46. It means this watch is for the protection of this unseen information. Allah Almighty is All-Knowing and Omniscient, and all His angels and Messengers are most trustworthy. Their knowledge is due to the grant of the Almighty. From the word "numbers" we learn that things are proportionate and are able to be counted because all those things are limited.

اٰیاتها ۲۰ ۷۳ سُوْرَةُ الْمُزَّمِّلِ مَکِّیَّةٌ ۳ رکوعاتها ۲

SURAH AL-MUZAMMIL (THE ENWRAPPED ONE)
(MAKKAN) Revealed Before Hijrah

2 Sections : 20 Verses 285 Words , 838 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

یٰۤاَیُّهَا الْمُزَّمِّلُ ۙ﴿۱﴾

1. O you enwrapped [1] one .

1. O the one enwrapped in a sheet. Once the Holy Prophet صلی اللّٰہ علیہ وآلہٖ وسلم was resting, enwrapped in a sheet. He was addressed in this condition and in this manner. From this emerge two issues:

1. While the Holy Qur'aan has addressed other Prophets by their names, our Beloved Prophet صلی اللّٰہ علیہ وآلہٖ وسلم has been addressed by his attributes.

2. The manner of the beloved too is beloved. The Sufi sages describe its meaning as: Oh the Beloved one going to the human being wearing the sheet of human nature. Or O the one who is covered in the dress of worship and austerity! (*Tafseer Azizi*)

قُمِ الَّیْلَ اِلَّا قَلِیْلًا ۙ﴿۲﴾

2. Remain arisen (to pray) in the night except some [2] portion thereof.

2. This means spend most of the time at night in the worship of Allah Almighty, do take some time to rest.

نِّصْفَهٗۤ اَوِ انْقُصْ مِنْهُ قَلِیْلًا ۙ﴿۳﴾

3. A half of it, or a little less [3].

3. Spend half the night in the worship of Allah Almighty or more or less or that time. This is left to your discretion. This tells us that perform Salatul Tahajjud with a great deal of fervour. It is left to the person to choose the number of raka'ats, which he wishes to perform. The minimum should be two raka'ats, while the maximum could be from eight-twelve raka'ats. It should be remembered that at the beginning of Islam Tahajjud Salaah was Wajib or Fard.

اَوْ زِدْ عَلَیْهِ وَ رَتِّلِ الْقُرْاٰنَ تَرْتِیْلًا ؕ﴿۴﴾

4. Or a little more, and recite the Qur'aan in slow rhythmic tones [4].

4. This tells us that the Qur'aan in Salaah should be recited with a great deal of composure and ease so that each letter is correctly pronounced. It is obligatory to recite MADD, MUSHADDAD etc. correctly. It should be remembered that it is forbidden to complete the recitation of the Holy Qur'aan in just one night for that person who cannot recite it clearly and with it's proper pronunciation, or the one who recites lazily and without any desire.

5. Certainly We are charging you with a heavy [5] word.

اِنَّا سَنُلْقِیْ عَلَیْكَ قَوْلًا ثَقِیْلًا ۝۵

5. This means very soon We will reveal verses of reinforcing ordinances, which will prove heavy for the people. Therefore, you should make them accustomed to heavy and difficult ordinances.

6. Indeed, the rising [6] up by night is the firmest [7] way to subdue the soul and the best corrective (measure) for the words (of prayer).

اِنَّ نَاشِئَةَ الَّیْلِ هِیَ اَشَدُّ وَطْاً وَّ اَقْوَمُ قِیْلًا ۝۶

6. This means waking up at night from sleep for performing Salaah is more unbearable than other Salaahs. This tells us that Salaatul Tahajjud should be performed after waking up from sleep.

7. The Tahajjud Salaah is very important and beneficial. The fear of Allah Almighty and humility that one obtains in this Salaah, is not achieved in other Salaahs.

7. Verily, you have in the daytime a long (schedule of) engagements [8].

اِنَّ لَكَ فِی النَّهَارِ سَبْحًا طَوِیْلًا ۝۷

8. This means during the day there are many propagation activities for you. Therefore, night is the best time to communicate with Us.

8. And remember the Name [9] of your Lord and devote [10] yourself to Him with (exclusive) devotion.

وَاذْكُرِ اسْمَ رَبِّكَ وَ تَبَتَّلْ اِلَیْهِ تَبْتِیْلًا ۝۸

9. Before commencing the recitation of the Holy Qur'aan always read *BISMILLAH*. Or, besides Salaah recite the names of Allah Almighty at different times by reading glorification and declaration of the Unity of Allah Almighty *(TASBEEH and TAHLEEL)*.

10. This means that besides the Salaah, your blessed life should be such that even if you are physically involved in any activity, your heart should reflect nothing besides Allah Almighty. However, this verse does serve as a proof to cut oneself from the world, which Islam forbids.

9. He is the Lord of the East and the West [11]. There is none worthy of worship except He. Therefore, take Him as the Protector [12].

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لَاۤ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِیْلًا ۝۹

11. He is the Lord of the entire world, because everything is between East and West.
12. Act upon the provisions at your disposal, but place your trust in Allah Almighty alone. Thus, having provisions is not against the concept of trust. Observe, Holy War (Jihad) was not obligatory before Hijrah, because there was no provision, causes and motives for it.

10. And bear patiently all that they say and go apart from them gracefully [13].

وَاصْبِرْ عَلٰی مَا یَقُوْلُوْنَ وَاهْجُرْهُمْ هَجْرًا جَمِیْلًا ۝۱۰

13. And do not declare war on them. Thus, this verse is abrogated from the command of Jihad

(Holy War). Or, that distance yourselves from the infidels. Do not maintain any contact and do not keep friendly ties with them, in which case the verse is firm.

11. And leave to Me alone [14] those who belie faith as the lovers of ease [15] and comforts. But let them wait a little [16].

وَ ذَرۡنِیۡ وَالۡمُکَذِّبِیۡنَ اُولِی النَّعۡمَۃِ وَمَہِّلۡہُمۡ قَلِیۡلًا ⑪

14. This means leave the infidels to me. You must intercede for them. I Know my punishment for them. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم never abandons the believers, but keeps them under his protection.
15. In that I will wreak vengeance on them on your behalf. This tells us that it is mostly the wealthy who stand to oppose the Prophets, while the poor, in most instances, declare belief in them.
16. Until such time that the command for Jihad (Holy War) is not given, do not wreak vengeance on the infidels. In this condition this verse is abrogated. Or, until their death, give them time and allow them to remain in ease. But do not give respite to the believers. Command them with religious laws at all times.

12. Certainly, with Us are the heavy fetters and a flaming furnace.

اِنَّ لَدَیۡنَاۤ اَنۡکَالًا وَّ جَحِیۡمًا ⑫

13. And the food that chokes throats and a painful punishment [17].

وَّ طَعَامًا ذَا غُصَّۃٍ وَّ عَذَابًا اَلِیۡمًا ⑬

17. All this is for those wretches who O My Beloved, are your rejectors. If Allah wills, the sinful believers would be protected from these punishments.

14.And the day when the earth and the mountains shall quake, and the mountains shall become as heaps of sand let loose.

یَوۡمَ تَرۡجُفُ الۡاَرۡضُ وَالۡجِبَالُ وَ کَانَتِ الۡجِبَالُ کَثِیۡبًا مَّہِیۡلًا ⑭

15. Surely, We have sent to you [18] a Messenger [19], who is a witness [20] against you, as We sent a Messenger towards the Pharaoh [21].

اِنَّاۤ اَرۡسَلۡنَاۤ اِلَیۡکُمۡ رَسُوۡلًا ۬ۙ شَاہِدًا عَلَیۡکُمۡ کَمَاۤ اَرۡسَلۡنَاۤ اِلٰی فِرۡعَوۡنَ رَسُوۡلًا ⑮

18. In the pronominal pronoun 4 (to them), the address is either made to the people of Makkah or to all the believers, or to all mankind, or to the entire creation. In all these instances there are amazing benefits in it. By Messenger is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is the Prophet of all the Prophets. Says Allah Almighty: "*That he may be a warner to the entire world*" (S25:V1). Allah Almighty further says: "*And We sent you not, but as a mercy for all the worlds*" (S21:V107). He to whom Allah is the Lord, His Prophet is our Holy Prophet صلی اللہ علیہ وآلہ وسلم

19. From this we learn that between us and the Prophet there is a difference, firstly from the time of creation i.e. we are all the creation of Allah Almighty, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم is created but he is sent as well. An example of this can be seen from the following, that if a citizen from one country goes to another country his status will not be the same as that of an ambassador or minister going to that country. We have come here on our own responsibility, but Allah Almighty has assumed the responsibility for the Holy Prophet

صلى الله عليه وآله وسلم. Therefore all his words and deeds are connected to Allah Almighty. We have learnt after coming into the world, while the Holy Prophet صلى الله عليه وآله وسلم came in the world fully taught by Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم is a medium to the Creator and the creation just as the medium of contact between the country to which he has come and the country to which he is sent, or like the minister of any country who is the medium of contact between the king or president and the subjects.

20. The Arabic word SHAHID means a witness and one who is present, and a beloved and an observer in every situation it would mean refrain from sins and be bashful of your Beloved Prophet who is continuously observing your deeds and is your witness.

21. It is Hazrat Musa (On whom be peace) because Hazrat Harun (On whom be peace) was sent as his Minister.

16. But Pharaoh disobeyed [22] that Messenger. So We seized him with a terrible penalty [23].

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ﴿۱۶﴾

22. Disobedience of the Prophet is disobedience of Allah Almighty.

23. This tells us that mere disobedience of Allah Almighty does not bring down Divine punishment until such time that there is opposition to the Prophet. As it is Pharaoh was an infidel before Hazrat Musa (On whom be peace) came to preach to him, but punishment came to him after he had opposed Hazrat Musa (On whom be peace). Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). We further learn that guidance is obtained through Divine help. The magicians of the Pharaoh accepted faith instantly, while he himself who had brought up Hazrat Musa (On whom be peace) remained an infidel and Bibi Asiya and Mushata became believers.

17. How then, if you disbelieved [24], will you become pious, on the day, which shall make children [25] greyheaded?

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبَا ﴿۱۷﴾

24. This means if you became an infidel then there is no way of escaping punishment on the Day of Judgement.

25. This means that had you been a child on that day you would have become old due to fear.

18. When the sky shall be rent asunder, thereby His promise is bound to be fulfilled.

السَّمَآءُ مُنْفَطِرٌۢ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿۱۸﴾

19. Indeed, this is a reminder [26]. Then let him, who wills so, take the way [27] to his Lord.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۱۹﴾

26. This tells us that the Holy Qur'aan is an advice to the negligent or a reminder about the past, a light to the intelligent, guidance to those gone astray, mercy to the believers and a cure for the ill. All these attributes are mentioned in the verses. These are the very attributes, which the Holy Qur'aan has mentioned about the Holy Prophet صلى الله عليه وآله وسلم, which are testified by its verses. A believer will only be successful when he seeks favours from the light of the Holy Qur'aan as well as light from Prophethood as one receives guidance from

both the light of vision and light of the lamp.
27. Shariah,Tareeqah,Ma'rifah and Haqeeqah, all are the Paths towards Allah Almighty.

SECTION 2

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

20.Verily, your Lord knows that you remain standing in devotion nearly two-thirds of the night, and sometimes half of it, and sometimes a third [28] of it, along with a party of your Companions [29] with you. And Allah measures [30] the night and the day. He knows that you [31] are not able to calculate it. So He has turned to you (mercifully.) Therefore, recite [32] how much is easy out of the Qur'aan. He knows that some of you will fall ill [33], and others will travel in the land seeking the Bounty of Allah, and others will fight [34] in the Path of Allah. Therefore, recite [35] as much of it as is easy (for you) and keep up Salaah and pay the Zakaah [36] and offer to Allah a good loan [37]. And whatever of good you send beforehand [38] for yourselves, you will find it with Allah, better and greater in reward. Certainly, Allah is Most Forgiving, Ever Merciful [39].

28. This means sometimes half the night, sometimes one third of the night, sometimes more or less than this.
29. This means O My Beloved! Your believing companions are two groups: one engages in worship like you for the duration of half, one third or two thirds of the night, while the second group engages in worship for the entire night, because at that time Tahajjud Salaah was obligatory upon everybody, but the fixing of time was left to their discretion. The purpose of this verse is not to show that one group of the believers performs the Tahajjud prayer with the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the second group neglects it. None of the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were ever negligent. This verse is quite clear.
30. This means Allah Almighty is fully aware of who worships Him at which part of the day and night. He will reward every one of them for their actual duty, as well as time.
31. Because at that time there were no watches, etc. For that reason some believers had engaged them in Salaah for the entire night so that the duration did not become less than half or one third of the night. The believers began to get inflammation in their feet. In response to this, these verses were revealed, which abrogated the previous verses.

32. Then Allah Almighty excused the long standing in Salaah at night. Now, the minimum Qiraat in Salaah is obligatory consisting of one long verse or three small verses.

33. This means Tahajjud Salaah in future will be burdensome for the ill, the travellers and the Muslim soldiers. For this reason Allah Almighty abrogated the obligation of Tahajjud Salaah. But this does not mean that today no one becomes ill among you nor the travellers. Those great people would perform their Tahajjud Salaah under every condition. Nothing would stop them from performing their Salaah.

34. This means Allah Almighty abrogated the obligation of Tahajjud because He Knows that in future some believers will become ill, some will be commercial travellers, some worshippers will be travellers and the obligation of Tahajjud would place a burden on them.

35. In Salaatul Tahajjud recite only that much Qiraat which is easy for you. It should be remembered that from this verse the time of Qiyaam (standing in Salaah) became abrogated. Thereafter the actual obligation of Tahajjud Salaah was abrogated from the Five Daily Prayers (*Tafseer Khazainul Irfaan*).

36. This means when Zakaat becomes obligatory then give it, because Surah Muzammil is Makkan and Zakaat only became obligatory after Hijrah. This is like how Hazrat Isa (On whom be peace) had said after his birth: "*After reaching the age of puberty I was commanded to perform Salaah*" (*Ahmed Yaar Khan*).

37. By loan here is meant other voluntary charities besides the obligatory Zakaat. These charities should be given with joy and good intention so that you may get reward for it.

38. The good deeds that you perform in your lifetime which include Salaah, charities, extending hospitality, maintaining good relations with your family, etc.

39. This tells us that every person should offer a prayer for forgiveness. Every sinner should repent for his sins; the pious should seek forgiveness after doing good deeds. Allah Almighty is the Forgiver of our faults.

آیاتها ۵۶ ۷۴ سُوْرَۃُ الْمُدَّثِّرِ مَکِّیَّۃٌ ۴ رکوعاتها ۲

SURAH AL-MUDATTHIR (THE MANTLED ONE)

(MAKKAN) Revealed Before Hijra

2 Sections: 56 Verses 255 Words, 1010 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION 1

1.O you who have enfolded [1] yourself within your mantle (of reforms).

یٰۤاَیُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾

1. Oh the one placing the sheet of mercy on the Ummah to conceal their faults.Or, Oh the one enfolded in the mantle piece. It should be remembered that Prophethood is the Holy Prophet's صلی اللہ علیہ وآلہ وسلم outer garb, while Sainthood is his inner garb (habits).

2.Arise and warn [2].

قُمْ فَاَنْذِرْ ﴿۲﴾

2. This means warn every person, in every period and in every way, because your Prophethood is common to everyone, for every period and for every place. From this we learn that Allah Almighty created the Holy Prophet صلی اللہ علیہ وآلہ وسلم fully developed as all knowing and omniscient because up to that time the Holy Qur'aan had not mentioned about Hell, etc. but he said that to warn them. If the Holy Prophet صلی اللہ علیہ وآلہ وسلم were not aware of these things, then how would he warn them? Therefore, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had said I am an unconcealed warner, i.e. I see the danger, and then warn.

3. And glorify the Dignity of your Lord.

وَ رَبَّكَ فَكَبِّرْ ﴿۳﴾

4. And purify [3] your garments.

وَثِيَابَكَ فَطَهِّرْ ﴿۴﴾

3. From this it is understood that do not wear impure clothes, even outside of Salaah, because although Salaah at that time had not been made obligatory, yet command had been given to wear pure and clean clothes.

5.And keep away from idols [4].

وَالرُّجْزَ فَاهْجُرْ ﴿۵﴾

4. Do not respect and worship the idols.

Reason for its Revelation:

The Holy Prophet صلی اللہ علیہ وآلہ وسلم says a voice called out to me at Mt. Hira, that Oh Beloved! You are the Messenger of Allah. I looked left and right, but I could not see the speaker. When I looked up, I saw the angel. I became over-awed and said to Hazrat Khadijah Kubra, place a sheet over me. At that point in time, this verse was revealed.

6. And do not bestow favours in expectation of returns [5].

وَ لَا تَمْنُنْ تَسْتَكْثِرُ ﴿۶﴾

5. This means do not give anyone on the basis of free will. Whatever you bestow upon anyone, do so on the basis of benevolence. It should be remembered that it is permissible to give a gift out of one's own free will or as compensation. But, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was prohibited by Allah Almighty because of his very lofty status.

7. And be steadfast [6] in the path of your Lord.

وَ لِرَبِّكَ فَاصْبِرْ ﴿۷﴾

6. Remain firm on the Commandments of Allah Almighty or bear the torments and persecution of the infidels.

8. But when the trumpet is sounded [7].

فَاِذَا نُقِرَ فِي النَّاقُوْرِ ﴿۸﴾

7. When the second trumpet will be blown, then all will be resurrected.

9. That day shall be a difficult day.

فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ﴿۹﴾

10.Not easy for the infidels [8].

عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ﴿۱۰﴾

8. From this restriction one can understand that the Day of Judgement will be easy for the believers.

11. Leave him to Me, alone [9] whom I have created.

ذَرۡنِیۡ وَ مَنۡ خَلَقۡتُ وَحِیۡدًا ﴿ۙ۱۱﴾

9. **Reason for its Revelation:** From the womb of the mother. At that point in time he had no wealth, nor any friends and helpers, nor any children. The people of Makkah would call Waleed bin Mugheerah with the name of Waheed, meaning unique. This verse was revealed regarding him. Or, by Waheed is meant an illegitimate, whose father was not known.

12. And gave him abundant [10] riches.

وَّجَعَلۡتُ لَہٗ مَالًا مَّمۡدُوۡدًا ﴿ۙ۱۲﴾

10. Thus, Waleed was in possession of three hundred thousand dinars, owned a huge garden in Taif, which produced all kinds of fruit, which had lasted for the whole year (Tafseer Khazain and Tafseer Azizi).

13. And sons always present by his side [11].

وَّ بَنِیۡنَ شُہُوۡدًا ﴿ۙ۱۳﴾

11. Waleed had ten sons who were not required to go out to seek employment, nor to sell merchandise. They remained with him all the time. From them, three accepted Islam: Khalid, Hisham and Ammarah or Waleed bin Waleed (Tafseer Roohul Mu'ani).

14. And I made for him numerous [12] preparations.

وَّمَہَّدۡتُّ لَہٗ تَمۡہِیۡدًا ﴿ۙ۱۴﴾

12. Granted him state and honour. Thus, Waleed was the chief of his people. He would decide their cases and everybody looked upon him with respect.

15.And yet he (infidel) desires that I should add more.

ثُمَّ یَطۡمَعُ اَنۡ اَزِیۡدَ ﴿٭ۙ۱۵﴾

16. No, not at [13] all, as indeed he is hostile to Our revelations.

کَلَّا ؕ اِنَّہٗ کَانَ لِاٰیٰتِنَا عَنِیۡدًا ﴿ؕ۱۶﴾

13. This means Waleed is so greedy that he would not exercise patience on the wealth and status provided for him, but is always seeking means to increase this. He wishes that despite his ingratitude, he should receive greater prosperity. This will not take place. After the revelation of this verse, his wealth and respect began to decrease. Eventually, he died in utter poverty and disgrace (Tafseer Khazainul Irfaan and Roohul Mu'ani).

17.Soon I shall cause him to ascend [14] to the mountain of fire sand.

سَاُرۡہِقُہٗ صَعُوۡدًا ﴿ؕ۱۷﴾

14. Saood is a name of a mountain in Hell whose height is a distance of fifty years.

18. Indeed he has thought [15] out and has calculated.

اِنَّہٗ فَکَّرَ وَ قَدَّرَ ﴿ۙ۱۸﴾

15. From this we learn that to ponder over the Na'at verses in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and verses in praise of Allah Almighty is an act of faith and to ponder over our sins and the bounties of Allah Almighty is an act of worship. But, to think of

faults, in those beloved to Allah Almighty and to produce baseless uneducated proofs about them is an act of infidelity. This type of thinking is that of an infidel, while the first type of thinking is pure, based on the thoughts of Hazrat Hassaan.

فَقُتِلَ كَيْفَ قَدَّرَ ﴿۱۹﴾

19. But he may be ruined as to how he calculated.

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿۲۰﴾

20. Then again he accursed [16] how he calculated.

16. Once, Waleed heard from the Holy Prophet صلی اللہ علیہ وآلہ وسلم a few verses from Surah Hameem Sajdah and when he came to his people, he praised the Holy Qur'aan a great deal, which infuriated them. Abu Jahl said that he would put Waleed right. He went up to Waleed and said that the Quraish are saying that you are praising Muhammad صلی اللہ علیہ وآلہ وسلم in the hope of gaining some wealth. The Quraish are ready to go on a collection drive for you. Waleed, on hearing this, became very angry and said that don't the people know how wealthy I am? In comparison, the Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had never eaten a full meal. What can such people give me? He came to the Quraish with Abu Jahl and said to them: Is Muhammad صلی اللہ علیہ وآلہ وسلم demented? They said: No. Is he a poet? They said: No. Is he a soothsayer? They replied: No. Is he a liar? They said: No. The people then asked him; you tell us what is he? Waleed replied; He is a magician through which he attracts the people towards him.

ثُمَّ نَظَرَ ﴿۲۱﴾

21.Then he looked [17] around.

17. This tells us that to gaze at the Holy Prophet صلی اللہ علیہ وآلہ وسلم with the vision of Hazrat Abu Bakr Siddiq, is an act of worship through which the status of a Companion is obtained, while gazing at him with the look of Abu Jahl is an act of infidelity. Observe! Here, Allah Almighty describes one of the acts of infidelity of Waleed by looking at the Holy Prophet صلی اللہ علیہ وآلہ وسلم with an evil eye.

ثُمَّ عَبَسَ وَ بَسَرَ ﴿۲۲﴾

22.Then he frowned and became gloomy.

ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ﴿۲۳﴾

23. Then he turned back and became boastful.

فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ﴿۲۴﴾

24. And he said: "This (Qur'aan) is only a magic narrated (from the ancient).

اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ﴿۲۵﴾

25. This is only the speech of a person [18] (Muhammad).

18. This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had acquired the knowledge of magic from an unknown source. Then, through the power of this magic, he had composed such an eloquent and charming QUR'AAN, which instills such an effect in the heart. It should be remembered that Waleed himself was regarding himself to be false in this nonsensical prattle, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم had not stayed out of Makkah and there were no magicians in this holy city, nor was there any power of magic in it. In that

case, from whom had the Messenger of Allah صلی اللہ علیہ وآلہ وسلم acquired his knowledge and from where and when did he acquire it? His very conscience was cursing him for saying such nonsense.

26. Soon I shall cast [19] such one into Hell.

سَاُصۡلِیۡهِ سَقَرَ ﴿۲۶﴾

19. This means Waleed became the inmate of Hell through this nonsense that he was uttering, and as soon as he died, he entered Hell. He will receive punishment in the grave and after the Day of Judgement; he will be pushed into Hell.

27. And what will make you realise what Hell is?

وَمَاۤ اَدۡرٰىكَ مَا سَقَرُ ﴿۲۷﴾

28. It neither leaves [20], nor spares any.

لَا تُبۡقِیۡ وَ لَا تَذَرُ ﴿۲۸﴾

20. This means that neither will Hell fire spare those who would be entitled to be in it, nor save the flesh and blood of its inmate. It will burn everything. It will then be re-created and burnt again. And this process will continue eternally.

29. It scorches the skin of persons.

لَوَّاحَةٌ لِّلۡبَشَرِ ﴿۲۹﴾

30. Over it are nineteen [21] (gaurds).

عَلَیۡهَا تِسۡعَةَ عَشَرَ ﴿۳۰﴾

21. One leader and the rest of the eighteen sub-ordinates whose eyes can see like the flash of lightning. As there are twenty-four hours between the day and night, of which five are for the Five Daily Salaahs. This leaves nineteen hours. Therefore, these angels are nineteen. For every hour from these, there is a separate angel who will be meting out punishment.

31.And We have appointed angels [22], the wardens of the fire, and We have not fixed their numbers except as a trial for those who disbelieve [23], that those who have been given the Book [24] may become certain, and that the believers may increase in [25] faith. And those who have been given the Book as well, as all the believers may not be deceived [26]. Those in whose hearts is a disease [27], and the infidels, may say: "What does Allah mean [28] by this example?" Thus does Allah let him err whom He Pleases, and He may guide [29] whom He Pleases. And none knows [30] the forces of your Lord, but He

وَ مَا جَعَلۡنَاۤ اَصۡحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۪ وَّ مَا جَعَلۡنَا عِدَّتَهُمۡ اِلَّا فِتۡنَةً لِّلَّذِیۡنَ كَفَرُوۡا ۙ لِیَسۡتَیۡقِنَ الَّذِیۡنَ اُوۡتُوا الۡكِتٰبَ وَ یَزۡدَادَ الَّذِیۡنَ اٰمَنُوۡۤا اِیۡمَانًا وَّ لَا یَرۡتَابَ الَّذِیۡنَ اُوۡتُوا الۡكِتٰبَ وَالۡمُؤۡمِنُوۡنَ ۙ وَ لِیَقُوۡلَ الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ مَّرَضٌ وَّالۡكٰفِرُوۡنَ مَاذَاۤ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ؕ كَذٰلِكَ یُضِلُّ اللّٰهُ مَنۡ یَّشَآءُ وَ یَهۡدِیۡ مَنۡ یَّشَآءُ ؕ وَ مَا

يَعۡلَمُ جُنُوۡدَ رَبِّكَ اِلَّا هُوَ ؕ وَ مَا هِيَ اِلَّا ذِكۡرٰى لِلۡبَشَرِ ﴿۳۱﴾

[H]imself. And this is only a reminder [2]to man.

[2]2. Neither a human nor a jinn, so that they do [n]ot show any mercy on the inmates of Hell, [b]ecause every kind shows mercy upon its own [k]ind.

[2]3. When the previous verse was revealed, Abu Jahl jokingly said to his friends that the [a]ngels of Hell are nineteen. Ten of us will cling [t]o each of them. Hearing this, Abul Asad said [t]hat I am alone enough for a few of them. You [d]eal with the others. This means that these wretched people do not ponder over the wisdom behind this number nineteen. Instead, by mocking, they are further increasing their infidelity.

24. Because the number of these angels mentioned in the Tauraat and Injeel, too, is nineteen. By finding this verse in accordance with their books, they should accept the truth of the Holy Qur'aan.

25. In that the believer should declare the belief in those angels, without any hesitation and without getting involved in intellectual vagaries which will add firmness to their belief. The People of the Book on seeing the confirmation of this number in their books should accept the Holy Prophet صلى الله عليه وآله وسلم as a true Messenger; while the infidels should reject this through their intellectual vagaries and mock at it. This tells us that to declare belief in the statement of the Holy Prophet صلى الله عليه وآله وسلم without seeking proof, is the height of excellence. Here, stupidity is indeed true intellectualism. "May my entire faculty of wisdom be sacrificed on the Holy Prophet صلى الله عليه وآله وسلم."

26. First, 'People of the Book' denote their scholars while the believers were people of absolute faith. Here, 'People of the Book' denote their common and ignorant people, while by 'believers' is meant the weak and aged believers. Thus, there is no repetition in the verse.

27. This means the hypocrites. In it there is a prophecy, i.e. after Hijrah, there will be hypocrites in Madina Munawwarah, because there were no hypocrites found in Makkah Mukarramah. Or, that believers were either sincere or concealed infidels. Even today, some who portray themselves as believers are concealed infidels, who mock at verses of this nature.

28. Why did He not appoint approximate angels for Hell? Why only nineteen?

29. This tells us that everyone does not obtain guidance from Quranic verses. Everyone does not receive light from the sun. The bat runs away from it. Those who mock at verses like these go astray, while those who believe in them, come on the path of guidance.

30. This means the categories of Allah Almighty's creation, or Allah Almighty alone knows the number of the creation or the number of the angels. It should be remembered that the biggest creation is that of the angels, while the smallest number are the human beings.

31. In the Quranic verse, or the conditions in Hell or the number of those angels are for the advice of the human beings.

[S]ECTION 2

كَلَّا وَالۡقَمَرِ ﴿۳۲﴾

[3]2. Indeed by the moon.

وَالَّيۡلِ اِذۡ اَدۡبَرَ ﴿۳۳﴾

[3]3. And the night when it departs.

وَالصُّبۡحِ اِذَاۤ اَسۡفَرَ ﴿۳۴﴾

[3]4. And the daybreak [32] when it [s]hines.

[3]2. It should be remembered that the moon is [a]n amazing creation of Allah Almighty, [t]hrough which the order of the world is established. The last portion of the night is for sincere weeping of the true devotees of Allah Almighty; the morning is the time for

repentance and seeking forgiveness. For this reason Allah Almighty has taken an oath on these three things. Or, by 'morn' is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the passing of the night denotes the passing of the darkness of the baser self, and the coming of the morning denotes coming of faith in the heart. Both these things are the bounties of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

إِنَّهَا لَإِحْدَى الْكُبَرِ ۝٣٥

35. Surely, it (hell) is one of the greatest misfortunes.

نَذِيرًا لِّلْبَشَرِ ۝٣٦

36. A warning [33] to man.

33. This means due to the fear of Hell, people strive to tread the path of faith, piety and obtaining mystical knowledge. It is this fear, which helps to straighten the human being.

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝٣٧

37. Among you who wish to go forward [34] or remain behind [35].

34. They came towards the path of faith and shunned infidelity, i.e. the discussion of Hell will be beneficial to them who have this attribute in them.

35. This means the Holy Qur'aan is a warner to every human being, no matter whether he forges ahead in life through faith and good deeds or remains behind through infidelity and evil deeds. The Holy Qur'aan is continuously warning mankind. This tells us that man is free to decide his own actions.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝٣٨

38. Every soul is held in pledge for what it earns.

إِلَّا أَصْحَابَ الْيَمِينِ ۝٣٩

39. Except the people of the right hand [36].

36. On the Day of Judgement every person will be imprisoned, due to his evil deeds in such a way like a mortgage is by a creditor, besides those pious persons who are on the right side of the Throne of Allah Almighty, who will be completely free of these pressures.

فِي جَنَّاتٍ يَتَسَاءَلُونَ ۝٤٠

40. In Paradise, they shall ask.

عَنِ الْمُجْرِمِينَ ۝٤١

41.From the culprits [37].

37. From this we learn that all the faculties of the inmates of Paradise will become so strong that in spite of being so far from the inmates of Hell they would be able to see their conditions and would be speaking to them, just like how some special devotees of Allah Almighty are able to see the entire world on the palm of their hand. Hazrat Sulaiman (On whom be peace) was able to listen to the sound of the ants from very far.

مَا سَلَكَكُمْ فِي سَقَرَ ۝٤٢

42. "What has brought [38] you into lower hell?"

38. This question would be to embarrass the inmates of Hell. Otherwise, the inmates of Paradise would be aware that these people are placed in Hell due to their infidelity. It should be remembered that the sinful believers who will be placed in Hell, would not be asked this question by the inmates of Paradise. They would, in fact, be interceding for them and through the permission of Allah Almighty would be taking them out of Hell. Thus, the

[v]erse is very clear.

[4]3. They will say: "We were not of [t]hose who established Salaah [39]."

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾

[3]9. From this we learn that the infidels, in [t]erms of the punishment of the Hereafter are [d]uty-bound to worship, i.e. they will be [p]unished for not performing their Salaah and [n]ot giving Zakaat as well. In matters of Shariah [t]hey are not duty-bound to these. It is for this reason that there is no Qaza of Salaah on new converts to Islam, which they had missed in their days of infidelity. Or, it could mean that we were not from the group that was performing Salaah, i.e. we were not believers. However, the first meaning is more apparent.

44. "And we did not feed the poor [40]."

وَ لَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾

40. This means that they were not giving accepted charity. Otherwise, many infidels give large sums of money in charity, provide wayside stalls for free drinking water or milk and provide food kitchens. But, all this is in vain. Once, the root is cut off, it is useless watering the branches.

45. "And we used to enter into vain discourses with those who indulged [41] therein."

وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾

41. In collaboration with the infidels they were smearing defects on Islam and its founder صلی اللہ علیہ وآلہ وسلم.

46. "And we used to belie the Day of Judgement."

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٦﴾

47. "Till death [42] overtook us."

حَتّٰۤى اَتٰىنَا الْيَقِيْنُ ﴿٤٧﴾

42. This tells us that the end on faith has full credence. If a person is an infidel during all his life but dies with faith, he will be regarded as a believer.

48. So the intercession of the intercessors [43] shall not avail [44] them.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٨﴾

43. From this we learn that non-intercession is for the infidels. There will be intercession for the believers. Also, that there are many to provide intercession as can be seen from the plural form of intercessors. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is called the intercessor of the sinners, because he is the intercessor of the major sins.

44. It should be remembered that here the meaning of intercession would not be beneficial; means there will be no intercession for them at all. But, it does not mean that intercession will take place, but it will not be beneficial.

49. What is then the matter with them that they turn away from the admonition [45]?

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٤٩﴾

45. In that they do not accept even after listening to the Holy Qur'aan and sermons from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . This tells us that those who have received propagation regarding prophethood are not included in this.

50. As if they were frightened asses.

51. Which flee [46] from a lion.

كَاَنَّهُمۡ حُمُرٌ مُّسۡتَنۡفِرَةٌ ﴿۵۰﴾ فَرَّتۡ مِنۡ قَسۡوَرَةٍ ﴿۵۱﴾

46. This means that because of these infidels' stupidity and foolishness, they are like the donkey. They run away from the Holy Qur'aan and the Possessor of the Holy Qur'aan in such a way like how the donkey takes to flight out of fear for the lion in the jungle. From this verse, two benefits have been outlined:

1. Although human beings are similar in appearance, in nature they are different. Some are by nature like donkeys, some are like dogs, and some like lions and some possess a nature superior than that of the angels. The stones and animals would differentiate between Abu Jahl and the Holy Prophet صلى الله عليه وآله وسلم. Thus, anyone who regards all human beings as equal is far less intelligent than stones and animals.

2. Allah Almighty has equated these leaders of the Quraish with donkeys who had been regarded in the world as intelligent leaders. This tells us that intelligence through which one cannot find Allah and His Beloved Prophet, is not intelligence, but rather stupidity. All the respect and honour, which is showered on them, is, in reality, disgrace. The same is the condition of knowledge, wealth etc.

52. Indeed, every one of them desires that he may be given scrolls of revelations [47] spread out (like Prophets).

بَلۡ يُرِيۡدُ كُلُّ امۡرِیًٴ مِّنۡهُمۡ اَنۡ يُّؤۡتٰى صُحُفًا مُّنَشَّرَةً ﴿۵۲﴾

47. **Reason for its Revelation:**
The infidels of Makkah had said to the Holy Prophet صلى الله عليه وآله وسلم that we will only believe in you when books of the unseen knowledge are revealed separately on our names, in which it should be written that O so and so, declare faith; and that the Holy Prophet is a true Prophet. In response to it, this verse was revealed.

53. But by no means (can it be done so). Indeed, they do not fear [48] the Hereafter.

كَلَّا ؕ بَلۡ لَّا يَخَافُوۡنَ الۡاٰخِرَةَ ﴿۵۳﴾

48. This means that there are cunning excuses of the infidels. Had they had fear in their heart, they would not have hesitated to declare faith in the Holy Prophet صلى الله عليه وآله وسلم. They had seen pebbles and stones recite the Kalimah, the moon split into two and the setting sun that had come back.

54. No! It is surely an admonition [49].

كَلَّاۤ اِنَّهٗ تَذۡكِرَةٌ ﴿۵۴﴾

49. At every place, at all times, for every person. This tells us that the grace and bounty of the Holy Qur'aan and the Holy Prophet صلى الله عليه وآله وسلم is unlimited.

55. So let him who will be warned.

فَمَنۡ شَآءَ ذَكَرَهٗ ﴿۵۵﴾

56. But they will not pay heed unless Allah [50] Wills. He alone is worthy to be feared [51] and worthy to forgive.

وَمَا يَذۡكُرُوۡنَ اِلَّاۤ اَنۡ يَّشَآءَ اللّٰهُ ؕ هُوَ اَهۡلُ التَّقۡوٰى وَاَهۡلُ الۡمَغۡفِرَةِ ﴿۵۶﴾

[5]0. Nobody can accept Islam and good [c]ounselling without Divine intention. Only [w]hen the mercy of Allah Almighty begins to [s]end assistance, does man begin to respond to [g]uidance. This does not necessarily mean that [m]an is helpless, because he is independent and [f]ull of intent. However, his independence and intention are under Divine control. It is only when He wills that things will happen.

51. Here, the word 'fear' denotes fear of one worthy of worship and servitude. This fear can only be for Allah Almighty. The other types of fears can be for the creation as well. Thus, there can be no objection to the verse.

ایاتها ۴۰ ۷۵ سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ ۳۱ رکوعاتها ۲

SURAH AL QIYAMAH (THE RESURRECTION)

(MAKKAN) Revealed Before Hijrah

2 Sections: 40 Verses 199 Words , 692 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ①

1. I swear By the Day of Resurrection [1].

1. Because the Day of Judgement is extremely important on which there is no sovereignty besides that of Allah Almighty and on which the fate of the entire mankind will be decided, therefore the oath is taken on it for the expression of its importance.

وَ لَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ②

2. And indeed swear by the reprehensive [2] soul.

2. By this is meant either Hazrat Adam (On whom be peace) who was always remorseful at his error, or all those people who censure others for committing sins, like the Islamic scholar, the religious guide, a just king, a pious father, etc. or every person who censures himself, or the *NAFSE LAWWAMAH* (the name of the conscience of the accusing self), which is found in every person, which censures the *NAFSE AMMARAH* (the baser self).

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ③

3. Does the human being think that We shall not gather [3] his bones?

3. Reason for its Revelation:
Adi bin Rabeeah had said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , even if I were to witness the Day of Judgement, I will still not believe in it and will not declare faith in you. How can it be possible for totally disintegrated bones to be brought back together? In response to it, this verse was revealed (*Tafseer Khazainul Irfaan Roohul Mu'ani).* Thus, by 'man', here, is meant Adi or all those infidels who reject the Day of Judgement.

بَلٰى قٰدِرِيْنَ عَلٰۤى اَنْ نُّسَوِّيَ بَنَانَهٗ ④

4.Yes, indeed! We are able to make complete his very fingertips [4].

4. This means that the infidels are expressing astonishment at the bones being brought together, yet We will bring together phalanges, every strand of hair, big or small, of every human being, let alone the bones.

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ⑤

5.But man desires to do wrong [5] before him.

5. This means these questions of the infidels are baseless, evil, immoral and wicked thoughts and not due to any doubts. There are numerous established proofs on the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood and the Day of Judgement. Or, the word 'evil' could denote to reject, while the word 'front' denotes the Day of Judgement. It means these people are deliberately rejecting resurrection (Qiyamah).

6.He asks: "When [6] is the Day of Resurrection?"

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ؕ﴿۶﴾

6. On which day, which date and in which month will the Day of Resurrection take place. The Holy Prophet (Peace be upon him) had informed the believers about all of this: that this day will take place on Friday the tenth of Muharram.

7.When the eyes are dazzled [7].

فَاِذَا بَرِقَ الْبَصَرُ ۙ﴿۷﴾

7. When the eyes of the infidels and the transgressors will be dazzled at seeing Divine punishment.

8.And the moon is eclipsed [8].

وَخَسَفَ الْقَمَرُ ۙ﴿۸﴾

8. In that it will become totally black.

9.And the sun and the moon will be joined [9] together.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۙ﴿۹﴾

9. In that both will rise from the west after losing their light. The joining of the sun and moon will take place after they lose their light and when they rise from the west. This specific combination will only take at the time of the Day of Judgement.

10.Man will say on that day where is the place to escape [10]?

يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۚ﴿۱۰﴾

10. This means the infidel who is the rejecter of the Day of Judgement, would say where could I go to protect myself from the Divine punishment? The believer would be under the protective shelter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

11.But there will be no refuge [11].

كَلَّا لَا وَزَرَ ؕ﴿۱۱﴾

11. This would be for the infidels because the shelter of the believers would be the mercy of Allah Almighty.

12.With your Lord on that day will be the destination [12]

اِلٰى رَبِّكَ يَوْمَئِذِ ﹰالْمُسْتَقَرُّ ؕ﴿۱۲﴾

12. On that day only Allah Almighty would not be subject to accountability. Everyone else would be standing in His court for accountability.

13.Man on that day shall be informed what he sent before and left behind [13].

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَ اَخَّرَ ؕ﴿۱۳﴾

13. This means that those good deeds which were done in ones young days and those in ones old days. But the rewards of the deeds of the younger days are greater and those of the older days are less. Or, the wealth, which had been given in the path of Allah Almighty, and

the wealth that is left behind. Or, the good deed done immediately at the first opportunity and that, which is done at a later stage and due to the delay, is sometimes not done at all.

بَلِ الۡاِنۡسَانُ عَلٰی نَفۡسِهٖ بَصِیۡرَةٌ ﴿۱۴﴾

14.But man is witness against himself [14].

14. This tells us that even in the world, most people are not aware of the sins they have committed, although in the Hereafter everything will be fully remembered.

وَّ لَوۡ اَلۡقٰی مَعَاذِیۡرَهٗ ﴿۱۵﴾

15.Though he puts forth his excuses [15].

15. This means even though the infidels will try to deny their sins on the Day of Judgement or try to make excuses, but inwardly all will be acknowledging that they are sinful culprits. Everybody will naturally remember his bad deeds. The book of deeds would be placed before them. There would be the testimony of the angels, in fact, his own limbs would be testifying. All efforts of evasion will be in vain. Thus, it is important to refrain from making excuses. Instead, one should admit one's guilt.

لَا تُحَرِّكۡ بِهٖ لِسَانَكَ لِتَعۡجَلَ بِهٖ ﴿۱۶﴾

16.Do not move (O Muhammad) your tongue [16] with it (Qur'aan) to make it (to be remembered).

18. Reason for its Revelation:
At the time of the revelation of the Qur'aan, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would recite the verses in a state of full hearing due to the fear of forgetting, which was causing difficulty. At that point in time, this verse was revealed.

اِنَّ عَلَیۡنَا جَمۡعَهٗ وَ قُرۡاٰنَهٗ ﴿۱۷﴾

17.The collecting [17] of it and reciting of it is certainly on Us [18].

17. From this, emerge two issues:
1. The true compiler of the Holy Qur'aan is Allah Almighty, by collating it sequentially in the heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم and his Noble Companions are the manifestation of Divine qualities of Allah Almighty. Their work is indeed the work of Allah Almighty because the Holy Prophet صلی اللہ علیہ وآلہ وسلم Allah Almighty.each Surah separately together in scrolls. Finally, Hazrat Uthman-e-Ghani collated these scrolls in the form of a book. But, all these deeds are referred to by Allah Almighty as His works. It should also be remembered that during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم each tribe was given the permission to recite the Holy Qur'aan according to their own conventional expression, because it was not possible to change the verbal expression of everyone at one time. During the period of Hazrat Uthman (May Allah be pleased with him) permission had remained for one form of recitation, because the difference in recitation had become the cause of mischief.

18. This means that first Allah Almighty gathered the Holy Qur'aan in the heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Thereafter, its correct recitation became the responsibility of the Almighty. From this, emerge two issues:
1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Divinely inspired Hafiz, Qari, scholar, and possessor of secrets of the Holy Qur'aan from Allah Almighty and is not the student of anyone from the entire creation.
2. Hazrat Jibraeel is the medium between Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم , in conveying the message and he is not the tutor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . For this reason he is the servant of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In fact, due to his servitude to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , Hazrat Jibraeel (On whom be peace) has gained the superiority over all the angels.

18.Therefore, when We have recited [19] it, follow [20] the recitation.

فَإِذَا قَرَأْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ﴿۱۸﴾

19. This means when We had recited it upon you. This tells us that the recitation of Hazrat Jibraeel is the recitation of Allah Almighty, because Hazrat Jibraeel would recite the Qur'aan before the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which Allah Almighty says; "*When We recite it.*"

20. At the time of its revelation acted upon the Qur'aan. Make your recitation in accordance with the recitation of Hazrat Jibraeel. This tells us that it is important to comply with the correct method of recitation of the Holy Qur'aan. You cannot invent your own method of vocalizing its letters.

19. Then on Us is the explaining [21] of its minute detail.

ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿۱۹﴾

21. From this, emerge a few issues:
1. The discussion of the Qur'aan can only take place after its revelation.
2. Hazrat Jibraeel (On whom be peace) was bringing down the words of the Qur'aan only, but its meaning, its laws and its secrets would be directly received from Allah Almighty.
3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is a direct student of Allah Almighty. Thus, nobody in the entire world can ever become a scholar like him because everyone receives education from the creation, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم received his education from the Creator.

20.No indeed! But you (people) love the present life.

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿۲۰﴾

21. And you neglect [22] the Hereafter.

وَتَذَرُوْنَ الْاٰخِرَةَ ﴿۲۱﴾

22. Oh infidels! You have abandoned and forgotten the Hereafter due to your extreme love for the world. This tells us that love of the world is an evil act when it makes you forget the Hereafter.

22.That day some of the faces shall be bright.

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿۲۲﴾

23. Looking [23] towards their Lord.

اِلٰى رَبِّهَا نَاظِرَةٌ ﴿۲۳﴾

23. From this, emerge two issues:
1. On the Day of Judgement the infidels and the believers would be identified from their faces.
2. The vision of Allah Almighty for the believers is certain, which will definitely be granted to them.This issue is conclusively proven from verses of the Holy Qur'aan and authentic Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

24.And (other) faces [24] on that day shall be gloomy.

وَ وُجُوْهٌ يَّوْمَئِذٍۭ بَاسِرَةٌ ﴿۲۴﴾

24. The conditions of the black and ugly hearts will be revealed on their faces like how the diseases of the heart are identified from the faces.

25.Thinking that a backbreaking [25] great calamity is to fall on them.

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿۲۵﴾

25. Severe punishment and embarrassment. In short, immediately after the resurrection from the grave, everyone will become fully aware about his end. In fact, this will happen at the time of death.

26.But when the soul comes up to the throat [26].

كَلَّاۤ اِذَا بَلَغَتِ التَّرَاقِیَ ﴿۲۶﴾

26. It would be drawn from the rest of the body, because the departure of the soul begins from nails of the toes.

27. And will say: "Who is there magician [27]?" to blow.

وَ قِیۡلَ مَنۡ ٜ رَاقٍ ﴿۲۷﴾

27. So that the soul of the dying person can come out with ease, or that he may be cured. The second meaning has greater weight. From this we learn that blowing on the person while reading Darood Shareef, exorcism, etc. are all true.

28.He then will realise that it is the hour of parting [28] (death).

وَّ ظَنَّ اَنَّہُ الۡفِرَاقُ ﴿۲۸﴾

28. This tells us that for the negligent person, death is a means of departure i.e. he departs from his family, children, property, etc. while for the intelligent person it is a means of meeting i.e. he meets the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It is for this reason that their days of death are called Urs or wedding. This can be compared to a train, which separates some and joins some.

29.And one leg will cling to the other leg [29].

وَ الۡتَفَّتِ السَّاقُ بِالسَّاقِ ﴿۲۹﴾

29. This means that after death, the feet will be wrapped up in the shroud. Or, at the time of death, there will be severity followed by more severity of the agonies of death and of permanent departure from the home and property. It should be remembered that some sincere devotees at the time of death are granted the beauteous vision of the Holy Prophet صلی اللہ علیہ وآلہ وسلم due to which the dying person does not feel the agonies of death. An example of this is the Egyptian ladies who did not feel the pain on cutting their fingers upon seeing the handsome face of Hazrat Yusuf (On whom be peace). Or, the present day procedure of administering anaesthetic to the patient undergoing an operation, so that he does not feel the pain of the surgery. Thus, there is no inconsistency in the verses and the Ahadith.

30.To your Lord on that day shall be the drive [30].

اِلٰی رَبِّکَ یَوۡمَئِذِۣ الۡمَسَاقُ ﴿۳۰﴾

30. The infidels will be driven with utter disgrace and the believers will be driven with such honour, like how a beloved meets the beloved.

SECTION 2

31.But he did not accept the truth, nor did he offer Salaah [31].

فَلَا صَدَّقَ وَ لَا صَلّٰی ﴿۳۱﴾

31. This means that the infidels will be given this punishment because they had neither accepted Islam while in the world, nor performed their Salaah. From this we learn that the infidels are duty-bound to the worship of Allah Almighty.

وَ لٰكِنْ كَذَّبَ وَ تَوَلّٰى ﴿٣٢﴾

32.Instead he called the truth a lie and turned [32] back.

32. From this we learn that to turn your face away from the Qur'aan and to show your back to it is the practice of the infidels and a sign of rejection of it. Every believer should guard against this.

ثُمَّ ذَهَبَ اِلٰۤى اَهْلِهٖ يَتَمَطّٰى ﴿٣٣﴾

33.Then he went to his kinsmen, walking [33] away in arrogance.

33. By expressing arrogance at his infidelity and enmity. This tells us that arrogant behaviour is a sign of infidelity. Believers should abstain from it. One should make humility and lowliness one's mode of life. Says Allah Almighty: "*The bondsmen of the Most Affectionate are those who walk on the earth modestly*"(S25:V63).

اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٤﴾

34.Woe to you, and woe again.

ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٥﴾

35. Again woe to you, and woe again [34].

34. Thus in the Battle of Badr, Abu Jahl was killed by two boys in a most humiliating and disgraceful way. This tells us that Abu Jahl is a worse wretch than the Pharaoh because his wickedness is mentioned four times: death on infidelity, severity of punishment of the grave, apprehension of the Day of Judgement and disgrace and misery of Hell (*Tafseer Khazainul Irfaan*).

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿٣٦﴾

36.Does man think he is to be left [35] to wander without being controlled?

35. From this you learn that all worldly relations are broken at the time of death, but the bond of servitude to Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم will never be broken in this world and the Hereafter. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم is presented in every person's grave and not the parents. After the death of our parents we say that so and so were our parents, but regarding the Holy Prophet صلى الله عليه وآله وسلم we say that he is our Messenger. Also, worldly laws come to an end after death, but those of the Holy Prophet صلى الله عليه وآله وسلم will continue eternally. Enshrouding the deceased, burial procedures, ghusal and Salatul Janazah are the laws of the Holy Prophet صلى الله عليه وآله وسلم, which are perpetuated after a person's death. This means man cannot become free from Our laws in this world and the Hereafter. Everywhere he is duty-bound to Divine laws.

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٧﴾

37.Was he not a drop of semen spilled [36] forth?

36. This means that a human being has been created from impure, undignified and worthless fluid.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾

38.Then he became a clot of blood. So He created, then made him perfect [37].

37. All his limbs were completed and the soul was breathed in it. Now, if it becomes good, it

is pure, otherwise it will be impure as before.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٣٩﴾

39.Then He made of that two pairs, the male and the female.

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْیِۦَ الْمَوْتٰى ﴿٤٠﴾

40.Has not such One [38] the power to raise the dead [39]?

38. That is the God who is so powerful will he not raise the dead bodies on the day of Qiyamah, certainly he will.

39. Having read this Ayat the beliver should say Bala i.e. why not.

اٰیاتھا ٣١ ﴿٧٦ سُوْرَۃُ الدَّھْرِ مَدَنِیَّۃٌ ٩٨﴾ رکوعاتھا ٢

SURAH AL DAHR (THE TIME)

(MADANI) Revealed After Hijrah

2 Section: 31 Verses 240 Words , 1054 Letters

1. Surah Ad-Dahr is also named Surah Insaan.According to some scholars this Surah is Makkan, but according to the majority, it was revealed in Madina.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿١﴾

1.Was there certainly not a time over the life of a human being [2] when he was a nothing [3] worth mentioning?

2. It means Hazrat Adam (On whom be peace) or every human being prior to his birth had at

the stage experienced this time.

3. During the period of being in the womb of the mother, or even prior to this, he was not known to anyone. It should be remembered that our Holy Prophet صلی اللہ علیہ وآلہ وسلم was known from the beginning. Centuries prior to the Holy Prophet's صلی اللہ علیہ وآلہ وسلم birth, Hazrat Isa (On whom be peace) had informed his people about this blessed Prophet, saying that his name is Ahmad and not that his name would be Ahmad. Hazrat Adam (On whom be peace) saw the Holy Prophet's صلی اللہ علیہ وآلہ وسلم name inscribed on the Divine Throne and on every leaf of Paradise. He would pray to Allah Almighty, seeking his blessed medium. Hence, in this word, 'human being' the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not included.

2. Surely We have created man from a mingled drop of semen [4] so that We might try him so We made him hearing, seeing [5].

إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

4. Through the sperm of the parents. Through the sperm of the father bony structure is formed, while flesh, blood and hair are formed from the egg of the mother. Therefore, genealogy is perpetuated through the father and not through the mother. It should be remembered that Hazrat Isa and sayyeda Hawa are excluded from this natural phenomenon, because neither is born from the sperm of a father nor that of the mother. Law is one thing, but power is something else.

5. Almost all human beings can see and hear. The difference is that some listen to the devil and see him, while others listen to the Most Compassionate and behold His Beauty. Thus, the visual and auditory capacities of the human beings differ from one to another. The auditory and visual powers of the Prophets are so strong that they hear and see things from a long distance. Hazrat Sulaiman (On whom be peace) had heard the sound of ants from a distance of five miles. The Holy Prophet صلی اللہ علیہ وآلہ وسلم saw Allah Almighty with his naked eye, but not an eyelash moved. Says Allah Almighty: "*The eye deviated not, nor crossed the limit*" (S53:V17). In short, hearing and seeing are different. Observe, the outer vision of some is strong, but others are weak. Then also, the collyrium (surma) to strengthen the outer vision is different to the medicinal root used for strengthening the inner sight.

3. Verily, We have shown [6] them the way; they may be grateful or ungrateful.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

6. By establishing intellectual reasons and proofs by sending the Prophets, He provided the route to reach Him. Some accepted this, others rejected it.

4. Surely, We have prepared for the infidels chains and shackles and a burning fire [7].

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

7. From this reckoning one learns that those chains, iron collars and eternal stay in Hell is specifically for the infidels. Allah Almighty will protect the sinful believers from these. It should be remembered that these chains and iron collars would be put on the infidels at the time of being taken to Hell, (Tafseer Roohul Mu'ani) while tying of their hands on the field of Mahshar is separate from this.

اِنَّ الْاَبْرَارَ یَشْرَبُوْنَ مِنْ كَاْسٍ كَانَ مِزَاجُهَا كَافُوْرًاۚ۝۵

5. Certainly, the righteous shall drink [8] from a cup, the mixture of which is camphor.

8. These eighteen verses were revealed in honour of Hazrat Alli, Imam Hassan, Imam Husain, sayyeda Faatimah and their maid servant Fiddah, as these pious people had taken a vow of keeping three fasts at the time when Imam Hassan and Imam Husain became ill. They fulfilled this vow when they gained their health. But at the time of Iftaar, each evening, there was either a beggar, a destitute or a prisoner coming to their door, for whom whatever was cooked was given and they themselves slept without a morsel of food on all three nights. It is for this reason that Hazrat Alli (May Allah be pleased with him) is called the Prince of Generosity. The majority of the scholars are of the opinion that Surah Ad-Dahr was revealed in Madina because the prisoners were in Madina and not in Makkah. Some said that only these verses were revealed in Madina. It should be remembered that at the time of these fasts there was a great deal of hardship in the household of the Holy Prophet صلى الله عليه وآله وسلم . Each night whatever income came was equal to one bread per person. At the time of Iftaar, in the evening, when they sat to break their fast there would always be someone seeking food. In response each one would give their bread to the beggar and go to bed without eating.

عَیْنًا یَّشْرَبُ بِهَا عِبَادُ اللّٰهِ یُفَجِّرُوْنَهَا تَفْجِیْرًا۝۶

6. A fountain from which the special devotees [9] of Allah shall drink, and make of it to flow a forceful gushing out in abundance wherever they would like in their places [10].

9. Hazrat Alli, Imam Hassan, Imam Husain, sayedda Faatimah, Fiddah (May Allah be pleased with them) and through their medium their sinful servants. May Allah Almighty grant us their servitude.

10. This tells us that the rivers of Paradise will be under the control of the inmates. Wherever they want it, the rivers will flow there.

یُوْفُوْنَ بِالنَّذْرِ وَ یَخَافُوْنَ یَوْمًا كَانَ شَرُّهٗ مُسْتَطِیْرًا۝۷

7. They fulfil [11] their vows and fear a day the evil of which shall be spreading [12] far and wide.

11. By minnat is meant to give a lesser important worship a condition of obligation. It is Wajib (compulsory) to fulfill this promise (MINNAT). The purpose of this verse is to show that these pious persons in addition to fulfilling Divine obligation they fulfill vows they have taken implicitly.

12. After performing so many good deeds they still display a high degree of fear for the Day of Judgement and Allah Almighty. They perform the good deeds after which they display fear.

وَ یُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِیْنًا وَّ یَتِیْمًا وَّ اَسِیْرًا۝۸

8. And they feed out of love [13] for Him to the needy and the orphan and the prisoners [14].

13. From this it is hinted that you should give in charity your favourite food. It is for this reason that the desirable food of the deceased is distributed for Fateha. Also, they devote their life when healthy even when they themselves are in need of it. The charity given in the days

of health is superior in virtue.

14. By "prisoner" is understood that this verse is Madinite because there was no Jihad prior to Hijrah (migration from Makkah to Madina), and you will not have prisoners without Jihad (Holy War). In Islam there is no life imprisonment for any criminal.

9.(Saying) we only feed you for Allah's pleasure, we desire from you neither any reward [15] nor thanks.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۝۹

15. On the basis of this, some cautious people do not ask the beggars to offer dua after giving them charity, thinking it may become a form of expressing gratitude. Some scholars and spiritual guides, too, do not seek any worldly rewards from their students and disciples saying that knowledge is spiritual nourishment and its charity too should be for gaining the pleasure of Allah Almighty alone. But the students and the disciples must express gratitude and render service. The reward of good is good.

10.Certainly, we fear from our Lord a stern distressful [16] day.

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝۱۰

16. We are giving you this charity on the basis that we do not expect any goodness from you, but from our Lord.

11. Therefore, Allah will guard them from the evil of that day, and cause them to meet with joy and happiness [17].

فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ۝۱۱

17. From this we learn that Hazrat Alli, sayyeda Faatimah,Imam Hassan, Imam Husain and Fiddah (May Allah be pleased with them) are without a shadow of a doubt, inmates of Paradise.

12. And He will reward [18] them with gardens and silk robes and Paradises because they were steadfast.

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۝۱۲

18. This tells us that patience is superior to gratitude because the Holy Qur'aan has established the reward of gratitude as an increase in bounties in the following words: "*If you will be grateful, then I shall give you more*" (S14:V7), while the reward of patience mentioned here is Paradise and things of Paradise. At another place it is said that Allah Almighty is with those who are patient. If Allah Almighty is with the person then what else will he need? It should be remembered that patience is of four types: patience on obedience, patience from sinful activities, patience at bereavement and patience at the time of calamities and hardships. All four categories of patience are amply found in the household of the Holy Prophet صلى الله عليه وآله وسلم . Imam Husain is indeed the Prince of the Patient.

13. To recline therein upon raised couches. They shall find there neither (the severe heat of) the sun nor intense cold [19].

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ۝۱۳

19. In Paradise there will be no warm or cold seasons, neither the sun nor the moon, etc. The light of Paradise will be provided by Divine light. Eternally the time experienced will be one of true dawn.

14.And close down upon them (shall be) its shadows [20]. And its fruits shall be easy to reach [21].

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿۱۴﴾

20. The shadows of the trees of Paradise will be close-by.
21. So that the inmates of Paradise can break the bunches whether they are sitting or lying down. This tells us that the height of the trees of Paradise will be in accordance with the wishes of its inmates. Their bunches will be everlasting. They will never come to an end.

15.And they shall be made to go round about them the vessels of silver and goblets of glass [22].

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّ اَكْوَابٍ كَانَتْ قَوَارِيْرَا۠ ﴿۱۵﴾

22. From this we learn that the inmates of Paradise would be sitting in circles to eat and drink. Says Allah Almighty: "*They will be on the thrones face to face*" (S37:V44). It is for this reason that the assembly of the Holy Prophet صلى الله عليه وآله وسلم would be in the form of a circle as those were heavenly gatherings. Even today, the gatherings of Zikr, lectures, meals, should be in circle formation in order to imitate these pure gatherings. However, for Salaah there should be rows as it is in imitation of worshipping angels; the angels form rows to perform their Salaah.

16. And crystal clear bottles of silver [23], they measure them accurately [24].

قَوَارِيْرَا۠ مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿۱۶﴾

23. White and durable like silver, protected from breakage, transparent like glass. Things that outside would be fully visible inside. Allah be praised! This is because the glass of this world is made from sand while that glass will be made from heavenly ground, which is made of silver.

24. The servants of Paradise would fill the glasses according to one's needs. The inmates of Paradise will have heavenly desires and their glasses would be filled according to these desires, so neither the desire would remain unfulfilled nor any extra would be thrown away.

17. And they shall be made to drink therein a cup, the mixture which shall be flavoured with ginger [25].

وَ يُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿۱۷﴾

25. In some drinks there will be a mixture of ginger and in some of camphor. Hence, there is no inconsistency in the verses.

18.(It will be from) a fountain therein which is named Salsabeel [26].

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿۱۸﴾

26. The water of this fountain would be superior in taste to all other drinks. The sincere devotees would be specifically drinking from it while in the drinks of the other inmates of Paradise there will be a mixture of it.

وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿۱۹﴾

19.And round about them shall go youths 27 never altering in age. When you see them you will think them to be scattered pearls 28.

27. Among these youths some are heavenly creation like the hoories (heavenly damsels) as well as those children of the infidels who had died as minors. But they themselves would not be able to do good deeds, nor would their parents be believers. Their childhood would be eternal. They will never grow to the prime of their youth. They would be rendering service inside and outside Paradise. This tells us that in the homes of Paradise, strange youths will not be allowed without a veil. Purdah will be practised in Paradise as well. Says Allah Almighty: *"There are hoories (heavenly damsels) confined in tents"* (S55:V72). The purdah of the world is the bounty of Paradise. Thus, being without a veil and shamelessness is the punishment of Hell.

28. This means these youths in the heavenly homes would be appearing walking and strolling in such a way like water pearls spread on a palm floor.

وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّ مُلْكًا كَبِيْرًا ﴿۲۰﴾

20.And when you see there, you will see a blessing and a great dominion 29.

29. The bounties of Paradise are beyond one's imagination. The property of a common inmate of Paradise would be spread to cover the travelling distance of one thousand years. His servants therein will be the heavenly youths as well as the angels.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿۲۱﴾

21. Upon them shall be garments of fine green silk and thick brocade 30. And they shall be adorned 31 with bracelets of silver. And their Lord shall make them drink 32 a pure beverage.

30. SUNDOOS denotes fine silk while ISTABRAK denotes thick silk or brocade i.e. some dresses will be made of fine silk and others of brocade, or sometimes of fine silk and on others of brocade. It should be remembered that the heavenly dresses would not be to protect from the cold or heat because there will be no cold or heat. They will be for the purpose of covering and adornment and elegance.

31. This means that in the hands of every inmate of Paradise will be three bangles, one of gold, one of silver and the third of pearls. These bangles would be very beautiful and elegant. Thus, there is no inconsistency in the verses. It should be remembered that wars continue to take place in the world. Thus, here it is totally forbidden for men to wear jewellery made from gold and silver so that their lives become disciplined like the soldiers. There is no war in Paradise; therefore men will be allowed to wear jewellery there.

32. Ecstatic love for Allah Almighty in the world, too, is the pure drink of the heart as well as the vision of the pious, the water from their feet, etc. is pure drink because through these one obtains cure for one's physical and spiritual ills. In the Hereafter there will be a fountain of pure drink, which will be free of smell and intoxication.

22. Verily, this is a reward [33] for you and your labour shall be appreciated [34].

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿۲۲﴾

33. This means all these bounties are the reward for your obedience in the world. These words will be addressed to them who will earn Paradise through their effort. Some will be granted Paradise out of Divine generosity like the children of the believers or those sinners who will receive Paradise through the blessings of the pious or that creation which has been created to fill Paradise.

34. In that We had accepted it and bestowed upon you Our Vision and conversation. It should be remembered that the beauteous vision of Allah Almighty would not be in reward for one's good deeds. It is a result of one's extreme devotion and love as well as out of Divine Grace.

SECTION 2

23. Undoubtedly, We ourselves have revealed the Qur'aan to you little by little [35].

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿۲۳﴾

35. So that your conversation and communication are maintained for all times and the people are not burdened with the Divine laws at one time. Thus, the revelation of the Holy Qur'aan was completed in twenty-three years.

24. So be steadfast [36] for the Command of your Lord. But never obey from among them a sinner or an ungrateful [37] one.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿۲۴﴾

36. And continue to bear the hard work of propagation. And bear with patience the hardships sent from Allah Almighty. Or, be firm in the application of the laws of Islam. In short it is not necessary for this verse to be Makkan.

37. **Reason for its Revelation:**
Some scholars have said that once Waleed bin Mugheerah and Utbah bin Rabeeah presented themselves before the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Utbah said if you stop the propagation of Islam, I will give the hand of my daughter in marriage to you, without any dowry. Waleed said that I will give you so much wealth that you will be pleased with it. In response to it, this verse was revealed (Tafseer Khazainul Irfaan). On the basis of it, this verse is Makkan.

25.And remember the Name of your Lord morning and evening [38].

وَاذْكُرِاسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ﴿۲۵﴾

38. This means be punctual in the performance of Salaatul Fajr, Asr and Maghrib. Fajr comes in the morning and Asr and Maghrib covers the evening period. By Zikr is meant Salaah because in each Salaah Allah Almighty is being remembered.

26. And prostrate [39] to Him during part of the night and glorify Him for long through the night [40].

وَ مِنَ الَّيْلِ فَاسْجُدْلَهٗ وَ سَبِّحْهُ لَيْلًا طَوِيْلًا ﴿۲۶﴾

39. Be punctual with Salaatul Maghrib and Esha. In these two sentences all the five Salaah

are included.
40. This means besides the obligatory prayers perform the optional prayers as well. Tahajjud Salaah is included in the optional prayers (Nawafil)as well. Or, besides the Salaah, do remember Allah Almighty in other ways. In any case this command is not for the obligatory duties.

27.Certainly, they love this transitory life and neglect a heavy day [42].

إِنَّ هٰؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ وَ يَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ﴿۲۷﴾

41. From this is understood that the love of the world is bad only if it is developed by abandoning religion, as this is the practice of the infidels. But if it is done as a means of propagation for the religion then it is good. The world is zero while the religion is numerical. Zero on its own is without any value, but once it is added to a number it increases its value tenfold. If the world is added to the religion in this way then, Allah be praised, like the wealth of Hazrat Uthman and the children of the Prophets.
42. By this is meant the Day of Judgement, which will be heavy on the infidels as they are unmindful about it.

28. We created them and made firm their joints [43] and when We please We shall bring in their place the likes of them by a change [44].

نَحْنُ خَلَقْنٰهُمْ وَ شَدَدْنَآ اَسْرَهُمْ ۚ وَ اِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ﴿۲۸﴾

43. In that you were born weak then became strong and energetic through Our blessings.
44. That We will destroy you and establish others in your buildings. Thus, the leaders of the Quraish were killed in the battles and the believers settled in their homes.

29. Surely, this is a reminder [45]. So, whoever wishes may take a way [46] to his Lord.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۲۹﴾

45. This means the Holy Qur'aan is good advice for all times, at all places for everyone. Its quality of counselling is not restricted to time, place or people because the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم is universal and eternal.
46. The Path of Allah Almighty is those beliefs or physical and spiritual deeds by means of which Allah Almighty can be reached. The signs of this Path are the blessed Prophets and Saints. The religion in which saints of Allah Almighty are found is the Path of Allah Almighty. It is for this reason that the children of Hazrat Yaqub (On whom be peace) had said: "*We worship your Lord and the Lord of your forefathers Ebrahim, Ismail and Is'haaq.*" This path consists of two: one is open and straight; the other is made up of narrow lanes. The first is called Shariat and the other Tareeqat. Everyone can tread the path of Shariat with ease, but will reach his goal late while Tareeqat can only be understood through those who have the knowledge of it, who will quicken the reaching of your goal.

30. But you (O Muhammad) do not desire except what Allah Wills. Verily, Allah is Knowing, Wise [48].

وَ مَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۳۰﴾

47. From this emerge two issues: 1. Man is not helpless as the stone, for he is

given power of decision and intention.
2. In his intention man is not totally firm and independent from Allah Almighty. His intention is subservient to Allah Almighty. Thus, it is not independent absolutely. The foundation of faith is based on this.
48. On intellectual basis there are four qualities of this mercy: piety in the worldly life; successful end at the time of death; success in the grave; and salvation on the Day of Judgement in the form of Paradise. Or, by mercy is meant obtaining the blessed sanctuary of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In terms of the Sufis mercy means the love of Allah Almighty and His Beloved Prophet and their true devotion. Only he on whom there is special blessing, obtains this.

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿۳۱﴾

31.He causes whom He Wills to enter into His Mercy, and as for the unjust, He has prepared for them a painful punishment [49].

49. By unjust is meant the infidels and by painful torment is meant either eternal punishment or the punishment of disgrace and ignominy from which sinful believers would be protected.

اٰیاتها ۵۰ ۷۷ سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ ۳۳ رکوعاتها ۲

SURAH AL-MURSALAAT (THE EMISSARIES)
(MAKKAN) Revealed Before Hijrah

2 Sections: 50 Verses 1 180 Words , 816 Letters

1. Surah Al-Mursalaat is Makkan. It contains two Rukus (sections), fifty verses, one hundred and eighty words and eight hundred and sixteen letters (*Tafseer Khazainul Irfaan*). This Surah was revealed in the mountainous cave of Mina. Today this cave is called Cave of Mursalaat. After its revelation, a snake came out. The Noble Companions tried to kill it but it hid away. The Holy Prophetصلی اللہ علیہ وآلہ وسلمsaid: "It saved itself from you, and you from him"(*Tafseer Khazain, etc*).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَالْمُرْسَلٰتِ عُرْفًا ﴿١﴾

1. By those who are sent consecutively [2].

2. These five qualities which are mentioned here are either of the winds or the complete souls which are sent to complete the body, then through the gust of wind of the gardens blow everything other than Allah. Then they spread their effect in all the limbs and besides the Almighty destroy everything. Then they engage in Zikrullah inspirationally. Some have said that all these five qualities are that of angels. There are two more statements regarding this (Khazainul Irfaan). Some have said that these qualities are of the Quranic verses (Tafseer Azizi).

فَالْعٰصِفٰتِ عَصْفًا ﴿٢﴾

2. And who push on with a force.

وَّالنّٰشِرٰتِ نَشْرًا ﴿٣﴾

3. And then after stirring up, lifting[3].

3. This means they are the winds of mercy, which raise the clouds.

فَالْفٰرِقٰتِ فَرْقًا ﴿٤﴾

4. Then separating fully the truth and untruth.

فَالْمُلْقِيٰتِ ذِكْرًا ﴿٥﴾

5. Then by those bringing down the rememberance [4].

4. One probability is that if all these five qualities are of the angels then its meaning would be I take an oath of the angels who are continuously sent to you. Then they move so swiftly between you and your Lord like the gust of wind and they spread their wings before you in total respect. Then they bring the verses, which help to differentiate between Truth and falsehood. Thereafter these angels present Zikr of Allah on him. From this commentary a few benefits are derived:

1. The nature of the Holy Prophet صلى الله عليه وآله وسلم being the Beloved is such that Allah Almighty took an oath on the angels serving him.

2. If these angels have achieved such loftiness, that due to little service they became worthy of Divine Oath, then what about those Noble Companions who had been close to the Holy Prophet صلى الله عليه وآله وسلم like a shadow? What can one say about their greatness!

عُذْرًا اَوْ نُذْرًا ﴿٦﴾

6. To end arguments or, or to warn [5].

5. This means the movement of the winds, or the bringing down of the Quranic verses by the angels is for the purpose of warning and completing Divine arguments and proofs. Thus, no one on the Day of Judgement can escape by playing ignorant.

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ﴿٧﴾

7. Certainly, what you are promised [6] must come to pass.

6. The Day of Judgement and the reward and punishment of that day of which the Holy Prophet صلى الله عليه وآله وسلم has provided full information.

8. So (it will be) when stars [7] are made to lose their light.

فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ﴿۸﴾

7. They should be swept away after extinguishing their light. Hence, this verse is not in contradiction to the following verse: "*And when the stars fall off*" (S82:V2).

9.And when the sky is split [8].

وَ اِذَا السَّمَآءُ فُرِجَتْ ۙ﴿۹﴾

8. There will be a crack and the sky split apart. Prior to this there was no crack in the sky. Says Allah Almighty: "*And there is no rift therein*" (S50:V6). Or, the doors of the heaven should open through which the angels should descend. Says Allah Almighty: "*And the sky shall be opened up and it will become as doors*" (S78:V19). The first explanation has greater strength.

10.And when the mountains are blown away [9] as dust.

وَ اِذَا الْجِبَالُ نُسِفَتْ ۙ﴿۱۰﴾

9. This means after becoming tiny particles they shall fly in such a way like the dust flies in the wind.

11.And when the Messengers [10] are gathered at their appointed time.

وَ اِذَا الرُّسُلُ اُقِّتَتْ ؕ﴿۱۱﴾

10. And these pious servants shall be assembled to give testimony on their people.

12. For what day they have been appointed [11].

لِاَیِّ یَوْمٍ اُجِّلَتْ ؕ﴿۱۲﴾

11. It means these testimonies and decisions did not take place in the world, but were left in abeyance for the Day of Judgement. So all this will take place on that day.

13. For the Day of Decision [12] making.

لِیَوْمِ الْفَصْلِ ۚ﴿۱۳﴾

12. From this we learn that accountability; reward and punishment shall take place on the Day of Judgement and not in the world, because the punishments and rewards of Allah Almighty are eternal, while there is not eternity in the world. Also, in His punishment is genuine hardship and in His reward is genuine comfort. This is not possible in the world. The complete accountability of everyone is not possible in the world because everyone can never assemble at one time in the world. Some human rights and deeds are not yet fulfilled. When all the oppressors and the oppressed shall assemble and all the deeds have been performed, then that day will be the Day of Judgement.

14. And what will make you understand what is the Day of Decision making [13]?

وَ مَاۤ اَدْرٰىكَ مَا یَوْمُ الْفَصْلِ ؕ﴿۱۴﴾

13. This means Oh the one who can hear the terrors and the horrors of the Day of Judgement are beyond your imagination.

15.Woe on that day [14] to those who belied it (Qur'aan/Islam).

وَیْلٌ یَّوْمَىٕذٍ لِّلْمُكَذِّبِیْنَ ﴿۱۵﴾

14. By those who falsify are meant the infidels, no matter whether they are rejectors of

the Unity of Allah Almighty or of Prophethood or of any Islamic belief. From this we understand that total disgrace on that Day will be of the infidels. The sinful believers will not be subjected to this disgrace and dishonour. Their going into Hell is for the sake of purification from sins, like impure gold is placed into a furnace to become pure.

16.Did We not destroy the former generations?

اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ﴿۱۶﴾

17.So We shall cause the later [15] ones to follow them.

ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿۱۷﴾

15. This means Oh infidels of Makkah! Even if worldly punishments of the previous people had not come to you, but in the Hereafter you and those infidels would be equal because you are equal in beliefs and deeds. From this we learn that the believers would be with those they had loved e.g. the Prophets, the Saints, and the Noble Companions.

18. Thus shall We deal with the culprits [16].

كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿۱۸﴾

16. We keep every species with its own kind.

19. Woe on that day [17] to those who belied it (the truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۹﴾

17. This means when the punishment comes in the world, then disgrace has fallen upon the infidels, in that they had not been given the time to repent. Hence this verse is not repetitive because at first it denoted the Day of Judgement, while it denotes the day of coming of the punishment of the world (*Tafseer Roohul Mu'ani*).

20.Did We not create you from mean water sprout?

اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿۲۰﴾

21. Then We placed it in a secure place (womb).

فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿۲۱﴾

22.Till an appointed term [18].

اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿۲۲﴾

18. This means after pondering over your previous belief in Our Power i.e. We had created you from an impure drop of semen and kept that drop in your mother's womb until the appointed time of more or less nine months.

23. Then We proportioned [19] it. How well are We at proportioning (things)?

فَقَدَرْنَا ۖ فَنِعْمَ الْقٰدِرُوْنَ ﴿۲۳﴾

19. Just as your stay in the mother's womb is for an estimated period, your stay in the world, too, is likewise which We have determined for you. No one can live a little more or a little less than this appointed time.

24.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۲۴﴾

25. Have We not made the earth a gathering [20] place?

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿۲۵﴾

20. In that all types of human beings live and settle on the earth. The stay of Hazrat Isa (On whom be peace) in the heaven is of temporary nature. His true habitat is the earth.

26. Of the living and the dead [21]?

اَحْيَآءً وَّاَمْوَاتًا ﴿٢٦﴾

21. In that the living are on the back of the earth and the dead are gathered in its stomach. Those corpses, which had not received burial, are on the earth and have never been separated from it. Thus, there is no objection that can be raised at the verse.

27. And We placed therein lofty anchors [22] and gave you [23] sweet water to drink [24].

وَّ جَعَلْنَا فِيْهَا رَوَاسِيَ شٰمِخٰتٍ وَّ اَسْقَيْنٰكُمْ مَّآءً فُرَاتًا ﴿٢٧﴾

22. From this we learn that the earth is stationary. It does not move, because the mountains have been compared to anchors, and anchors are used to stop the ships from moving.
23. O people! Whether subservient or disobedient, you have all received this benefit.
24. From the earth in that from it the fountains, the rivers and seas are created. It should be remembered that although the rain falls from the heaven, that water, too, is of the earth. Clouds are formed from the oceans but the oceans are on the land. Although the water of the ocean is salty, the water of the rain is sweet.

28. Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٨﴾

29. Move on to that which you were belying [25].

اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢٩﴾

25. In that you had been rejecting Hell and the punishment of Hell. Now (on the Day of Judgement) see with your own eyes whether it is true or false.

30. Move on to the shadow of smoke having three branches [26].

اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ ﴿٣٠﴾

26. That is, walk towards the smoke of Hell fire, which is so abundant that it spreads in three directions: to the top, the right side and the left side as is the case in the dispersement of large quantity of worldly smoke which spreads like hair on top, right and left. Then this smoke would be surrounding the infidels from the top, right and left sides. Therefore it has been called having three branches. From this, emerge two issues:
1. The smoke of Hell will reach the Field of Accountability where the infidels would be kept for the purpose of accountability just as the Fountain of Kauthar would be flowing for the believers. At this field where the believers would be quenching their thirst while being engaged in the process of giving account of their deeds. The apostates would be chased away from this fountain, about whom the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be saying sarcastically: "*These wretches were my companions.*"
2. The infidels obeying the orders of their baser self, the devil and their evil friends, utilized their hearts, tongues and other limbs to do evil deeds. Due to these criminal acts the smoke would be surrounding them from three sides.

31. Neither having (coolness of) the shade, nor protecting against the

لَّا ظَلِيْلٍ وَّ لَا يُغْنِيْ مِنَ اللَّهَبِ ﴿٣١﴾

flame [27].

27. It means this shadow will neither protect the person on the Field of Accountability from the intense heat of the sun nor from the heat of the fire, because in itself there will be heat. It will not be like the shadow of the world in order to provide protection from the heat and cold.

32. Verily, the hell sends up sparks like lofty palaces [28].

إِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ ۚ ﴿٣٢﴾

28. Huge flames whose size is being described thereafter.

33. As if they were camels [29] of golden colour.

كَأَنَّهُ جِمٰلَتٌ صُفْرٌ ۭ ﴿٣٣﴾

29. It means the shadows in height like the tall palaces and in colour like the yellow camels. The infidels of Makkah loved yellow camels and had become unmindful of religion due to their love for them. Thus, this punishment had been prescribed for them.

34.Woe on that day to those who Belied [30] it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٤﴾

30. That even on the Day of Judgement they would be depraved and after it too they would be in a state of disgrace as well as regret.

35.This is the day on which they shall not be able to speak [31].

هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۙ ﴿٣٥﴾

31. They will not be able to utter such words on that day which will be able to benefit them, although they would be talking false nonsense. Or, after accountability their quibbling will come to an end.

36.And permission shall not be given to them that they may get themselves excused [32].

وَ لَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ﴿٣٦﴾

32. Because they will never have true excuses. So they will make false pretenses, and after receiving full answers to these they would be sentenced. Thus, there are no inconsistencies in the verses. Their talking, screaming and pleading at another time will take another form, while remaining silent at other times will also be of another type. It should be remembered that the letter FA in FAYATAZIROON is to express emotion and not a response. Therefore the letter Nun had not fallen i.e. their maintaining of silence will be because they have no legitimate excuses.

37.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٣٧﴾

38.This is the Day of Decision [33], on which We have to gather you and the ancients [34] together.

هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ﴿٣٨﴾

33. When Allah Almighty is going to pass practical judgement. Otherwise, verbal judgement is passed in the world as well. Or, it is a day of Decision on which the infidels and

the believers would be separated from one another just as after the thrashing of the wheat, the chaff is separated from it.

34. In that all types of infidels are placed together with their own kind and the believer with the believers. Or, all the former and the latter are gathered at one field. For this reason it is called the Day of Gathering and the Day of Resurrection.

فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿۳۹﴾

39. So, if you have a plan, devise [35] to use it against Me.

35. And save yourselves from Divine punishment. This command is used for their expression of humility. Because in the world these infidels had been using many tricks and strategies against the Prophets. Therefore this will be said to them.

وَيْلٌ يَّوْمَىٕذٍ لِّلْمُكَذِّبِيْنَ ﴿۴۰﴾

40.Woe on that day to those who belie it (truth).

SECTION 2

اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّ عُيُوْنٍ ﴿۴۱﴾

41.Verily, the righteous [36] shall be amidst shade and fountains.

36. The pious live in the world under the shelter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Saints, at the time of death on the wings of the angels and the shelter of the hoories, in the grave under the shadow of the Holy Qur'aan and the Charity, on the Day of Judgement under the shadow of the Great Throne, at the Pulsiraat (the Narrow Bridge) under the shelter of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prayer and in Paradise under the shelter of repentance. Likewise, these people drink from the cups of Shariat at the hands of the scholars, and from the dazzling cups of Tareeqat (mystic way of life) from the hands of the spiritual guides, while in Paradise they will drink from Salsabeel (heavenly river) and Fountain of Kauthar from the hands of the youths (ghilmaan) and hoories (heavenly damsels).

وَّ فَوَاكِهَ مِمَّا يَشْتَهُوْنَ ﴿۴۲﴾

42. And amidst fruits such as they desire [37].

37. In the world they did what their Lord required them to do and in the Hereafter their Lord will give them what they desire. There will be no restrictions or prohibitions of any type.

كُلُوْا وَاشْرَبُوْا هَنِيْٓـئًا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

43. Eat and drink pleasantly [38] because of what you did [39].

38. Pleasant, tasty and digestive through which no harm can come to a person.

39. Reward of direct or indirect good deeds, because the minor children of the believers, too, are inmates of heaven. From this we learn that no believer at any time becomes free from doing good deeds.

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۴۴﴾

44. Certainly, thus do We reward [40] the righteous.

40. The reward of one would be ten or even more. From this there is a hint that everyone will not receive the reward of good deeds. Only the kind will receive it, and the infidels are not

in this category.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾

45.Woe on that day to those who belied it (truth).

كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾

46. Eat and enjoy [41] yourselves for a little. Surely, you are culprits [42].

41. It should be remembered that giving permission to eat in the world is like giving food to the obedient servant. Providing food for the believers in Paradise would be like entertaining the guests. Providing food for the infidels in the world is like giving food to the prisoner condemned to death, prior to the date of hanging i.e. his last meal before hanging.

42. From this we learn that the eating and drinking of the infidels, too, are criminal acts because while eating and drinking they are still on infidelity. Hence, the eating and drinking of the believers are pious acts because while consuming these, he engages in deeds of piety. Also, the believers are members of procession and the Holy Prophet صلى الله عليه وآله وسلم is the bridegroom. In a bridal procession the food and drinks for them is to entertain these guests, while the food of the stranger is like that for a thief.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾

47.Woe on that day to those who belied it (truth).

وَ اِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ﴿٤٨﴾

48. And when it is said to them: "perform Salaah," they do not perform [43].

43. This means when it is said to the infidels offer your Salaah by becoming a Muslim, they neither become Muslims nor pray their Salaah. Without accepting Islam an infidel is not given the order to offer Salaah. From this we learn Salaah is a very important act of worship. Its omission will subject even the infidel to punishment.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾

49.Woe on that day to those who belied it (truth).

فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾ ع

50. In what discourse (revelation) after it, will they believe [44]?

44. From this emerge two issues:
1. There will be no Prophet coming after our Holy Prophet صلى الله عليه وآله وسلم .
2. There will be no heavenly book after the Holy QUR'AAN.

آیاتھا ۴۰ ۷۸ سُوْرَةُ النَّبَا مَكِّيَّةٌ ۸۰ رکوعاتھا ۲

SURAH NABA (THE NEWS)
(MAKKAN) Revealed Before Hijrah

2 Sections: 40 Verses 173 Words , 970 Letters

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

عَمَّ يَتَسَآءَلُوْنَ ۝۱

1.About what do they question one another?

عَنِ النَّبَاِ الْعَظِيْمِ ۝۲

2.This is about the great news [1].

1. A very dangerous news, i.e. the news about the Day of Judgement. Or, very good news i.e. the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Or, truly grand news about the personality, attributes and the praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The reason for saying the news of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to be truly grand is because The attributes of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم are neither restricted to place nor time. And Allah Almighty gave the news of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم attributes, and the entire creation sang his praises. Thus, any person who becomes the reciter of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم praises has achieved greatness.

الَّذِيْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۝۳

3.In which they have differences [2].

2. Some infidels call the Holy Prophet صلی اللہ علیہ وآلہ وسلم a magician; others call him a poet, yet others call him insane. Some are rejectors of the Day of Judgement and some acknowledge it.

كَلَّا سَيَعْلَمُوْنَ ۝۴

4.Yes, soon they will know it.

ثُمَّ كَلَّا سَيَعْلَمُوْنَ ۝۵

5.Yes, indeed they will soon know it [3].

3. End result of their infidelity, either at the time of death, in the grave or on the Day of Judgement, or in the lifetime through defeat in battles.

اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۝۶

6.Have We not made the earth a bed?

وَّالْجِبَالَ اَوْتَادًا ۝۷

7.And the mountains as the pegs.

8.And We have created you in pairs [4].

وَّ خَلَقْنٰكُمْ اَزْوَاجًا ۙ﴿۸﴾

4. Man and women, infidel and a believer; a scholar and an ignorant, good fortunate and ill fortunate.

9.And We have made sleep for your rest [5].

وَّ جَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ﴿۹﴾

5. For the common people sleep is comfort of the heart, for the special people it is the peace of the heart and soul as they join Allah Almighty in their sleep. Therefore, the sleep of the Prophet is a form of revelation. It should be remembered that in sleep there is a proof of the Day of Judgement. In sleep, a servant hands himself over to his Creator. Sleep throws the wrestler on his back. Sleep makes a great scholar forget his knowledge. Sleep shows the helplessness of man.

10.And We have made the night [6] as a covering.

وَّ جَعَلْنَا الَّيْلَ لِبَاسًا ۙ﴿۱۰﴾

6. This tells us that there will be no sleep; day or night in Paradise and Hell because there is no tiredness in Paradise and no one is required to earn his livelihood. Thus, there is no need to rest. In Hell there is no worldly comfort.

11.And have made the day for seeking livelihood.

وَّ جَعَلْنَا النَّهَارَ مَعَاشًا ۪﴿۱۱﴾

12.And We have built above you seven strong layers [7] (firmaments).

وَّ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ﴿۱۲﴾

7. Seven heavens, which neither break apart nor penetrate by force. The march of time has no effect on them.

13.And have set therein a glittering light (sun).

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۪ۙ﴿۱۳﴾

14.And sent down from the clouds rain water pouring forcefully.

وَّ اَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ﴿۱۴﴾

15.To bring forth therewith grain and vegetation.

لِّنُخْرِجَ بِهٖ حَبًّا وَّ نَبَاتًا ۙ﴿۱۵﴾

16.And lush gardens.

وَّجَنّٰتٍ اَلْفَافًا ؕ﴿۱۶﴾

17.Verily, the Day of Decision [8] has an appointed time [9].

اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۙ﴿۱۷﴾

8. By *FASL* means either decision or distance. The purpose of the first meaning is to show that on the Day of Judgement, decision will be passed on accepted and rejected good deeds, between forgiven and non-forgiven sins, and between beloved and reprobate persons. Presently in the world, there is no certainty about them. The purpose of the second meaning is that on that day those having physical relationships without relationships of

faith will be separated. Says Allah Almighty: *"On that day man will flee from his brother, and from his mother and his father"* (S80: Vs34-35). And those with whom you have relations by faith, even if they had been separated in the world, there they will be brought together. It is stated in a Hadith: *"A person will be with him whom he loves."* It should be remembered that this decision had already been made on the Day of the Covenant about which Allah Almighty and His Beloved servants have full knowledge. On the Day of Judgement this decision will be made apparent. The Holy Prophet صلى الله عليه وآله وسلم has already given information about many people and their deeds and the Holy Qur'aan has already proclaimed about some people being inmates of Paradise and Hell.

9. The word *MEEQAT* (appointed time) has been derived from *WAQT* (time). Its meaning is appointed and pre-determined time in which there can be no alteration, nor can it be withdrawn. The withdrawal of the Day of Judgement or bringing it forward or a delay in it is impossible. Thus, it has been called appointed time. Other things, can, through prayer of the pious or good deeds, can be attained or altered. Therefore they are not called appointed time. Allah Almighty has given the knowledge of the Day of Judgement to His special servants. Says Allah Almighty: *"And We have kept everything counted in the Book"* (S78:V29). The Day of Judgement, too, is included in everything. Also, the recording of everything on the Divine Tablet is for the information of His Beloved servants.

18.The day when the trumpet [10] shall be blown, and you will assemble in companies [11].

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَأْتُوْنَ اَفْوَاجًا ﴿١٨﴾

10. Here, the second blowing of the Trumpet is denoted at which everybody would be resurrected to appear before their Lord. The Day of Judgement will commence with the first blowing of the trumpet and its termination will be with the sending of the inmates of Paradise and Hell to their respective places. From this we learn that the blowing by the Saints on people is true as it is a means of obtaining their blessings. This is done when it is needed. Observe, Hazrat Jibraeel blew into the collar of the garment of Sayaddah Mariam and Hazrat Isa (On whom be peace) blew on a person to raise him to life. Allah Almighty blew into Hazrat Adam (On whom be peace). Thus, blowing is very effective.

11. The believers would be appearing in separate groups with their leaders. The infidels would be appearing in different groups with different leaders. Says the Holy Qur'aan: *"The day when We shall call every people with their leaders"* (S17:V71).

19.And the heaven shall be opened up converted as doors [12].

وَّ فُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ﴿١٩﴾

12. There are countless doors in the heavens of which some are special and some are common.There is a different door for each one's descent of sustenance and ascent of deeds, which is closed when he dies.There was a special door for the Holy Prophet صلى الله عليه وآله وسلم to enter the heavens on the Night of Me'raaj, which Hazrat Jibraeel (On whom be peace) had opened for him on that night. For this reason the guard at the door had enquired who are you? Which tells us that the Messenger of Allah صلى الله عليه وآله وسلم had entered through a new door. Common doors are of many kinds, like the Door of Repentance, which is left open at all times and will close just before the Day of Judgement. Here, by these doors is meant those doors, which would be specifically opened on the Day of Judgement from which the angels, who are responsible for management of the Day of Judgement, would be descending. People would become aware of these doors, therefore it is said: *"It will become*

is doors."

20.And the mountains shall be removed as sandy mirage.

وَّ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

21. Verily, the hell [13] is waiting.

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾

13. This means that Hell itself is waiting for the infidels. Or, the angels of Hell. From the first point it is proven, that Hell has discerning power. It recognizes those who are entitled for it from those who are not. In fact, every animal and inorganic thing in the world has intelligence. They can hear and speak. The Saints of Allah Almighty understand their speech. The Noble Companions themselves had heard the weeping and talking of the Pillar of Hananah. From the second point it is proven that the angels of Hell are aware of who would die as infidels and who as believers.The knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is much more than them. Thus, he too is fully aware of their destiny. From this it is proven that the inmates of Paradise and the hoories and the heavenly youth (ghilmaan) are awaiting the arrival of the believers, as is stated in the Hadith Shareef that when the wife of the inmate of Paradise fights with him, then the hoories of Paradise proclaim do not fight with him because he is a guest of Paradise by you, who will soon be coming to us.

22. As the destination for the rebelious [14].

لِّلطّٰغِيْنَ مَاٰبًا ﴿٢٢﴾

14. It is made from disobedience, meaning transcending the limits. Shariah has established the limits for beliefs and deeds and whosoever goes beyond them is a rebel and a transgressor. The one who exceeds the limits in beliefs is an infidel and the one who exceeds the limits in deeds in a transgressor. Here, the first rebel is denoted i.e. an infidel as can be seen from the next verse. It should be remembered that sometimes exceeding the limits of good deeds is praiseworthy. Siddique Akbar gave his entire wealth for the pleasure of Allah Almighty. Also, those things on which Allah has not placed limits like praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . An excess in these would not be regarded as transgression, like the water of the ocean, the light of the sun etc. have no limits. Likewise, there is no limitation to the praiseworthy qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

23. To stay therein for ages [15].

لّٰبِثِيْنَ فِيْهَاۤ اَحْقَابًا ﴿٢٣﴾

15. The word '*Ahqaab*' is derived from '*Haqab*', which means a lengthy period of time. The Arabs would use this word to show eternity, like it is said in Urdu that Paradise would remain for hundreds of thousands of years, meaning forever. Or, this word shows a period of seventy thousand years. A year is made up of twelve months, a month of thirty days. Because '*Ahqaab*' is the plural of '*Haqab*' it indicates infinity, reflecting a meaning of something everlasting. Or, this word is connected with fire to denote that these transgressors will stay at the hot place for ages, then they will be shifted to a cold place and this transfer would be continuous. In short, this verse does not contradict the verse: "*They will stay therein forever.*"

24. They will neither taste therein nor drink.

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّ لَا شَرَابًا ﴿٢٤﴾

إِلَّا حَمِيْمًا وَّ غَسَّاقًا ﴿۲۵﴾

25. Except boiling water and a stinking yellow liquid of Hell.

جَزَآءً وِّفَاقًا ﴿۲۶﴾

26. As a befitting retribution.

اِنَّهُمْ كَانُوْا لَا يَرْجُوْنَ حِسَابًا ﴿۲۷﴾

27. Verily, they had no fear [16] of being accounted for.

16. Because they were rejectors of the Day of Judgement. This tells us that the above-mentioned punishments will only be for the infidels.

وَّ كَذَّبُوْا بِاٰيٰتِنَا كِذَّابًا ﴿۲۸﴾

28. And they totally denied Our Verses.

وَ كُلَّ شَيْءٍ اَحْصَيْنٰهُ كِتٰبًا ﴿۲۹﴾

29. But We have everything recorded [17] in a register.

17. This means that everyone's good and evil deeds have been recorded on the Divine Tablet from beforehand. From this we learn that those pious servants whose eyes behold the Divine Tablet are fully aware of every condition of everyone. If Allah Almighty had not willed it so then those deeds would not have been recorded on the Divine Tablet. We further learn that the works of the pious servants become linked with Allah Almighty, because writing in the book was the work of the angels and not of Allah Almighty, yet Allah Almighty says We wrote it. Also, just as we had been directed to the visible world so that we can trade in it, likewise those who wish to deal in the unseen world have been provided with the knowledge of that world by Allah Almighty. Without knowledge, no dealings can take place.

فَذُوْقُوْا فَلَنْ نَّزِيْدَكُمْ اِلَّا عَذَابًا ﴿۳۰﴾

30. So, now taste (the penalty). We shall not increase, except your punishment.

SECTION 2

اِنَّ لِلْمُتَّقِيْنَ مَفَازًا ﴿۳۱﴾

31. Verily, for those who fear Allah is a place of success [18].

18. From this emerge a few issues:

1. The pious people are the owners of Paradise as is indicated by the letter *LAAM* of *LILMUTAQEEN*.
2. They are eternal owners as is understood from the nominal sentence.
3. On the pious are the owners of Paradise as is understood from placing "For the pious" at the beginning of the sentence.
4. Success is not the world but gaining Paradise. He is successful in the world who utilizes his efforts to earn Paradise. It should be remembered that physically pious is he who does good deeds. The discussion of it is the following verse: "*It is the guidance for the God-fearing, who believes without seeing*"(S2: V2-3). The pious by heart is he who in whose heart there is respect for the pious servants of Allah Almighty. This has been mentioned in these verses: "*And who respects the signs of Allah*" (S22:V32) and "*Undoubtedly those who lower their voices in the presence of the Messenger of Allah*"(S49:V3).

حَدَآئِقَ وَ اَعْنَابًا ﴿۳۲﴾

32. Of gardens and grapes.

وَّ كَوَاعِبَ اَتْرَابًا ﴿۳۳﴾

33. And the companions of equal young age [19].

19. Wives, the heavenly damsels, their worldly believing wives, and the believing wives of the infidels who would be in marriage to these inmates of Paradise. All of them would be of one age.

وَّ كَاْسًا دِهَاقًا ﴿۳۴﴾

34. And overflowing cups.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّ لَا كِذّٰبًا ﴿۳۵﴾

35. They will not hear there any idle talk, nor a lie.

جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿۳۶﴾

36. As a reward from your Lord, as a sufficient gift [20].

20. From this emerge a few issues:
1. The world is not the place of rewards. Its place is either Paradise or Hell.
2. Whosoever believes in Allah Almighty according to the understanding of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is destined for salvation.
3. A believer will be granted with rewards as well as bestowals. The infidels will receive reward only. For this reason the word agreement/concord is being used. Here, grant/bounty/bestowal is being mentioned. It should be remembered that the bounties of Paradise would be visual rewards, which in reality would be the grants and bestowals of Allah Almighty, just as we give some on same pretext. Or, that some bounties are in the form of rewards like the granting of heavenly damsels and palaces, etc. and some bounties are in the form of bestowal, e.g. the Beauteous Vision of Allah Almighty, forgiveness, etc. or that the reward of one deed is multiplied by a thousand which is excess in Divine grant.

رَّبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿۳۷﴾

37. From Him Who is the Lord of the heavens and the earth and whatever is between them. He is the Most Affectionate. None shall have the power [21] to address Him.

21. In that he will not be able to speak without the permission of Allah Almighty.

يَوْمَ يَقُوْمُ الرُّوْحُ وَ الْمَلٰٓئِكَةُ صَفًّا لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ قَالَ صَوَابًا ﴿۳۸﴾

38. On that day when the Spirit (Jibraeel) and all angels will stand in rows [22], who will not be able to speak, except one whom the Most Affectionate permits, and who will speak only what is right [23].

22. From this emerge two issues:
1. Hazrat Jibraeel (On whom be peace) enjoys superiority among all the angels because of his service rendered to all the Prophets. This is shown by mentioning him separately from the angels.

22. The rows of Salaah are similar to the rows of the angels; they too would be standing in rows before their Lord.
23. This means they would have the honour of speaking to Allah Almighty who in the world spoke about piety, reciting Praises of Allah Almighty (*HAMD*) and the Holy Prophet (*NAAT*) and today they would be receiving permission for it.

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ۝۳۹

39.That is the day sure [24] to come. Who wants to should adopt a way to his Lord.

24. Coming of which is a certainty and on that day every work will be true and not false.

اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۖۚ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَ يَقُوْلُ الْكٰفِرُ يٰلَيْتَنِیْ كُنْتُ تُرٰبًا ۝۴۰

40.Certainly, We warn you of a punishment which is nearby; the day when man will see whatever his hands have sent forward [25], and every infidel will say: "Would that I were mere dust [26]."

25. Either they will be seeing the writing of their book of deeds because on that day no one will be illiterate. Everybody's language will be Arabic. Or, they would be seeing their deeds in their form as it has been stated in the Hadith Shareef, and like today, too, future situations are seen in dreams in their form.
26. When the infidels would see animals turned to dust after compensating for another, they would also wish that they were turned into dust and thereby escape punishment.

اٰياتها ۴۶ ۷۹ سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ ۸۱ ركوعاتها ۲

SURAH NAZIAAT (THE EXTRACTORS)

(MAKKAN) Revealed Before Hijrah

2 Sections: 46Verses 197 Words , 753 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَ النّٰزِعٰتِ غَرْقًا ۝۱

1.By those who extract (life) forcefully

وَّالنّٰشِطٰتِ نَشْطًا ۝۲

2.And by those who open knots [1] (take life of the pious) smoothly

1. This means I swear on the angels who take out the souls, who take out the life of the infidels with severity and that of the believers gently. It means the believer does not feel the

severity of the pangs of death because he is shown the beauteous vision of the Holy Prophet صلى الله عليه وآله وسلم, in the same way when the ladies of Egypt saw the handsome face of Hazrat Yusuf (On whom be peace) they did not feel the pain of cutting their fingers. Or, it is so ordained that the life of the believer should be taken out with care. Nevertheless, the pangs of death of some believers are severe due to some sins so that they can save themselves in this way from the punishment of the Hereafter. Thus, there can be no objection raised against the verse.

3. By those who glide speedily.

وَّالسّٰبِحٰتِ سَبْحًا ﴿٣﴾

4.Then they (advance to others) reach so quickly [2].

فَالسّٰبِقٰتِ سَبْقًا ﴿٤﴾

2. It means the oath on these angels whose quality is such that the service to which they are appointed to render come there instantly. From this we learn that angels are loved by Allah Almighty because they hasten to obey Him. There are a few aspects to this haste like never question the order that is given to them, do not waste time in unnecessary discussion and debate, place obedience to Allah Almighty above everything else and carrying out the orders of Allah Almighty with a great deal of fervour and enthusiasm without regarding it as a burden. Some human beings, too, are endowed with this quality like the blessed Prophets and the great Saints of Allah Almighty. Observe, the incidents of Hazrat Ebrahim (On whom be peace) are actions of the heart and their fervent performance is its spirit. Fewer deeds performed cheerfully are better than many deeds performed out of disgust and frustration.

5.Then they administer [3] the Command (of Allah).

فَالْمُدَبِّرٰتِ اَمْرًا ﴿٥﴾

3. From this emerge a few issues:
1. The administrators of the world are superior to mere worshippers because the trusted angels engage themselves in Divine worship as well as manage the affairs of the world entrusted to them. But in status they are greater because Allah Almighty has taken an oath on them.
2. The Power of Allah Almighty is such that He can have any big or small task done by His order without requiring any mediation, but His law is that every task should be performed through a medium. This is because every task of the world is assigned to the angels managing the affairs. The saints vested with powers of establishment are taking care of the management of these affairs of the world like these angels.
3. Some names are common between Allah and the creation like Alli, Samee, Baseer from these is Mudabbir (manager) i.e. Allah Almighty is Mudabbir, so are the angels who are Mudabbir ul Amr (manager of affairs). Thus it is permissible to say that the Prophets are governors and masters.

6.On the day the blast (of the Trumpet) will convulse (creation).

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

7.Followed by similar ones (blasts).

تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾

8. How hearts will tremble [4] on that day.

قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ﴿٨﴾

4. On the Day of Judgement the hearts of the infidels would be beating fast out of fear. The

hearts of the believers would be at ease.

اَبْصَارُهَا خَاشِعَةٌ ۝۹

9.Their eyes will remain cast down.

يَقُوْلُوْنَ ءَاِنَّا لَمَرْدُوْدُوْنَ فِي الْحَافِرَةِ ۝۱۰

10.They (infidels) say: "Shall we really be restored to our former state?"

ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۝۱۱

11."What! Even when we shall be rotten bones?"

قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۝۱۲

12.They say: "That return [5] back will be a total loss."

5. Or, that again we have to earn the world there, or that we are rejectors of the Day of Judgement here, but if it were to be established then we would be punished. In any case this nonsensical prattle was in the form of jest; but what they uttered was true. Without doubt the Day of Judgement for them is a means of regret. Or, their objective was to show that if they were resurrected on the Day of Judgement, they would once again have to go through the process of childhood, prime of life and old age.

فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ ۝۱۳

13.But surely, that will be a single cry.

فَاِذَا هُمْ بِالسَّاهِرَةِ ۝۱۴

14.And behold they shall all come out in the open [6].

6. From one trumpet of Hazrat Israfeel (On whom be peace), which would be like browbeating or scolding. The dead will be resurrected from their graves and reach .the place of accountability, the land of Syria.

هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝۱۵

15.Has the tradition about Musa [7] reached you?

7. The story of Hazrat Musa (On whom be peace) has some resemblance to the Day of Judgement in that he too would transform his walking stick into a snake. After the blowing of the trumpet every being will suddenly come to life. Also, after seeing this miracle the Pharaoh did not accept faith. Even today if the miracle of raising the dead to life were to be shown, the infidels of Makkah would not accept Islam Thus, through this the blessed heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is provided with reassurance and comfort, and the believers are provided with inner satisfaction. In it either the Holy Prophet صلی اللہ علیہ وآلہ وسلم is addressed and the word *"HAL"* (have you) is used to mean most certainly, or to the believers or the rejectors of the Day of Judgement.From it emerge a few issues: 1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is such a Beloved of Allah Almighty that in order to comfort him He reveals historical incidents of the previous Prophets.
2. Through the discussion of the pious servants of Allah Almighty, grief and sorrow are removed and joy and comfort are attained.
3. Knowledge of history is beneficial provided it is authentic.
4. Opposition to the Prophet is a cause of destruction. A tyrannical king like the Pharaoh was destroyed because of his opposition to Hazrat Musa.(On whom be peace)Wealthy ministers are afraid of lightning because it is linked with the powerhouse.Similarly,the Prophet is

connected with Allah Almighty. Therefore fear to oppose them

16.When his Lord called him to the Valley of Tuwa saying:

إِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿۱۶﴾

17.You go to the Pharaoh, who has rebelled.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿۱۷﴾

18.And say to him: "Would you get yourselves purified?"

فَقُلْ هَلْ لَّكَ اِلٰۤى اَنْ تَزَكّٰى ﴿۱۸﴾

19."And I guide you to your Lord so that you may fear [8] Him."

وَ اَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿۱۹﴾

8. From it emerge a few issues:
1. There should be many prophecies and glad-tidings so as to turn the hearts of the people towards obedience.
2. The biggest criminal and transgressor should not despair at the mercy of Allah Almighty. A king like the Pharaoh too was invited to repent.
3. To guide man towards Allah Almighty is indeed the work of a Prophet as is ascertained from the words: "I should guide you."
4. The blessed Prophets in matters of knowledge of Shariah and propagation are not tutored by any person. Everything is taught to them by Allah Almighty Himself. Observe, Allah Almighty had taught Hazrat Musa (On whom be peace) nuances of propagation and lecturing. He had bestowed upon him complete knowledge instantly.
5. Fear of Allah is His greatest bounty, which is attained through complete faith as can be understood from "You may fear him."
6. Whatever Allah Almighty bestows upon anyone. He does so through the medium of the Prophets as is understood from: "And say to him."

20.He (Musa) showed [9] him a great sign.

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿۲۰﴾

9. It means the walking stick through which Hazrat Musa (On whom be peace) had shown many miracles: it would turn into a snake, was serving as a bucket and rope to draw water from the well, elongate according to the depth, it would act as the guard when Hazrat Musa (On whom be peace) would sleep, at night it would become bright like a torch, it would assist in caring for the goats, when falling on a stone it would gush out water like a fountain and it would split the water of the sea by coming into contact with it(Tafseer Azizi).

21.But he (Pharaoh) denied it and disobeyed.

فَكَذَّبَ وَ عَصٰى ﴿۲۱﴾

22.Then he turned away to strive against him.

ثُمَّ اَدْبَرَ يَسْعٰى ﴿۲۲﴾

23. He gathered (his people) and proclaimed.

فَحَشَرَ فَنَادٰى ﴿۲۳﴾

24."I am your lord, the highest [10] one."

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿۲۴﴾

10. It means the idols, which are made for your worshipping, are small deities and I am the

am the big lord. Observe, the representative of Allah, Musa (On whom be peace) is a destitute while my representatives like Hamaan etc. are all men of splendour. largest from them, because they are my copies and I am the original. The Lord about whom Musa (On whom be peace) is talking, if He really exists, then He is a small Lord because I

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ؕ﴿۲۵﴾

25.But Allah seized [11] him as an example for the present (world) and for the Hereafter.

11. In that Allah Almighty inflicted upon him many punishments in the world like blood, lice, huge frogs, etc. as well as caused him to drown. In the Hereafter he would be thrown into Hell, because that punishment, too, is a certainty for him. As such, that has been interpreted in the past tense.

اِنَّ فِیْ ذٰلِكَ لَعِبْرَةً لِّمَنْ یَّخْشٰى ؕ﴿۲۶﴾ ع ط

26. Verily, there is a lesson in it for those who fear [12].

12. This tells us that it is very important to take a lesson from the hardship and calamities experienced by the previous people. This will help to instill fear of Allah Almighty in you.

SECTION 2

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ﴿۲۷﴾

27.What! Is your creation more difficult than the sky He created?

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۙ﴿۲۸﴾

28.He has raised its canopy high and perfected it.

وَ اَغْطَشَ لَیْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿۲۹﴾

29.And He made its night dark [13] and its morning bright.

13. From it, a few benefits have been obtained:

1. Although night is the name given to the shadow of the earth, but that shadow is obtained from the sun and the sun is in the heaven. Therefore night, too, is from heaven.
2. The heaven, the moon and the sun are providing you with benefits, although they are a million miles away from the earth as your lives are linked with them. Likewise, the Prophets and Saints, too, are providing you with benefits from far.
3. The radiance of the sun provides benefit for you. When it rises it gives you day, when it sets it provides you with the night. Similarly, the Prophets and Saints provide you with benefits in their lifetime as well as after their departure from the world. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم is that radiant sun of the heaven of Prophethood, which had never set, nor will it ever set.

وَ الْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ؕ﴿۳۰﴾

30.And after that He spread [14] out the earth.

14. It should be remembered that although the earth was created before the sky, it was spread after the creation of the sky. Thus, there is no inconsistency in the verses.

اَخْرَجَ مِنْهَا مَآءَهَا وَ مَرْعٰىهَا ﴿۳۱﴾

31.He produces water and pasture therewith.

وَالۡجِبَالَ اَرۡسٰهَا ﴿۳۲﴾

32. And He has fixed the mountains firmly.

مَتَاعًا لَّكُمۡ وَ لِاَنۡعَامِكُمۡ ﴿۳۳﴾

33. For your benefit and for that of your cattle.

فَاِذَا جَآءَتِ الطَّآمَّةُ الۡكُبۡرٰى ﴿۳۴﴾

34. Then when the greatest disaster will come.

يَوۡمَ يَتَذَكَّرُ الۡاِنۡسَانُ مَا سَعٰى ﴿۳۵﴾

35.On that day man will remember [15] all that he struggled for.

15. From this we learn that on the Day of Judgement everyone would be fully aware of all his deeds. Thus, this statement of the Prophets "*We have no knowledge*" will be for the sake of respect and not out of lack of knowledge. An example of this is the reply of the Holy Prophet's صلى الله عليه وآله وسلم enquiry about the day: "*Allah and His Prophet knows best.*"

وَ بُرِّزَتِ الۡجَحِيۡمُ لِمَنۡ يَّرٰى ﴿۳۶﴾

36.And the hell will be in full view [16] to those who see.

16. In that every believer and the infidel would be seeing Hell. From this we learn that the vision there would be so powerful that from the place of accountability Hell would be visible to all, although it would be very far from it. But the seeing of it by the believers will be out of joy i.e. to say I am safe from it while that of the infidel would be out of sorrow, as he has to go into it. This is just like when the prisoner sees the jail and when the Minister of prisons sees it or when the law abiding citizens see it. In fact, all those to whom piety is dear are inmates of Paradise, while those who hold evil and evil deeds dear to them are inmates of Hell.

فَاَمَّا مَنۡ طَغٰى ﴿۳۷﴾

37. Then as for those who rebelled.

وَاٰثَرَ الۡحَيٰوةَ الدُّنۡيَا ﴿۳۸﴾

38.And preferred the life of this world.

فَاِنَّ الۡجَحِيۡمَ هِىَ الۡمَاۡوٰى ﴿۳۹﴾

39.Surely, Hell will be their destination [17].

17. It means any person who turns away from the obedience of the Prophets and gives preference to the worldly life above that of the Hereafter in his day-to-day living is an eternal inmate of Hell, because he is an infidel. It should be remembered that the life of the world is that which is spent on satisfying personal desires, while the life that is spent on the preparation for the Hereafter is not worldly life,although it is spent in the world. The life of the world is totally different to the life of the Hereafter. The life of the world is temporary, but the life, which is spent in the world for the Hereafter, has no end. As is confirmed by the Holy Qur'aan: "*But they are alive by their Lord*" (S3:V169).

وَاَمَّا مَنۡ خَافَ مَقَامَ رَبِّهٖ وَ نَهَى النَّفۡسَ عَنِ الۡهَوٰى ﴿۴۰﴾

40.But as for those who fear Allah, to stand before their Lord and restrain themselves from lust.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى ﴿۴۱﴾

41. Verily Paradise [18] is their destination.

18. It means those who begin to commit sins in the world and thereafter, out of fear of standing before Allah Almighty for the purpose of accountability, turn away from the sins are inmates of Paradise. Or, anyone out of fear of the Day of Judgement controls his baser self from indulging in evil desires is an inmate of Paradise. The word *HAWA* means having unlawful desires.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسٰهَا ﴿۴۲﴾

42. They ask you about the Hour, when it is to come [19]?

19. Reason for its Revelation:
The infidels of Makkah would out of sheer jest and amusement ask about the Day of Judgement, its date, etc. This verse was revealed regarding them from which the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was stopped from revealing it to them. Otherwise, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم has provided the believers with full information about its day, date and month i.e. it would take place on Friday, 10th of Muharram

فِيمَ أَنْتَ مِنْ ذِكْرٰهَا ﴿۴۳﴾

43. But what concern [20] do you have to declare it?

20. One meaning given of it is: "As to what they are asking, you have nothing to do with its mentioning or answering it." Of what importance is this question of theirs? You, O My Beloved, are there to remind them of the Day of Judgement as you have come as the Final Prophet. Now, only the Day of Judgement is left to come. From this emerge two issues:
1. You are not duty-bound to answer every question and that every question should not be answered. Allah Almighty did not give a reply to those who were asking for the date of the Day of Judgement.
2. Putting a question to Allah Almighty is the same as asking it from the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم because these infidels had put the question to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم but its reply was given by Allah Almighty.

إِلٰى رَبِّكَ مُنْتَهٰهَا ﴿۴۴﴾

44. With your Lord is its fixed time limit [21].

21. That without knowledge provided by Allah Almighty no one can reveal information about the Day of Judgement from mere supposition and personal calculation.

إِنَّمَا أَنْتَ مُنْذِرُ مَنْ يَخْشٰهَا ﴿۴۵﴾

45. You are only a warner to such ones who fear it [22].

22. It means to fear the Day of Judgement is your official obligation, but to reveal about it is not obligatory upon you because only the believers derive the benefit about its warning Hence, mention has been made of them. Otherwise, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is a warner for the entire universe.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحٰهَا ﴿۴۶﴾

46. On the day when they will see it will be as if they had stayed just for an evening or up to the morning [23].

23. It means after witnessing the Day of Judgement the life of the world would be felt like a period of just one night, like to a person who is inflicted by hardships, the period of comfort seems just like a dream.

آیاتها ۴۲ ۸۰ سُوْرَةُ عَبَسَ مَكِّيَّةٌ ۲۴ رکوعها ۱

SURAH ABASA – THE FROWNING

MAKKAN Revealed Before Hijrah

1Section : 42 Verses 130 Words , 533 letters

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful

SECTION 1

عَبَسَ وَ تَوَلّٰۤی ۙ﴿۱﴾

1. He frowned and turned aside [1].

1. The purpose of using the form of the absent is for expression of intense love. There is Our one Beloved who has become displeased with his one servant. It should be remembered that here the shortcoming was that of Hazrat Abdullah bin Umm Maktoom who had asked a question during the conversation which was against the etiquette of respect. The Holy Prophet'sصلی اللہ علیہ وآلہ وسلمexpression of grief was totally correct. Therefore he called him a blind person i.e. he who is blind in overstepping the etiquette of respect for his love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah Almighty, here, supports the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In it too there is the expression of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم lofty status i.e. the shortcomings of his true devotees are pardoned.

اَنۡ جَآءَہُ الۡاَعۡمٰی ؕ﴿۲﴾

2. Because the blind [2] man came to him.

2. It means his coming to you is an act of worship, and you should be happy about worship and not displeased. Also, that blind person reached you with much difficulty. He had no eyes so he was unable to obtain your address from anyone, otherwise the infidels would have told him. Also, because of his blindness he was unable to see the signs of anger on your illuminated face. Also, the one who has become blind out of intense love for you is fully pardoned about the etiquettes of gathering, talking without seeking permission, etc. Rules are for those who are intelligent, not for those who have lost their intellect in love. The Egyptian women cut their fingers on seeing the beautiful face of Hazrat Yusuf (On whom be peace), which was not regarded as sinful.

وَ مَا یُدۡرِیۡکَ لَعَلَّہٗ یَزَّکّٰۤی ۙ﴿۳﴾

3. But what could convince you that he may be seeking to purify himself.

اَوۡ یَذَّکَّرُ فَتَنۡفَعَہُ الذِّکۡرٰی ؕ﴿۴﴾

4. Or, be reminded of the remembrance of Allah, may benefit [3] him.

3. Reason for its Revelation:

Once the Holy Prophet صلی اللہ علیہ وآلہ وسلم was inviting the leaders of the Quraish towards Islam. At this point in time, Hazrat Abdullah bin Umm Maktoom (May Allah be Pleased with him), the blind Companion arrived. He repeatedly called upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم to teach him what was taught to him by Allah Almighty. This interruption of

Hazrat Abdullah displeased the Holy Prophet صلى الله عليه وآله وسلم so much that its signs appeared on his blessed countenance and the Messenger of Allah صلى الله عليه وآله وسلم went to his house without giving any reply to Hazrat Abdullah. On that occasion these verses were revealed.

5. As to he who is careless [4].

اَمَّا مَنِ اسْتَغْنٰىۙ ۝۵

4. From this we learn that to regard oneself totally independent of the Holy Prophet is the worst form of infidelity. Everyone is in need of the Holy Prophet . These infidels had regarded themselves as independent from Allah Almighty, and indifferent to the Holy Prophet صلى الله عليه وآله وسلم . This has been censured by Allah Almighty. It means. Why should you, Oh My Beloved Prophet صلى الله عليه وآله وسلم care about these leaders of the Quraish who are so careless and indifferent to you? You should care about these poor devotees who always regard themselves as your obedient servants.

6. You pay to him attention.

فَاَنْتَ لَهٗ تَصَدّٰىؕ ۝۶

7. You are not liable if such a person is not purified [5].

وَ مَا عَلَيْكَ اَلَّا يَزَّكّٰىؕ ۝۷

5. It means that from his faith is benefit for him. If nobody believes in you, it will not harm you at all.

8. But as for he who came to you running.

وَ اَمَّا مَنْ جَآءَكَ يَسْعٰىۙ ۝۸

9. And fearing [6].

وَ هُوَ يَخْشٰىۙ ۝۹

6. This tells us that to come to the Holy Prophet صلى الله عليه وآله وسلم , to undergo inconvenience in doing this, and having fear in the heart are major acts of worship.

10. You become neglectful about him.

فَاَنْتَ عَنْهُ تَلَهّٰىۚ ۝۱۰

11. No, indeed it (QUR'AAN) is just guidance [7].

كَلَّاۤ اِنَّهَا تَذْكِرَةٌۚ ۝۱۱

7. It means these QUR'AANIC verses serve as a reminder about previous promises or future incidents. Or, they are a means of counselling. All three are meaning of admonition. By counselling is meant solitude. Man acts without hesitation on the advice of his well-wisher, like the advice of the doctor or the parents. A servant should also obey the orders of Allah Almighty without delay.

12. Whoso desires, let such one remember [8].

فَمَنْ شَآءَ ذَكَرَهٗ ۝۱۲

8. It means whoever desires can remember the former and latter issues and discourses of the Holy QUR'AAN. Or, whosoever desires can take its advice, or whoever desires may memorize it. The great Sufi sages say that only that person, whom Allah Almighty wants to derive guidance, will be guided by the Holy QUR'AAN.

13. These honoured scriptures.

فِيْ صُحُفٍ مُّكَرَّمَةٍۙ ۝۱۳

14. Exalted, purified [9].

مَّرْفُوْعَةٍ مُّطَهَّرَةٍۙ ۝۱۴

9. By this is meant those angels who copy the Holy QUR'AAN from the Divine Tablet on sheets and pages. Allah Almighty had praised them. From this we learn that those papers on which the QUR'AAN is written, the pens with which it is written and the people who write it, are all sacred. Furthermore, place the Holy QUR'AAN on the highest level. Do not turn your feet or backs towards it. An impure person should not touch it as is understood from *honoured*, *exalted* and *purified*. Also, that all the Noble companions are pious because they are the bearers of the Holy QUR'AAN. Allah Almighty calls the bearers noble and virtuous.

15.Scribed by hands.

بِاَيْدِيْ سَفَرَةٍ ﴿۱۵﴾

16. Of the noble and the virtuous [10].

كِرَامٍۭ بَرَرَةٍ ﴿۱۶﴾

10. The noble Sufi Sages say that the paper is the place on which the words of the QUR'AAN are inscribed, the tongue and the ears are the place of the words of the QUR'AAN, the brain is the place of meaning of the QUR'AAN, the intellect is the place of the mysteries of the QUR'AAN while the heart of the Sufis is the passion of the QUR'AAN. Thus, these honoured sheets are the hearts of the friends of Allah Almighty, which hold the treasures of the mysteries of the QUR'AAN. Just as the paper of the QUR'AAN, its volume, its covering are all honourable and worthy of the highest respect, so are the hearts of the Saints of Allah Almighty, their graves, etc. all sacred and exalted as they are the honoured sheets, the coverings, etc. of the QUR'AAN.

17. Human beings may perish as to what makes him disbelieve.

قُتِلَ الْاِنْسَانُ مَاۤ اَكْفَرَهٗ ﴿۱۷﴾

18. From what staff He creates him.

مِنْ اَيِّ شَيْءٍ خَلَقَهٗ ﴿۱۸﴾

19. (He creates) from a drop of semen, creates and proportions [11] (to service).

مِنْ نُّطْفَةٍ ؕ خَلَقَهٗ فَقَدَّرَهٗ ﴿۱۹﴾

11. In that the limbs of the body, their strengths are granted according to proper estimation. Then the estimation of sustenance, life, death, wealth, honour, etc. had been established and granted these to each person proportionately.

20.Then He makes a way easy [12].

ثُمَّ السَّبِيْلَ يَسَّرَهٗ ﴿۲۰﴾

12. The nourishment to come out from the mother's womb. Or, that He made guidance for the believer easy in his life.

21.Then He causes him to die [13], and assigns him a grave [14].

ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ﴿۲۱﴾

13. The death of the believer, too, is a bounty of Allah Almighty because through it he frees himself from the hardships of the world to obtain the union with Allah Almighty. The death of the believer is the day of liberation from worldly hardships, while the death of the infidel is the day of his captivity.

14. It should be remembered that the very first murder was that of Habil at the hands of Qabil. Allah Almighty taught him the burial procedure through a crow. Then, after the death of Hazrat Adam (On whom be peace), the angels came to his children with heavenly camphor and gave him a bath and burial in their presence in order to teach them these procedures. It should be remembered that to bury the dead body in a grave is a means of honour for the deceased because man's beginning is from dust so his

end should also be in the sand. Also, bad things are burnt, while the grave perpetuates the memory of the deceased. A good thing is buried in the ground as a trust. People drive benefit from it. Roots of the trees are in the ground and their branches are above it. The foundation of a house is in the ground but the structure is above it. Likewise, the deceased believers are in the ground and the living are above it. In cremating the corpse all these benefits are lost, as such, burying the deceased is counted among Divine bounties.

22. Then when He Wills raises him again.

ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ﴿۲۲﴾

23. By no means he accomplishes what He Commanded.

كَلَّا لَمَّا يَقْضِ مَاۤ اَمَرَهٗ ﴿۲۳﴾

24.Then let the human being look at his food [15].

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖۤ ﴿۲۴﴾

15. In "Let man look" the command is for obligation or for permissibility. Sight also means to see with the eye as well as for contemplation and reflection. Only that sight of the eye is beneficial which is accompanied by contemplation. By 'man' is meant man in general whether a believer or an infidel, a sinner or a pious. This type of sight helps the infidel to obtain faith and the mystical knowledge for the believers. One moment of sincere contemplation is better than a thousand years of mere verbal Zikr. In the word "food" all types of foods are included whether cooked food or fruit. When we praise the cook we should include the praise of the Creator of the food.

25. Surely We pour [16] down water abundantly.

اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ﴿۲۵﴾

16. The freshness and mellowness, which is provided by the rain, cannot be provided by the water from a well, because the water of the rain is distilled water which comes from the distant ocean and falls from above but neither the grain from the earth can come on top nor does it create cavities. In the same manner, your good deeds will not prove beneficial until there is no blessing of Sainthood and Prophethood attached with it. Reflect on the physical nourishment as well as on the spiritual nourishment. Our deeds are the grain and the bounties of Prophethood are the rain of mercy.

26.Then We split the earth [17] into fragments. (Soil)

ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ﴿۲۶﴾

17. Through which the weak sapling of the grain appears. If Allah Almighty does not split the earth then how would the weak shoot come to the surface?

27. And We cause to grow grain.

فَاَنْۢبَتْنَا فِيْهَا حَبًّا ﴿۲۷﴾

28. And grapes and vegetables.

وَّ عِنَبًا وَّ قَضْبًا ﴿۲۸﴾

29. And olives and dates.

وَّ زَيْتُوْنًا وَّ نَخْلًا ﴿۲۹﴾

30. And the lofty and the thick gardens.

وَّ حَدَآئِقَ غُلْبًا ﴿۳۰﴾

31. And fruit and fodder [18].

وَّ فَاكِهَةً وَّ اَبًّا ﴿۳۱﴾

18. It should be remembered that fodder is called by both Qazab and Abb (grasses) but Qazab is that fodder whose roots are eaten by man and its leaves by the animals like sweet potato, carrots etc. But Abb is that fodder whose roots and leaves are both eaten by the animals.

مَّتَاعًا لَّكُمْ وَ لِاَنْعَامِكُمْ ﴿٣٢﴾

32. As provision for you and your cattle [19].

19. The purpose of the verse is to show that since Allah Almighty has made everything for man then it becomes his duty to do something for Him as well.

فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿٣٣﴾

33. But when the deafening shout sounds.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿٣٤﴾

34. That day man will flee from his own brother.

وَاُمِّهٖ وَ اَبِيْهِ ﴿٣٥﴾

35. And from his mother and father.

وَصَاحِبَتِهٖ وَ بَنِيْهِ ﴿٣٦﴾

36. And from his wife (husband) and his children [20].

20. At the beginning of the Day of Judgement everyone would be caught in his own affairs and will not ask anyone.The Prophets when approached will say "each for himself". When the Holy Prophet صلی اللہ علیہ وآلہ وسلم will open the door of intercession after which every believer will enquire about the next person, until such time that the minor children would be interceding for their parents. Here, mention is being made of the initial time of the Day of Judgement. Hence, there is no inconsistency in the verse.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ﴿٣٧﴾

37.For every man, that day, shall be occupied for himself.

وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾

38.Some faces on that day shall be bright [21].

21. Like the sickness of the world, anger, tranquility, wealth, poverty, amazement, perplexity, etc. can be seen from the faces. In the same manner faith, infidelity, piety, sinfulness too would be revealed from the faces on the Day of Judgement. In fact, there will be a difference in the faces of the common believers, Prophets and Saints. A face is the book of Allah Almighty. It is for this reason that it has been prohibited to hit a person in the face or disfigure the face.

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

39. Laughing, rejoicing [22].

22. It means due to the previous good deeds their faces would be radiant and on the basis of the present bestowal of honour would be laughing and would be celebrating at the thought of the subsequent comforts they would be receiving. This laughter would not be of negligence.

وَ وُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾

40.And faces of many on that day shall be dust stained [23].

23. This disgrace is for the infidels, as Allah Almighty will not blacken the faces of the believers.

41. **Darkness will cover them.**

تَرۡهَقُهَا قَتَرَةٌ ﴿٤١﴾

42. **Such will be the fate of the infidels, the wicked** [24].

أُولَٰٓئِكَ هُمُ ٱلۡكَفَرَةُ ٱلۡفَجَرَةُ ﴿٤٢﴾

24. On the Day of Judgement there will be blackness on the faces of the infidels due to their infidelity and dust due to their wretched deeds. From this, emerge four issues:
1. Although the infidels are not duty-bound to the acts of worship in the world, but in the Hereafter they would be seized for their disobedience. Says Allah Almighty: "*They said, We used not to offer prayer*"(S74:V43).
2. Like faith and infidelity, good and bad deeds too would be revealed on the faces. Those who had made begging as their routine will have no meat on their faces.
3. Those who had not been just in the treatment between wives will have one side of theirs cut off.
4. Every person on the Day of Judgement will be able to recognize the other from the impressions of the faces. Thus, he who says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not distinguish a believer from an infidel is rejecting this verse.

آیاتها ۲۹ | ۸۱ سُوۡرَةُ التَّكۡوِيۡرِ مَكِّيَّةٌ ۷ | رکوعها ۱

SURAH TAKWEER – THE FOLDING UP

(MAKKAN) Revealed Before Hijrah

1 Section: 29 Verses 104 Words , 530 letter

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

SECTION 1

1. **When the sunshine is folded up** [2].

إِذَا ٱلشَّمۡسُ كُوِّرَتۡ ﴿١﴾

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said anyone who wishes to see the Day of Judgement today, should recite Surah Al-Takweer.
2. In that there will be no light left in the sun but its heat will be increased tremendously.

2. **And when the stars fall off.**

وَ إِذَا ٱلنُّجُومُ ٱنكَدَرَتۡ ﴿٢﴾

وَ اِذَا الْجِبَالُ سُيِّرَتْ ۝۳

3. And when the mountains are made to move.

وَ اِذَا الْعِشَارُ عُطِّلَتْ ۝۴

4. And when the pregnant she-camels are abandoned [3].

3. It means the condition of the horror and terror of the Day of Judgement is such that the Arabs would become totally unaware and unconcerned about their milk bearing she-camels. The Arabs would show a great deal of love for these milk bearing she-camels.

وَ اِذَا الْوُحُوْشُ حُشِرَتْ ۝۵

5. And when the savage beasts [4] are gathered together.

4. So that the oppressive animals would be destroyed for their oppression against the oppressed animals.

وَ اِذَا الْبِحَارُ سُجِّرَتْ ۝۶

6. And when the seas are kindled [5].

5. Oceans would be ablaze with fire and water would be burned and destroyed. This will take place when the Day of Judgement is established. Today, too, We have become ready for this if oceans are set ablaze.

وَ اِذَا النُّفُوْسُ زُوِّجَتْ ۝۷

7. And when the human souls are paired [6] .

6. In that the pious servant could be joined with the pious and the evil people with the evil. Or, that the souls could become joined with the bodies. Or, that the inmates of Paradise could be married to the heavenly damsels (hoories).

وَ اِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝۸

8. And when the female child buried alive is questioned [7] about.

7. So that the one who is going to bury her should be sentenced to death. And if he is a polytheist then he should be given the punishment of both murder and polytheism. That, which is stated in the Hadith that both *WAAIDA* and *MAUOODA* will be sent into Hell. *WAAIDA* is that lady who throws herself in the fire willfully, and *MAUOODA* is that lady who is thrown into the fire in accordance with a custom, as was the case in India where the Hindu wife, after the death of her husband she was burnt alive with him. This does not denote minor daughter. Thus, there is no inconsistency between the verses and the Hadith.

بِاَیِّ ذَنْۢبٍ قُتِلَتْ ۝۹

9. For what crime was she killed [8]?

8. It means those minor daughters of the infidels of Arabia whom they would bury alive out of poverty or for polytheistic worship will be questioned for what crime had your parents killed you? From this emerge a few issues:
1. It is forbidden to kill minor children of the infidels if the infidels are combatants.
2. On that day, Allah Almighty will grant minor children such intelligence that they would be able to testify against their guiltless and innocent killing.
3. When life is put in the foetus, aborting it is totally forbidden as this is equal to murder.
4. Hazrat Abdullah ibn Abbas (May Allah be Pleased with him) had deduced from this verse that the minor children of the infidels would not be sent into Hell because since their killing was unlawful, then how would Allah Almighty

send them into Hell?

5. Even though the infidels may be the people of FATRAT (period when Divine guidance had been stopped in this case between the time of Hazrat Isa and the advent of the Prophetic mission of our Holy Prophet صلی اللہ علیہ وآلہ وسلم, they will be punished for their cruelty, in the same manner as the oppressive animals would be avenged for their cruelty perpetrated on the oppressed animals.

وَاِذَا الصُّحُفُ نُشِرَتْ ﴿۱۰﴾

10. And when the sheets of (accounts) are opened.

وَاِذَا السَّمَآءُ كُشِطَتْ ﴿۱۱﴾

11.And when the sky is laid bare.

وَ اِذَا الْجَحِيْمُ سُعِّرَتْ ﴿۱۲﴾

12. And when the hell is caused to blaze up [9].

9. That its blaze should be increased and make it ready to burn the infidels. Otherwise, the fire of Hell is blazing even today.

وَ اِذَا الْجَنَّةُ اُزْلِفَتْ ﴿۱۳﴾

13. And when Paradise is brought [10] near.

10. In that the inmates of Paradise should be sent next to Paradise. Just as the traveller as he is coming near the destination says that the destination is near i.e. I am near my destination. Otherwise, Paradise will remain in its place. It will not be brought forward.

عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ﴿۱۴﴾

14.Then each soul shall know [11] what it has brought forward.

11. It means at that time everyone will remember all his deeds.

فَلَآ اُقْسِمُ بِالْخُنَّسِ ﴿۱۵﴾

15. I swear by receding planets.

الْجَوَارِ الْكُنَّسِ ﴿۱۶﴾

16. That move straight and then disappear [12].

12. Hazrat Alli Murtaza (May Allah be Pleased with him) says by this are meant those five stars, which are called The Amazing Five: Saturn, Jupiter, Mars, Venus and Mercury. Sometimes they appear to be in front in their speed due to their spherical movement, sometimes they appear to be stationary and at other times as if they are going backward, as is understood by the astrologists. Allah Almighty refers to their speeds in this verse.

وَالَّيْلِ اِذَا عَسْعَسَ ﴿۱۷﴾

17. And by the night when it is over.

وَالصُّبْحِ اِذَا تَنَفَّسَ ﴿۱۸﴾

18. And by the morning when it starts [13] breathing.

13. In the last portion of the night, and by morning is meant either every night or daybreak, which are times for the weeping, the devotional prayer and seeking from the Lord of the pious servants of Allah Almighty. They are beloved and their weeping is beloved. Hence, these times too are beloved. From this we learn that those places and times which are linked to the beloved servants of Allah Almighty, become beloved as well. The Sacred Makkah, the hills of Safa and Marwa and Maqaame Ebrahim are beloved because they are linked with beloved servants. Or, by night is meant the night of Me'raaj and by morning is meant of

the birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in that great events have taken place in them. For this reason the 27th night of Rajab and 12th Rabi-ul-Awwal will always be regarded as if taking an oath on them. The night of Qadr and the month of Ramadaan have achieved greatness for all times. Or, day and night refers to the conditions of the human soul. Night symbolizes negligence; the day is his wakeful state. Apostasy represents night and guidance the day. Disobedience of Allah Almighty is night, His worship is day. Because these conditions reflect the absolute power of Allah Almighty, oaths on them have been ordained.

19. That certainly this is the recitation by the Noble [14] Messenger.

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿١٩﴾ۙ

14. It means the Holy QUR'AAN was not revealed in the written form like the Injeel and Tauraat, but in a recitation form i.e. Hazrat Jibraeel (On whom be peace) came and recited to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . For this reason it is called the QUR'AAN, i.e. a recited book. It should be remembered that the Holy QUR'AAN was first recited by Jibraeel (On whom be peace) and the Holy Prophet صلی اللہ علیہ وآلہ وسلم was the very first to act upon it. This QUR'AAN is the work of Allah Almighty, recited by Hazrat Jibraeel and acted upon by the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the believers. It should be remembered that Hazrat Jibraeel (On whom be peace) is the Messenger of Allah Almighty, so too is the Holy Prophet صلی اللہ علیہ وآلہ وسلم , but there are many differences in them:

1. Hazrat Jibraeel (On whom be peace) is the messenger for the Prophets only, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is for the entire creation.
2. The Messengership of Jibraeel came to an end after the demise of the Holy Prophet, while that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is for eternity.
3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is a Messenger with full authority while Hazrat Jibraeel (On whom be peace) is without any authority like the postman and the envoy. Therefore Hazrat Jibraeel (On whom be peace) is from the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and not opposite to this.

20. Who is powerfully [15] established in the presence of the Owner of Highest Authority [16].

ذِيْ قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ ﴿٢٠﴾ۙ

15. In "who is powerful" Allah Almighty has synoptically mentioned all the powers of Hazrat Jibraeel (On whom be peace) i.e. he possesses physical powers as well as spiritual powers. His memory is so strong that he would never forget one word of the QUR'AAN. His verbal power is such that he conveys every word with immaculate articulation. Also, he had full recognition of every man because he never brought a message to a non-Prophet. Thus, through this "who is powerful" the safety of the QUR'AAN is declared. From this we learn that Allah Almighty had created the Holy Prophet صلی اللہ علیہ وآلہ وسلم a man of super power as well, because he conveyed the Message as he had heard it from Jibraeel (On whom be peace). Just as Jibraeel had known every man, the Holy Prophet صلی اللہ علیہ وآلہ وسلم too knows every angel. Thus, at the time of receiving the first revelation the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not ask Jibraeel who he was, although this was their first meeting. If he had not recognized him then the verse "Iqra" (Read) would have been doubtful to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and this is not possible.

16. From this we learn that Hazrat Jibraeel is the most superior angel and most dignified and honourable among all the angels. Therefore he is the servant of all the Prophets, especially the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It tells us that the Noble Companions are superior to all

the believers and Hazrat Abu Bakr Siddique (May Allah be Pleased with him) is more superior among all the Noble Companions, in fact, he is more superior among all mankind after the Prophets and a special servant of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It should be remembered that respect and love are both acquired as well as inherent. Your obedient and faithful servant is well liked by you and your son too, is dear to you. But the respect for the is acquired while the love for the son is inherent. A naturally worshipping believer is beloved in the acquired sense. The Noble Prophets, special Saints are beloved from birth. Also, everything of the beloved is naturally beloved. The clothes of your children and their friends are well liked by you. Hazrat Jibraeel (On whom be peace) is dear to Allah Almighty because he is the servant of His Beloved Prophets.

مُّطَاعٍ ثَمَّ اَمِيْنٍ ﴿٢١﴾

21. He is Obeyed and is the trustworthy [17].

17. It means, all the angels obey Hazrat Jibraeel (On whom be peace) and he is entrusted with Divine Revelation. From this we learn that for the safety of the Holy QUR'AAN, Hazrat Jibraeel's trustworthiness is very important so that there is no possibility of any addition to the QUR'AAN from his side. Likewise, the Prophets too have to be trustworthy. Then those Companions who had compiled and gathered the QUR'AAN, too, had to be trustworthy because as the revelation of the QUR'AAN from the heaven had been proven accurate so too is its keeping on the earth accurate and without any blemish. Thus, any person who does not regard any Noble Companion to be trustworthy is regarding this verse to be doubtful, which has been received from this Noble Companion. Some commentators of the Holy QUR'AAN have said that all these are attributes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The Holy Prophet صلی اللہ علیہ وآلہ وسلم is a Prophet for all times and at all places. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is very generous with money and affairs. He is strong in everything as in his blessed eyes, ears, hands, feet etc. is Divine Power as it is reported in the Hadith. In the court of Allah Almighty he enjoys such honour and respect that if anyone becomes his sincere devotee, he too will enjoy respect by Allah Almighty and one worthy of obedience. Allah Almighty listens to them and the entire creation is under his command. He is the trustee of the trusts of Allah Almighty. When the Scripture was recited through his blessed tongue, it became the QUR'AAN. How excellent is the tongue, which turns the Scripture into a QUR'AAN!

وَمَا صَاحِبُكُمْ بِمَجْنُوْنٍ ﴿٢٢﴾

22. And your companion is not at all mad [18].

18. This tells us that Prophets remain safeguarded from insanity. Dumbness, deafness and insanity are hindrances for propagation. Furthermore, any objections raised against the Holy Prophet صلی اللہ علیہ وآلہ وسلم are being replied by Allah Almighty, and any objections raised against Allah Almighty are being answered by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. There, the command SAY is ordained. Because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the witness of Allah Almighty and Allah Almighty is the witness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The witness is fully aware and responsible for the claim.

وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ﴿٢٣﴾

23. And verily he (Muhammad) saw His sign on the clear horizon [19].

19. It means the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw Hazrat Jibraeel (On whom be peace) in his original form at the corner of the eastern horizon as is reported in the Hadith.

24. And he (Muhammad) is not a miser [20] as to the disclosing of the unseen.

وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿٢٤﴾

20. From it, emerge two issues:
1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has been given the knowledge of the Unseen.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has revealed much from it. It is apparent that being a miser or generous can only be the quality of that person who possesses the thing and he continues giving it to people.
By unseen is meant issues of Shariah (Islamic Laws), which had come from Allah Almighty, the Knower of the unseen. Or, it could mean the unseen affairs of the past and future periods. Or, the information of the unseen world. In the first condition two benefits could be obtained:
1. A scholar of Religion should not conceal issues of Shariah (Islamic Laws).
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم did not conceal any religious issue. Those people who raise objections regarding *Hadith e Qirtaas* makes it an obligatory issue that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not complete his propagation mission. Also, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم stated some issues under pressure of some of his Noble Companions. This type of belief is contrary to this verse as well as the following verse: "*O Messenger! Communicate that which has been sent down to you from your Lord*"(S5:V67). This would then mean that the religion was not fully conveyed, although Allah Almighty says: "*Today I have completed for you your Religion*"(S5:V3). We learn from the second explanation that Allah Almighty had bestowed the knowledge of the unseen upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم and he informed his Noble Companions about them.

25. And it is the QUR'AAN and not the word of any cursed [21] Satan.

وَ مَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿٢٥﴾

21. **Reason for its Revelation:**
Sometimes the infidels would say that some Jinn or the devil recites this book to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In refutation of their claim, this verse was revealed.

26. Where, then, are you going?

فَاَيْنَ تَذْهَبُوْنَ ﴿٢٦﴾

27. This is but a guidance for the entire universe [22].

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٢٧﴾

22. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the benefactor of the entire creation. Or, the reminder of everyone's respect or past and future affairs or the Holy QUR'AAN. Thus, this verse could be interpreted in ten different ways.

28. For such amongst you, who desire to go straight [23].

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿٢٨﴾

23. Only that person can obtain benefit from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The rain is a mercy to the entire world, but only fertile ground can derive benefit from it.

29. But you cannot desire so, except only that Allah [24], the Lord of the Universe [25] Wills so.

وَ مَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٢٩﴾

24. This means you can never love anything without the wish of Allah Almighty. Your desires and intentions are subservient to the wishes and intentions of Allah Almighty. It should be remembered that there is a big difference between intention, will and order.

25. From this verse emerge a few issues:

1. A human being has a free will in matters within his power as is understood from the qualifying statement of "*Only this that Allah desires.*"
2. Man's authority is not permanent but it is subservient to Allah Almighty's wishes.
3. Every affair of the world is in accordance with the wishes and intention of Allah Almighty but not in accordance with His command and liking.
4. Allah Almighty states the intention of every work of man but he does not incline him or give him bad advice towards doing evil deeds. In fact, He stops him from doing evil. The desire for doing evil deeds is encouraged by Iblees.

آیاتها ۱۹ ۸۲ سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ ۸۲ رکوعہا ۱

SURAH INFITAAR – THE CLEAVING

(MAKKAN) Revealed Before Hijrah

1Section: 19 Verses 80 Words , 127 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِذَا السَّمَآءُ انْفَطَرَتْ ①

1. When the sky is split open.

وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ ②

2. And when the stars fall scattering.

وَ اِذَا الْبِحَارُ فُجِّرَتْ ③

3. And when the seas are flowed [1] away.

1. Salty and sweet, all oceans would mix, which will take place on the Day of Judgement.

وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ ④

4. And when the graves are dug [2] out.

2. And the dead would be resurrected to emerge from their graves.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ ⑤

5. Each human soul then knows what it forwarded and what it left behind[3]

3. It means whatever charities they had given and went ahead, and whatever accumulated wealth they had left behind as inheritance. This knowledge will become known to him by reading his book of deeds, or that every soul will remember their deeds. Says Allah Almighty: "*Read your book*"(S17:V14).

6.O man! What has deceived you with regard to your Noble Lord?

يٰۤاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِۙ﴿۶﴾

7. Who created you, then perfected [4] your shape, then proportioned you right.

الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَۙ﴿۷﴾

4. We have placed your limbs in the body where they were supposed to be i.e. no limb would be out of place.

8.Into whatever form He willed, He moulded [5] you.

فِيْۤ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَؕ﴿۸﴾

5. Some are black, some are white, some are tall, some are dwarfish, some are women and some are men.

9. No, but indeed you belie the administering [6] of judgement.

كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِۙ﴿۹﴾

6. It means, O infidels! You are rejecting the Prophet simply because you do not have firm belief in the Day of Judgement. Had you believed in it then you would have certainly believed in the Prophet.

10.And surely, guardians [7] have been appointed over you.

وَ اِنَّ عَلَيْكُمْ لَحٰفِظِيْنَۙ﴿۱۰﴾

7. From this emerge a few issues:
1. Angels have been appointed for the protection of lives and deeds of the people. For the protection of lives there are sixty, for the deeds there are four, two are for the day and two are or the night.
2. These angels are appointed for people only and not for the other creations; Therefore "upon you" have been stated before.
3. Allah Almighty's works can be linked to His servants because Protector and Helper is Allah Almighty, yet it is said that angels are protecting you. Thus, it is permissible to say that the Holy Prophet صلى الله عليه وآله وسلم protects us, and saves us from hardships and calamities.
4. A person should not go to an evil place so that because of our sake these pure angels don't have to go there.

11. The honoured recorders [8].

كِرَامًا كَاتِبِيْنَۙ﴿۱۱﴾

8. From this emerge two issues:
1. In the court of Allah Almighty angels enjoy a great deal of honour and respect.
2. All our deeds whether apparent or hidden are revealed to them. That is why they are able to record all our deeds accurately. It should be remembered that the plural of *KIRAAM* (Noble) and *KARAM* (kindness) is *KARIEM* (generous). Or, it is derived from *KARAMAT* or *KARAM* i.e. to be noble by Allah Almighty. Or, O believers they are so kind to you that they do not appear before you, otherwise you would not have done any clandestine work. They do not reveal your sins on anyone else; they write ten rewards for one pious deed, but one sin for one evil deed committed by you. They record your pious thoughts but not your evil thoughts.

12. Who know what you do [9].

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ﴿۱۲﴾

9. In doing this, the heart, the soul and the mind are all included in the actions of the limbs. If only the work of the heart was denoted then how would those angels record our good and evil intentions, good thoughts, the zikr of the heart and breath, faith of the believer, the enmity of the hypocrite? These angels record all these. It could also mean that whatever you do or would be doing, they are fully aware of that as is being revealed by the revered translator (Ala Hazrat R.A.). These angels keep an eye on what is recorded on the Divine Tablet. They complete the daily diary in accordance with what appears on the Divine Tablet. From this we learn that Allah Almighty has provided these angels with extensive unseen knowledge about us, while the unseen knowledge of our Holy Prophet صلى الله عليه وآله وسلم is much more than theirs.

13. Surely, the virtuous will be in delight [10].

اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ﴿۱۳﴾

10. This leaves the sinful believers. Their fate is dependent on Allah Almighty; He could punish them or forgive them. The minor children of the pious people will be included among the pious due to the piety of their parents. Thus, there is no inconsistency in the verses. Observe, the child of the believer is a believer due to the father

14. And indeed, the wicked shall be in Hell [11].

وَ اِنَّ الْفُجَّارَ لَفِیْ جَحِیْمٍ ﴿۱۴﴾

11. Through this it is hinted that the minor children of the infidels, if Allah Almighty wills, will not become inmates of Hell, because these children are not evildoers. Allah Almighty and His Prophet صلى الله عليه وآله وسلم know best!

15.Therein they shall be burnt on the Day of Judgement [12].

یَّصْلَوْنَهَا یَوْمَ الدِّیْنِ ﴿۱۵﴾

12. From this we learn that physical entry into Paradise and Hell for the purpose of reward and punishment will only take place after the Day of Judgement. The souls of the martyrs after their martyrdom go to Paradise, not their bodies. Hazrat Adam (On whom be peace) had not stayed in Paradise for the purpose of reward but for the purpose of training.

16. And they will never be allowed absence there from.

وَ مَا هُمْ عَنْهَا بِغَآىٕبِیْنَ ﴿۱۶﴾

17.And what do you know about the Day of Judgement [13]?

وَ مَاۤ اَدْرٰىكَ مَا یَوْمُ الدِّیْنِ ﴿۱۷﴾

13. O Man! What do you know what the Day of Judgement is? Even if you were to ponder over it a million times you will not come to terms with its true fear and terror. Or, O Prophet! You will not be able to understand through your intelligence and opinion what the Day of Judgement is. This has been made known to you through Our revelations and the visual stories about it you had seen on the Night of Me'raaj. It should be remembered that the vision of the Prophet صلى الله عليه وآله وسلم sees everything past and future, present and absent.

ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ﴿١٨﴾

18. Again, what do you know what the Day of Award is?

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْــًٔا ؕ وَالْاَمْرُ يَوْمَىِٕذٍ لِّلّٰهِ ﴿١٩﴾

19. (It is) a Day when nobody shall have power [14] to help anybody. And the entire command on that day shall belong to Allah [15].

14. It means that no infidel would be able to intercede for anyone (Tafseer Khazain) or, that no believer would be able to fulfill the needs of any infidel. Thus, this verse does not negate intercession. Intercession will take place through the Permission of Allah Almighty. It could also be said that the authority of command is Allah Almighty alone. The Prophets and Messengers are not the commanders but the intercessors in the Court of the Divine Commander. The attorneys and the witnesses have no authority over the outcome of the case. In this verse there is a negation of ownership.

15. It means, in the world some people are metaphorically speaking commanding authority inwardly or outwardly, but on the Day of Judgement even metaphorically speaking there will be no commanding authority besides Allah Almighty. Therefore out of fear for that day, do good deeds.

ایاتها ٣٦ | ٨٣ سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ ٨٦ | ركوعها ١

SURAH AL MUTAFFIEFFN - MEASURING SHORT

(MAKKAN) Revealed Before Hijrah

1 Section: 36 Verses 169 Words , 730 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿١﴾

1. Curse be on those who measure [1] short.

1. This Surah could be Makkan or Madinite, or it was revealed on the way during Hijrah from Makkah to Madina.

Reason for its Revelation:

The Arab merchants adopted different scales, one for receiving, and one for paying, which was less as was the case of Abu Jahniyyah, regarding whom these verses were revealed (*Khazainul Irfaan*).

2. They are those who when they take from others take it full [2].

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ﴿۲﴾

2. In the world as well as in the Hereafter. In the world it results in having to listen to the abusive words of the people, he loses his credibility by weighing less the business will not make any progress, there is no prosperity in the sustenance, this sin of his will not be forgiven in the Hereafter because he infringed human rights. Also, through unlawful sustenance the heart is blackened, it gives rise to evil thoughts and good deeds are destroyed. From this we learn that the trader who weighs less is worse than a thief and a dacoit because he is stealing through the abuse of the scale, although Allah Almighty had sent down the scale for the purpose of justice. In other words, such a person is a noble scoundrel. A concealed criminal is more dangerous than an open criminal.

3. But when they give by measure or by weight to others they reduce it [3].

وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ﴿۳﴾

3. From this we learn that due to evil intentions a good deed is regarded as a sinful deed because it is not a sin to give the buyer his full right. But because this is obtained with the intention of weighing less in the future, this too has been considered among the sinful deed. It is sinful to come to the Mosque with the intention of stealing.

4. Don't they imagine that they are to be raised [4] up?

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ﴿۴﴾

4. Or, that they keep less weight. Or, that they weigh less i.e. they give short weight, or that they keep something in one scale to balance the other i.e. keep something in the bottom scale and weight in the other scale. This scale includes all these discrepancies.

5. On a mighty [5] Day.

لِيَوْمٍ عَظِيْمٍ ﴿۵﴾

5. This means they have firm belief in the Day of Judgement because in it mention is made of those believers who had been in the habit of weighing less before the revelation of this injunction. Or, about the Jews and the Christians, or about the polytheists who had acknowledged about the Day of Judgement and had believed in the idols as their intercessors. Thus, there is no objection against the verse because this question is for negation.

6. The day when mankind shall stand before the Lord of the Universe [6].

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ﴿۶﴾

6. They would be resurrected from their graves to present themselves before their Lord, some in the form of criminals, some as witnesses and some as attorneys. There will be difference in the nature and particular of the Day of Judgement.

7. Then the recorded accounts of the lawbreakers are in the Sijjeen (lowest place.)

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ﴿۷﴾

8. And what do you know what Sijjeen [7] is?

وَ مَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝٨

7. It means it is an extremely frightening place under the ground of the seventh region of the earth. There the office of Iblees and his soldiers is found. This tells us that the books of deeds of evil persons are kept in a messy place even though their paper and ink are all from Allah Almighty. The pages of the Holy QUR'AAN are worthy of respect whiles pages of novels and theatres are worthy of burning.

9. It is a booked record under seal.

كِتٰبٌ مَّرْقُوْمٌ ۝٩

10. Cursed are those on that day who belie.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٠

11. They are those who belie the Day of Judgement [8].

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝١١

8. It means complete destruction is of those people who commit sins by rejecting the Day of Judgement, while lesser destruction is also of those who have firm beliefs about the Day of Judgement but still commit sins as believers. The gist of the matter is that a sinful infidel is in total ruin as he will never be relieved from the punishment while a sinful believer is in lesser ruin because they will be freed after serving their punishment.

12. And none will belie it but a transgressor, a sinner [9].

وَ مَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝١٢

9. A contumacious person is of defective belief while sin is linked with evil action because of the rejection of the Day of Judgement. He is the rejecter of the justice of Allah Almighty, His eternal sovereignty and His power. Or, the contumacious person is a tyrant and the atheem (sinner) is the omitter of worships. From this we learn that the rejection of any religious belief is for the fulfillment of sensual desires. These infidels have been committing sins for the sake of rejecting the Day of Judgement. The present day Wahabis are rejecting the Unseen knowledge of the Holy Prophet صلى الله عليه وآله وسلم because he is exposing their hollowness, as he has said that a devilish sect would emerge from Najd. Some free thinkers are enemies of the Islamic scholars because they are an obstacle for their sensual and personal desires.

13. Who when Our Verses are recited to them he says: "(these are) stories of the ancients" [10].

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝١٣

10. For this reason the Holy QUR'AAN does not create an effect in our hearts. It is not important to believe in fairy tales like the common stories, storybooks. This tells us that the words of the QUR'AAN are understood from the ear and the mysteries of the QUR'AAN through the faith.

14. Indeed no! Rather what they have earned [11] has rusted their hearts.

كَلَّا بَلْ ٜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝١٤

11. From this we understand that sins tarnish the heart. Increase in sins cause the heart to become rusty, while pious deeds; especially being in the company of the pious is the means of purifying the heart.

كَلَّآ اِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوْبُوْنَ ﴿۱۵﴾

15. Indeed they will certainly be deprived [12] from seeing their Lord that day.

12. On the Day of Judgement the infidels would be deprived of beholding the vision of Allah Almighty. This tells us that believers would be blessed with the vision of Allah Almighty because the deprivation of the Divine vision is the punishment for the infidels. From this emerge three issues:

1. On the Day of Judgement it would be the desire of everyone for the love of Allah Almighty and His Beauteous Vision. Therefore, being deprived of it would be a severe punishment.

2. The believers will see the Beauteous Vision of Allah Almighty but this will not be in compensation of any good deed but only out of Divine Bounty. To obtain this bounty one should be regular with one's Fajr and Asr Salaah.

3. Only he would be able to behold the Beauteous Vision of Allah Almighty who has seen the beauty of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with his inner eye in the world, i.e. the true devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. It should be remembered that Allah Almighty will speak to everybody but with the believers it would be words of mercy and with the infidels words of wrath. However, the Divine Vision will only be for the believers. Thereafter Allah Almighty will not be veiled from the infidels but the infidels will be veiled from Him.

ثُمَّ اِنَّهُمْ لَصَالُوا الْجَحِيْمِ ﴿۱۶﴾

16.Then surely they will be roasted in Hell.

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿۱۷﴾

17.Then it shall be said to them: "This is what you used to belie."

كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ﴿۱۸﴾

18. Then certainly the record accounts of the virtuous are in the highest palace, the Illiyeen [13].

13. It means the names of the pious are written in the *Illiyeen* (the highest place), or the books of deeds of the pious are kept in the *Illiyeen*. By *Illiyeen* is meant the office of lofty dignity and status. This tells us that the books in which the names of the Beloved of Allah Almighty are written, lofty in status. *Illiyeen* is a place found above the seventh heaven, below the Throne of Allah Almighty.

وَمَآ اَدْرٰىكَ مَا عِلِّيُّوْنَ ﴿۱۹﴾

19. And what do you know what Illiyeen is?

كِتٰبٌ مَّرْقُوْمٌ ﴿۲۰﴾

20. It is a booked record under seal .

يَّشْهَدُهُ الْمُقَرَّبُوْنَ ﴿۲۱﴾

21. Which the chosen [14] ones will witness [15].

14. The word YASH-HADU (He sees) is derived from either SHUHOOD (omnipresent) or from MUSHAHIDAH (to see) i.e. the favourite angels are always present at the *Illiyeen* for the sake of protection or for worship. This tells us that there is a great status for worshipping at blessed places. Or, on the Day of Judgement the angels would present themselves there with great respect so that they appear in the Court of Allah Almighty very

respectfully. Or, the angels would be testifying on them, or that the favourite servants of Allah Almighty are seeing this *Illiyeen*. They arefully aware of every believer therein and his/her status.

15. By the chosen ones is meant either the chosen angels who are engaged in the worship of Allah Almighty at all times or the chosen people who enjoy the nearness of Allah Almighty i.e. the chosen people are seeing Illiyeen. They have detailed information of the inmates of Paradise and Hell. It is stated in *Tafseer Azizi* that the souls of some pious persons are in the Illiyeen. Souls of some are in Zam-Zam and some are between the heavens and the earth.

22. Verily, the virtuous persons will be in delight.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

23. Who will see [16] on reclining couches.

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾

16. Seeing their entire wealth, or the Beauteous Vision of Allah Almighty, or the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions, or the inmates of Hell and their punishments, despite the fact that Hell is below the seven earths and Paradise being above the seven heavens. This tells us that the visions and strengths of the inmates of Paradise will be extremely sharp. Thus, what is so difficult to understand of the chosen servants of Allah Almighty who have been overpowered by Him to see the entire world?

24.You will recognize [17] the freshness of delight on their faces.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

17. O believer! You will recognize the freshness and beauty of Divine bounties on the faces of the inmates of Paradise at the time of their death, or on the Day of Judgement or in Paradise. Or, Oh My Beloved! You are in full recognition of the beauty of these bounties on the faces of the inmates of Paradise. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is seeing the faces of the inmates of Paradise from the time of Hazrat Adam (On whom be peace) till the last inmate to be born and he recognizes each of them. The Holy Prophet صلى الله عليه وآله وسلم personally had seen Paradise during the Night of Me'raaj and in the Prayer of the Solar Eclipse.

25. They will be given pure sealed beverage [18] to drink.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾

18. The pure sealed wine is different to other pure drinks, which has been sealed in bottles. It will flow from the river of pure drink. This pure drink would be in compensation for abstaining from alcohol in the world. This drink will be as a reward for drinking deeply the love of Allah Almighty and His Beloved Prophet . The true devotees had drunk this in the world, and there, too, they would be provided with this sealed drink.

26. Its seal emits best flavour and for this let the aspirants aspire

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

27. And its mixture is with the water of Tasneem [19].

وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾

19. From this we learn that there would be three types of drinks provided in Paradise: SHARABAN TAHOORAH whose canal will flow in every home in Paradise; RAHEEQ MAKTHOOM which will be packed in bottles and TASNEEM in which a few drops of RAHEEQ MAKTHOOM would be mixed to give it fragrance. Only the pious would be provided this drink while the chosen ones would drink the pure TASNEEM.

عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿٢٨﴾

28. A spring of which the chosen [20] ones will drink.

20. It means the general inmates of Paradise would be given TAHOORAH and RAHEEQ mixed with a few drops of TASNEEM, but the chosen servants would be drinking pure TASNEEM all the time because in their homes there would be fountains of TASNEEM. The taste and fragrance of TASNEEM is beyond the imagination of the creation. If Allah Wills, you will come to know it after drinking it. May Allah Almighty bless us with it!

اِنَّ الَّذِیْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِیْنَ اٰمَنُوْا یَضْحَكُوْنَ ﴿٢٩﴾

29. Undoubtedly the culprits used to laugh at the believers.

وَ اِذَا مَرُّوْا بِهِمْ یَتَغَامَزُوْنَ ﴿٣٠﴾

30. That when they pass by them, they wink at each other.

وَ اِذَا انْقَلَبُوْۤا اِلٰۤى اَهْلِهِمُ انْقَلَبُوْا فَكِهِیْنَ ﴿٣١﴾

31. And when they return to their families they pass by joking [21].

21. It means the infidels were committing three major crimes in the world:
1. Making fun of the believers
2. Winking and making evil suggestions on seeing the believers.
3. And expressing joy on committing sins.
From this we learn that backbiting is not done verbally only but through evil suggestions of the eye, etc. as well. We further learn that the infidels are duty bound to keep their affairs straight even if they are not duty bound to acts of worship. Also, that expressing joy at sins is an act of sin and the way of the infidels.

وَ اِذَا رَاَوْهُمْ قَالُوْۤا اِنَّ هٰۤؤُلَآءِ لَضَآلُّوْنَ ﴿٣٢﴾

32. And when they see them (believers) they say: "Surely they are the ones gone astray" [22].

22. From this we learn that calling the Noble Companions as misguided is the work of the infidels and to make fun of them is an act of infidelity. .

وَ مَاۤ اُرْسِلُوْا عَلَیْهِمْ حٰفِظِیْنَ ﴿٣٣﴾

33. Yet they are not sent as guards [23] over them.

23. Thus, man should make it his duty to worry about himself and not become negligent of his own fate by worrying about others.

فَالْیَوْمَ الَّذِیْنَ اٰمَنُوْا مِنَ الْكُفَّارِ یَضْحَكُوْنَ ﴿٣٤﴾

34. Thus, today the believers will laugh at the infidels

عَلَى الْاَرَآىِٕكِ یَنْظُرُوْنَ ﴿٣٥﴾

35. While they look on, seated [24] on couches.

24. It means the inmates of Paradise would be seeing the infidels from the comfort of their thrones and laugh at them. This will be in retaliation for their laughter at the believers in the world. From this emerge two issues:

1. The inmate of Paradise will have no liking for the inmate of Hell, nor feel compassion for him. The father in Paradise will not cry at seeing his infidel son in Hell, but instead will rejoice at it.

2. That Paradise is above the seven heavens and Hell is below the seven regions of the earth, which is millions of miles deep. Despite this distance, the inmates of Paradise will be seeing everything thereof while sitting on their beds. Thus, if the Holy Prophet صلی اللہ علیہ وآلہ وسلم is seeing the entire world from the comfort of the blessed Green Dome, then what is wrong with that?

36. How the infidels have been retributed for their doings [25].

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ﴿٣٦﴾ ع

25. It means the infidels would be told that did they receive full compensation for what they had done or not? Recall your evil deeds of the world and see the punishment for them here then start their reckoning.

اٰیاتہا ۲۵ ۸۴ سُوْرَۃُ الْاِنْشِقَاقِ مَکِّیَّۃٌ ۸۳ رکوعہا ۱

SURAH INSHIQAAQ (THE RENDING)
(MAKKAN) Revealed Before Hijrah

1 Section : 25 Verses 107 Words 430 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION 1

1.When the sky is burst into pieces [1].

اِذَا السَّمَآءُ انْشَقَّتْ ۙ﴿۱﴾

1. Of rending asunder, and immediately rent asunder.

2. And it listens to the Lord, being dutiful.

وَ اَذِنَتْ لِرَبِّہَا وَ حُقَّتْ ۙ﴿۲﴾

3.And when the earth is stretched [2] out.

وَ اِذَا الْاَرْضُ مُدَّتْ ۙ﴿۳﴾

2. In that every declivity and activity will be made equal and all the buildings and the mountains, etc. would reduce to ruins.

4. And casts [3] out what is in it, and becomes hollow.

وَ اَلْقَتْ مَا فِیْہَا وَ تَخَلَّتْ ۙ﴿۴﴾

3. In that it would throw out all dead in it, as well as all its treasures and things buried therein, all the mines, etc. If this verse is recited on molasses and fed to the woman in labour she will give birth without much difficulty. If Allah wills.

5.And it listens to its Lord, being dutiful [4].

وَ اَذِنَتْ لِرَبِّہَا وَ حُقَّتْ ؕ﴿۵﴾

4. By this order is meant taking out the things inside it, thus there is no repetition in the verse.

6. O man, surely, you are toiling [5] towards your Lord, with hard labour. Then you are going to meet Him.

یٰۤاَیُّہَا الْاِنْسَانُ اِنَّکَ کَادِحٌ اِلٰی رَبِّکَ کَدْحًا فَمُلٰقِیْہِ ۚ﴿۶﴾

5. Getting up from the graves and running to the Field of Accountability. Or, O man! Your breath is taking you nearer to your death and closer to Allah Almighty. Or, O man! You have been created to be in a state of motion and to toil hard until your death and until meeting your Lord. It is not easy to meet your Lord. It requires a great deal of effort to achieve this,

just like meeting your worldly beloved too is achieved through much effort. Remember that Allah Almighty is the True Beloved.

فَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِیَمِیْنِهٖ ۙ۝۷

7. Then as to him who will be given his record in his right hand.

فَسَوْفَ یُحَاسَبُ حِسَابًا یَّسِیْرًا ۙ۝۸

8. He will soon receive an easy reckoning [6].

6. It means those who would be given the Books of deeds in their right hands, their accountability would be done with ease i.e. just presentation of their deeds on which they will be granted salvation. Those who will not be given the books of deeds would be sent to Paradise without any accountability, i.e. the favourite servants of Allah Almighty about whom mention has been made earlier. It should also be remembered that the deeds of minor children, the demented persons, etc. are not recorded. Similarly, the deeds of true devotees of Allah Almighty who are deeply submerged in the love of Allah Almighty, etc. are not recorded. Also, deeds of some favourite servants of Allah are not recorded. Thus, giving the books of deeds is not for all the people. It will be for the majority of them but some will be excluded from it. Likewise the weight of the deeds has a particular nature. From this we learn that by Allah the right hand is superior to the left hand.

وَّ یَنْقَلِبُ اِلٰۤی اَهْلِهٖ مَسْرُوْرًا ؕ۝۹

9. And he will return to his family joyfully [7].

7. It should be remembered that at the time of accountability the person's household members, his friends and dear ones will not be with him so as not to be informed about his sins, but they will be at the Field of Accountability. After giving account for his deeds he will join them in a state of merrymaking to express his success.

وَ اَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ۝۱۰

10. And as to him who will be given his record from behind his back [8].

8. In that the hands of the infidels would be tied and their books of deeds would be given in their left hand from behind. This is because the right hand is used for good deeds and bad deeds are done with the left hand. Food is eaten with the right hand and the left hand is used in the toilet for cleaning oneself. Because the book of deeds of the infidels has their evil deeds recorded in them, therefore they are not worthy to be carried in their right hands. Also, the infidels had done evil deeds in the world, hence their books of deeds, too, would be given from the inverted way i.e. they would be given from behind their backs.

فَسَوْفَ یَدْعُوْا ثُبُوْرًا ۙ۝۱۱

11. He will soon call for his death [9].

9. This means he would be praying for death or call for death or express a desire for death so that he could obtain punishment by means of death. The infidel in the world lives in fear of death and tries to protect himself from it but there he will wish for death.

وَّ یَصْلٰی سَعِیْرًا ؕ۝۱۲

12. And he shall burn in the blazing fire [10].

10. It means in Hell. From this we learn that the sinful believer and those monotheists would not be given their books of deeds in their left hand as this is set aside for the infidels.

اِنَّهٗ كَانَ فِیْۤ اَهْلِهٖ مَسْرُوْرًاؕ﴿۱۳﴾

13. Verily, he remained happy in his family [11].

11. From this we learn that arrogance and boasting are forbidden. To express joy at opposing Islam is an act of infidelity. Both these joys are denoted here. To express joy at obtaining the mercy of Allah Almighty is permissible and an act of worship.

اِنَّهٗ ظَنَّ اَنْ لَّنْ یَّحُوْرَۚۛ﴿۱۴﴾

14. He certainly imagined not to return [12] (to Allah).

12. It means that the infidels reject the Day of Judgement and the accountability there. For this reason they do not prepare for the Hereafter.

بَلٰۤىۚۛ اِنَّ رَبَّهٗ كَانَ بِهٖ بَصِیْرًاؕ﴿۱۵﴾

15. But undoubtedly his Lord is seeing him well.

فَلَاۤ اُقْسِمُ بِالشَّفَقِۙ﴿۱۶﴾

16. Indeed, I swear by the twilight of the evening.

وَ الَّیْلِ وَ مَا وَسَقَۙ﴿۱۷﴾

17. And by the night and what it envelopes [13] everything in it.

13. It means an oath is taken on the evening time. They read and engross themselves in the rememberance of Allah Almighty. Also, an oath is taken on the night which is the time of loving talk between Allah Almighty and His beloved servants and an oath is taken on those pious deeds which are performed during the darkness of the night e.g. Tahajjud Salaah, weeping to the Lord, expressing lamentation, offering repentance, etc. because these are beloved to Allah Almighty, their times too are beloved to Him. May Allah Almighty make this statement a practical aspect of our lives!

وَ الْقَمَرِ اِذَا اتَّسَقَۙ﴿۱۸﴾

18. And by the moon when it becomes full [14].

14. According to Islamic scholars the apparent or outer meanings of these three are meant here because during these times believers in general engage themselves in doing lofty deeds. Hence, Allah Almighty has taken an oath on them. According to the great Sufis these three things are conditions after death. For days after death, the soul of the deceased is linked with this world, and from that side as well as though it is evening twilight. Thereafter, it is cut off from the people and is concentrated on that side which is like night. The time of getting up from the grave would be the time of revelation of the deeds, which is like time of the full moon (*Tafseer Azizi*).

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍؕ﴿۱۹﴾

19. You will certainly [15] march by one stage to another.

15. In it the address is made either to the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. O My Beloved, you would always be attaining higher status and there will in no way be a limit to your spiritual progress. And why not? The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the highest reflection of Allah Almighty's Personality and Attributes. And this is the very Attribute of Allah Almighty i.e. "*Everyday He is in new splendour*" (S55:V29). Thus, it is the attribute of the Holy Prophet صلی اللہ علیہ وآلہ وسلم that he too is passing through changing

atus each day. Although the reflection of the m is the mirror of the sun and reflecting its ttributes, it is not the sun. Or, it could be ddressed to the Companions that before you have passed these stages and in future too you would accomplish the stages of death, the grave, resurrection, etc.

0.What is it to them that they do not elieve?

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾

1.And when the Qur'aan is recited o them they do not prostrate [16]. He who recites or listens to this verb must perform Sajdah-e-Tilawat)

وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿٢١﴾

السجدۃ ۱۳

16. Reason for its Revelation:
Once the Holy Prophet صلى الله عليه وآله وسلم recited Surah Alaq. He and all the Companions offered Sajdah e Tilawat. Those polytheists who were present there at that time remained sitting as they were. In response to it, this verse was revealed. From this emerge two issues:
1. Sajdah e Tilawat is obligatory and not just Sunnat because one is censured at the omission of an obligatory act (Hanafi School).
2. Acts of worship are obligatory upon the infidels as well; that they should accept Islam and perform acts of worship. They will be censured or punished for not performing the acts of worship. Here, Allah Almighty had censured them for not offering the Sajdah e Tilawat.

22.But on the other hand the infidels deny [17] (it).

بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿٢٢﴾

17. By falsifying Allah Almighty, the Holy Qur'aan, the Holy Prophet صلى الله عليه وآله وسلم . The third point is strong because by falsifying the Holy Prophet صلى الله عليه وآله وسلم makes the falsifying of the other two obligatory.

23. And Allah knows best what is hidden 18 (in their hearts).

وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ﴿٢٣﴾

18. Instead, envy and animosity because the insults of the Holy Prophet صلى الله عليه وآله وسلم is uttered through the very tongue of the infidel in which is concealed thousands of mischiefs and whose inner behaviour and dealing is extremely bad. The rejection of the Holy Prophet's صلى الله عليه وآله وسلم excellent attribute is the expression of your own evil, like rejection of the sun is the acknowledgement of one's own blindness.

24. So give them the news [19] of a painful punishment.

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٢٤﴾

19. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of everyone's end i.e. who is going into Hell and who would be an inmate of Paradise because without this knowledge he would not be able to warn or give glad tidings to respective people.

25. But those who believe and do good deeds for them is a continuous reward [20].

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٢٥﴾

20. It means that the believers would be given eternal rewards in Paradise. This tells us that Paradise and its bounties are eternal. There is no end to them. Or, that the believers are given reward in this world until the Day of Judgement. Through their acts of continuous charities people continue to derive benefits. Their children and other believers continue to pray and do ESALE *SAWAAB* for them.

اٰیاتھا ۲۲ ۸۵ سُوْرَۃُ الْبُرُوْجِ مَکِّیَّۃٌ ۲۷ رکوعہا ۱

SURAH BURUJ (CONSTELLATIONS)

(MAKKAN) Revealed Before Hijrah

1 Section : 22 Verses 190 Words , 465 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the most Compassionate, the Merciful.

SECTION 1

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ①

1. By the sky in which are constellations [1]. (Cluster of stars)

1. It means there are twelve Zodiac signs. Since the heavens and the towers, zodiac signs are the means of upholding the existence of the world like the changing seasons, growth of the grain and fruit. The sun is linked to the passing through these towers or zodiac signs; therefore Allah Almighty has taken an oath on them.

وَالْيَوْمِ الْمَوْعُوْدِ ②

2. And by the promised day [2].

2. The day of promise, or the Day of Judgement, or the day of everyone's death. On the Day of Judgement the world order would be in total disarray, or the order of the world on that day would be linked with faith. People out of fear of that day accept faith and do pious deeds. For that reason Allah Almighty has taken an oath on that Day. The promise of the Day of Judgement has been made by Allah Almighty with His entire servants and by all the Prophets with their entire followers, therefore it is called the Promised Day. In addition, Allah Almighty has made the promise of Paradise for the believers, of the major intercession to the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as that of the Lofty Praiseworthy place, etc. of His nearness to the pious servants, of the punishment to the infidels and the transgressors on the Day of Judgment. As a result of these promises it is called the Promised Day.

وَشَاهِدٍ وَّ مَشْهُوْدٍ ③

3. And by the witnessing and the witnessed [3].

3. There are about thirteen explanations given of this verse: "And by the day which is a witness, and by the day they are presented," because this word is derived either from witnessed or from witness. If it is from witnessed then the word "Shaheed" denotes present and "Mashhood" is that place worthy of being presented. The Day of Friday is Shaheed, which presents itself to the believers. The Day of Arafat is Mashhood where all the pilgrims present themselves on the 9th day of Zil-Hajj. If it is from Shahadat then Shaheed would mean a witness and Mashhood would mean the thing about which testimony is given. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is a Shaheed (the witness) and all the other Prophets and their followers are Mashhood-about whom he will bear testimony. Or, our limbs are Shaheed and we are Mashhood.The Holy Ka'bah,the Black Stone,the Holy month of Ramadaan, the Holy Qur'aan,are all Shaheed and we are the Mashhood as these things would be our

witnesses on the Day of Judgement or would be testifying against us. If it is derived from Mooshahida then Shaheed will mean the observer and Mashhood would be the thing that is being observed. The Holy Prophet صلى الله عليه وآله وسلم is a Shaheed as on the Night of Me'raaj he saw the Personality and the Beauteous Splendour of Allah Almighty while the Vision and Attributes of Allah Almighty are Mashhood. In short, there are many commentaries about this verse.

قُتِلَ اَصۡحٰبُ الۡاُخۡدُوۡدِ ۙ﴿۴﴾

4. Perish the flowers of the ditch.

النَّارِ ذَاتِ الۡوَقُوۡدِ ۙ﴿۵﴾

5.In the blazing fire.

اِذۡ هُمۡ عَلَيۡهَا قُعُوۡدٌ ۙ﴿۶﴾

6. When they will be seated over it [4].

4. Many years prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم there lived a very cruel king in Syria whose kingdom was established and maintained on the strength and power of a magician. When this magician became old he told the king that his death is close. Therefore send a youth by me to whom I can teach this magic so that after my death your kingdom will not experience any decline. The king then appointed one youth who would go to the magician to learn the tricks of magic. On the way to this magician lived a Christian priest. While passing there the boy would sit with him. Due to the blessing of the company of this devoted priest, the youth's heart soon became illuminated with Divine Light. One day, while on his way he came across a huge snake that had barred his path. On seeing this, the boy threw a stone at the snake saying: "Oh Allah if the religion of this Priest is true then destroy this snake. As soon as the stone hit the snake it died. This miracle brought tremendous fame to this boy and he became such a means of acceptance of dua that any person afflicted with sickness who went to him would gain cure through his dua and declare faith in Hazrat Isa (On whom be peace). When the king's Prime Minister became blind he gained his sight through the prayer of this youth, after which the Prime Minister became a devoted believer. When the Minister reached the court of the king, he asked him the means of his cure. To this the Minister replied: "My Lord cured me." Hearing this the king retorted: "Who is your Lord besides me, and from whom did you learn this religion?" The Minister informed the king about the address of this boy. Through the boy he came to know about this Priest. The king had the Minister and the Priest cut into two through a handsaw because they refused to give up their faith. He then tried to influence the youth to give up Islam but the youth refused. Thereafter he sent the boy with some guards with the instruction of throwing him down from a peak of the mountain. On reaching there the boy prayed to Allah Almighty with the effect of which the mountain began to tremble. This trembling caused the destruction of all the guards, while the boy remained fully protected. When this failed, the king ordered the boy to be drowned. When the ship with the guards reached the middle of the sea, the boy offered a dua through which all the guards sank to the bottom of the sea while the boy remained unharmed. Eventually the boy explained to the king that I will never die through any of your evil designs. If you want to kill me then assemble all the people, then in the presence of the entire crowd crucify me on a palm stick and ask then to shoot an arrow at me with these words: "In the Name of Allah, the Lord of this servant." Thus he did as was told. That arrow struck his right temple. The boy then placed his right hand on the right temple and gave his life. On seeing this, all those present declared faith, which infuriated the king so much that he ordered the guards to dig deep trenches and set them alight with the instruction to burn all those in this blazing fire who had refused to give up their faith. But no one flinched from their faith. Among those who were martyred was a lady carrying a baby. The love and pity

for the child made her hesitant, but her infant cried out: "O my mother, do not hesitate because you are on the Path of Truth. This is not fire, it is light." These words of the baby let a huge flame rise from the fire, which burnt the king and his men to cinders. Mention is being made of the above incident in this verse. (*Sahih Muslim, Tafseer Azizi, Khazain etc*). From the above incident the following benefits emerge:

1. The miracles of the Saints of Allah Almighty are true.
2. Sainthood is not dependent on good deeds alone. Small children too can be bestowed with it. Bibi Mariam was a saint before her birth.
3. The blessings of the company of the pious are greater than an act of worship.
4. The existence of the Saints is the proof of the protection of the religion of Allah Almighty. The religion in which there are no saints is false. There are no saints among the Christians today and it is abrogated. Likewise, the Wahabis, Rafzis and Qadyanis have no saints among them because they are false sects.
5. Feigning piety or concealing truth for the sake of convenience is forbidden.
6. Even after their death one can obtain guidance from the Saints of Allah Almighty.

7.And will themselves witness [5] what they did with the believers.

وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٧

5. It means on the Day of Judgement all the infidels would be testifying against one another. From this one learns committing sins openly is harmful to oneself.

8. And they hated them (the believers) for no reason except that they believe in Allah, the Honourable, the All-Praiseworthy [6].

وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٨

6. From this emerge three issues:
1. The infidels are enemies of the believers on account of their faith. Any believer who is a believer in the true sense of the word cannot make an infidel happy. Says Allah Almighty: *"And never will the Jews be pleased with you"*(S2:V120).
2. The believers should acquire such lofty morals that the infidels should not get an opportunity to point a finger at their morals; they should remain enemies on the basis of faith.
3. The sign of the believer is that the infidels should remain unhappy with him while the believers would be happy with him. One with who the infidel is happy is not a perfect believer, but rather a hindrance in faith.

9. Who, is the Supreme Ruler of the heavens and the earth. And Allah is a witness [7] on everything.

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٩

7. It means Allah Almighty is looking at every object, just like an eyewitness looks at the full incident due to his presence. Thus, nothing is hidden from him. It should be remembered that Allah Almighty presented the testimony before His creation about His Oneness and the Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Regarding His Oneness, He said: *"Allah bore witness that none is to be worshipped, save He"*(S3:V18) and regarding the Prophethood of His Beloved He said: *"And sufficient is Allah as Witness"*(S48:V28). Allah be praised! He is the Claimant, He is the Witness and He is the object of desire of all.

10. Verily, those who persecute believing men and believing women and then do not repent, for them is a punishment of hell, and for them is punishment of burning [8].

إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيْقِ ؕ﴿۱۰﴾

8. It means for those diggers of the trenches who had burnt these believers, for them the fire of the trenches is their punishment in the world and Hell is their punishment in the Hereafter. Or, those infidels who are troubling the believers today, for them is the punishment of fire in the grave and punishment of Hell in the Hereafter. Or, those who spread mischief among the believers in future, for them are these punishments. From this emerge two issues:

1. There is repentance for murder as well. If an infidel, during war, kills a believer, and subsequently accepts Islam then there is no Qisaas (capital punishment) for him nor is payment of blood money obligatory on him. If a believer kills another believer out of oppression then for him to obtain repentance, capital punishment or payment of blood money is necessary.

2. The one who spreads mischief among believers is a terrible criminal. It is important for the Islamic scholar not to describe such irrelevant issues, which could become a cause for mischief. After the reconstruction of the Ka'bah the Holy Prophet صلی اللہ علیہ وآلہ وسلم included every leader of the Quraish to carry the Black Stone to its place so as to avoid a possible mischief.

11. Surely, those who believe and do righteous deeds, for them is Paradise, beneath which flow streams. This is the greatest triumph [9].

إِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ۬ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ؕ﴿۱۱﴾

9. From this emerge three issues:

1. Faith has priority over deeds, like Wudhu is done before Salaah.

2. After declaration, everyone is in need of good deeds.

3. Obtaining Paradise by the pious is not merely due to their pious deeds but it is because of the bounty of Allah Almighty. But Hell for the sinners is due to their evil deeds and not due to any Divine injustice, because in the previous verse He has said: "*For them is the torment of Hell.*" The letter FA in the word is used as retribution while in the second word no use is made of letter *FA* on *LAHUM* (for them).

12. Verily, the seizing [10] by your Lord is very severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ؕ﴿۱۲﴾

10. Due to its seizure the criminal will not be able to gain freedom by any means be it through force, wealth, intercession, death, etc. There is only one way to obtain freedom from it and that is to seek the medium of His Beloved Rasool and weep in his court.

13. Certainly it is He who originates (the creation) and then repeats [11].

إِنَّهٗ هُوَ يُبْدِئُ وَ يُعِيْدُ ۚ﴿۱۳﴾

11. It means Allah Almighty keeps His servants alive in the world for doing their deeds and in the Hereafter, for reward and punishment. Or, that He will continue punishment

in Hell. Or, that He will give the inmates of Hell initial punishment. Thereafter He will make their bodies repeatedly, twice, thrice to inflict punishment on it as it is reported in Hadith Shareef.

وَ هُوَ الْغَفُوْرُ الْوَدُوْدُ ﴿۱۴﴾

14.And He is the Most Forgiving, the Most Loving [12].

12. The word *WADOOD* is used as a case of exaggeration i.e. exaggeration of the subject or of the object. That is, Allah Almighty is the Beloved of His creation, as the entire creation loves Him. But the love of some is evident and clear like that of the believers, while the love of some is suppressed e.g. that of the infidels. Or, that Allah Almighty loves His creation eternal-lly. For that reason He provides them with sustenance, and had sent Prophets for their guidance.

ذُوالْعَرْشِ الْمَجِيْدُ ﴿۱۵﴾

15. The Owner of the Glorious Authority.

فَعَّالٌ لِّمَا يُرِيْدُ ﴿۱۶﴾

16. The Doer of whatever He wills.

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ﴿۱۷﴾

17. Have you received the words of the hosts? [13]

13. It means O Prophet, or O believer reciting the Qur'aan, or O infidels of Makkah! From this emerge a few issues:
1. To obtain authentic historical data in order to take lessons from them is not only permissible, but a means of obtaining reward.
2. Since it is rewardable to obtain information regarding the punishment of the infidels, then reading, reciting for others, listening and making others to listen about the historical events of the Prophets and Saints of Allah Almighty too is a means of obtaining rewards, so as to inculcate love for the worship of Allah Almighty by treading on their footsteps. This is the very purpose of holding gatherings of Urs, Meelad, etc. during which the audience is provided authentic information about these august personalities.

فِرْعَوْنَ وَثَمُوْدَ ﴿۱۸﴾

18. Of the Pharaoh and Thamud [14].

14. Allah Almighty had bestowed many bounties on the Pharaoh and the people of Thamud, but they had disobeyed their Lord. The Pharaoh was destroyed through drowning and the people of Thamud through cyclonic winds. This tells us that the wealth and honour, which gives guidance towards the worship of Allah Almighty, is mercy and that which becomes a means of rebellion is punishment.

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ﴿۱۹﴾

19.But the infidels are busy in falsifications [15].

15. It is for this reason that they do not gain benefit from these verses and from the previous historical events. This tells us that only those can reap benefits from the Holy Qur'aan and all the tenets of faith in whose heart there is love and verification for the Holy Prophet صلى الله عليه وآله وسلم . The light of the Prophet صلى الله عليه وآله وسلم enters first into the heart, thereafter the Holy Qur'aan will begin to take effect, The Holy Qur'aan is the rain of mercy and only that seed will grow from rain which had been sown in the ground.

20. And Allah has encircled [16] them from behind.

وَّ اللّٰهُ مِنْ وَّرَآىٕهِمْ مُّحِیْطٌ ﴿۲۰﴾

16. It means if the infidels of Makkah do not have belief in the Quranic verses, then they should first reflect on their lives, which are profoundly besieged by the power of Allah Almighty. They can neither sleep nor be awake nor eat or drink without His Will. It should be remembered that the Mercy of Allah Almighty encircles the believers while the infidel is encircled by His Wrath and Anger.

21. Indeed [17] it is a Glorious Qur'aan [18].

بَلْ هُوَ قُرْاٰنٌ مَّجِیْدٌ ﴿۲۱﴾

17. It means the words of this Book are not magic, poetry, fairytale nor the words of man but it is the Holy Qur'aan, full of honour, found in the Divine Tablet.

18. Here, three attributes are mentioned of the Divine Book. It being the Qur'aan, it being Glorious and it being in the Divine Tablet. The meaning of the Qur'aan is one that links, i.e. it links man with his Creator, the follower with the Prophet, man to his fellow man and the living to the dead, because the Qur'aan has created a universal brotherhood. Or, the Qur'aan could mean an acquaintance. This beloved friend remains with the believer during his life, his death, in his grave, and on the Day of Judgement. All will part but not the Qur'aan. The meaning of Glorious is one of honour, so honourable that without Ghusal its recitation is forbidden, without Wudhu it is forbidden to touch it. It is forbidden to turn your back and shoes towards it. It provides such honour to others that the angel who brought it down is superior to all other angels. The month, the night and the place where it was revealed i.e. Ramadaan, the Night of Power, and Arabia are superior to all the months, the nights and the countries. The Prophet on whom it was revealed is superior to all the other Prophets. The language in which it was revealed is superior to all the other languages. The mind and heart in which it stays are superior to all the other hearts and tongues. Now, if anyone who regards the Holy Prophet صلی اللہ علیہ وآلہ وسلم like him, is an infidel.

22. Inscribed in the Preserved Tablet [19].

فِیْ لَوْحٍ مَّحْفُوْظٍ ﴿۲۲﴾

19. It should be remembered that the Holy Qur'aan was first found in the Divine Tablet then it found it's place in the blessed chest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which is like the Divine Tablet which Allah Almighty has protected from malice, intention of sin, forgetfulness, error, etc. Thereafter this Qur'aan has been made to remain protected in the hearts of the HUFFAAZ (persons who have memorized it) and in the minds of the Islamic scholars until the Day of Judgement. No heavenly book has been memorized like the Holy Qur'aan.

اٰیاتہا ۱۷ ۸۶ سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ ۳۶ رکوعہا ۱

SURAH AT-TARIQ (THE COMET)

(MAKKAN) Revealed Before Hijrah

1 Section : 17 Verses 61 Words , 239 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَ السَّمَآءِ وَ الطَّارِقِ ۙ﴿۱﴾

1. By the sky 1 and the comet 2. (Early morning star)

1. Reason for its Revelation:
Once Hazrat Abu Talib brought some gifts to the Holy Prophet صلی اللہ علیہ وآلہ وسلم In return the Messenger of Allah صلی اللہ علیہ وآلہ وسلم gave bread and milk. While he was eating it a star came down through which the entire environment became illuminated. Out of fear, Abu Talib asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم what this was? The reply was that it was a sign of Divine Power. This is that star with which the devils are put to death. Abu Talib was astonished at this. In verification of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , this verse was revealed.

2. It means an oath on the stars in the heavens, which twinkle at night. By "*night comer*" is meant that people can see it. Since the heavens and the stars are from the reflective powers of Allah Almighty, an oath is taken on them. The sky is the treasure of human sustenance, and the place from where Divine Laws are promulgated. It is free from all impurities like polytheism, infidelity, transgression, etc. Therefore an oath is taken on the heaven. The stars provide light, tell about time and direction create colour and juice in the fruit. Therefore an oath is taken on them. In short, their oath is to reveal their status (*Tafseer Azizi*). According to Sufi exposition the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the heaven, for like the heaven he is providing the world with various benefits. His Prophethood and mercy have, like the heaven, encircled every creation. And like the water of the heaven, all the good deeds of everyone are suspended in front of his kind gaze. By "*night comer*" is meant the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who are guides like the stars, to the creation and the means of preservation of the earth, as is outlined in Hadith Shareef.

وَ مَاۤ اَدْرٰىكَ مَا الطَّارِقُ ۙ﴿۲﴾

2. And what makes you understand what is the comet?

النَّجْمُ الثَّاقِبُ ۙ﴿۳﴾

3.(It is) the bright shining 3 .star.

3. Because the light of the stars shatters through the heavens to reach the earth. From it, emerge meteors, which shatter the devils like a bullet. Likewise, the light of the Noble Companions reaches the dungeons and dark rooms to illuminate the hearts. No one possesses true knowledge of their actual status.

4.There is no soul without a guardian [4] over it.

إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝۴

4. In that in the world of souls the angels had been taking care of us, and in the world too they take care of our life and body from the mother's womb until we reach the grave. They take care of our life, our deeds, and the words that are uttered by the mouth, and after death until the Day of Judgement. Likewise, the Prophets and the Saints are the protectors of our faith and pious deeds. Thus, due to their blessings the good deeds reach their destination safely, otherwise on the way these could be snatched away. In short, these angels and favourite servants of Allah Almighty are our protectors. From this, emerge three issues:

1. Even though Allah Almighty has absolute power Who can take care of everyone by Himself, but the law is that these duties should be performed by His servants.
2. Allah's attributive names can be given to His servants. Observe, one of the names of Allah Almighty is *HAFIZ*, yet here the angels are called *HAFIZ*. Thus, we can say that Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم are our protectors and helpers.
3. The Prophets, Saints and the angels are repellers of calamities and removers of difficulties, because they are protectors who stop the calamities from coming, who ease the difficulties. The state provides its protectors with ammunition. Allah Almighty, too, has provided His protectors with ammunition. Allah Almighty, too, has provided His protectors with great strength.

5. So let man consider from what they are created? [5]

فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ۝۵

5. For those who reject the Day of Judgement. There were two doubts about the Day of Judgement:

1. After the limbs of countless human beings, which had spread in the oceans and on land to bring them together and to select them in such a manner, that no persons' limbs get mixed with one another is impossible.
2. To give these limbs human form again is not possible. Both these doubts have been described in this verse that your botanical and animal limbs from which the sperm was made, then your bodies were formed, were different species in the world. We brought these together and gave human shape. The grain, the vegetation or the meat from which a person's sperm was to be made could not get into the stomach of another person. Likewise, in future you would be created the second time.

6. They are created from gushing water.

خُلِقَ مِن مَّاءٍ دَافِقٍ ۝۶

7. Which comes out from between [6] the back and the breastbones.

يَخْرُجُ مِنۢ بَيْنِ الصُّلْبِ وَ التَّرَآئِبِ ۝۷

6. It means the sperm, which is being formed from the loins of the men and the chest bones of the women, yet the walls of these bones cannot stop this drop of water. Otherwise a sperm emanates from every limb of the body, and from every limb of the parents all the limbs of the child are formed. Thus, research study is not against this verse.

8. Certainly, He has the power to restore [7] man. (To life)

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ۝۸

7. The word *RAJ'A* denotes to go back to the original form i.e. on the Day of Judgement Allah Almighty will grant each person his worldly shape. Or, in the grave where you will

be reduced to dust, Or, in the world He continues to change the wealthy to paupers, the strong to weak, the handsome to ugly, the learned to ignorant and vice versa. Thus, do not despair. Or, that you have fallen from the world of light to the world of darkness. Thus, He has the power to take you there, which you cannot reach on your own.

يَوْمَ تُبْلَى السَّرَآئِرُ ﴿٩﴾

9. On the day when secrets shall be disclosed [8].

8. It means all the pious and evil beliefs, good and bad deeds and intentions and desires, the colour of the faces, the hands being loose or tied, the giving of the books of deeds in the right or left hand. Then through the announcement of the angels you will be presented before all the former and latter people. Then enquiry would be made into everyone. It should be remembered that a calamity is called misfortune and a test is called a trial, because through them the sincere are revealed from the insincere and the genuine from the false.

فَمَا لَهُ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ﴿١٠﴾

10. Then they (human beings) will neither have strength nor helper [9].

9. It means an infidel on the Day of Judgement will neither have any power nor any helper because when he was in the world, he had possessed physical, economic or political power which had come to an end. They had not possessed spiritual and religious powers. The powers of the believers would increase there. His strength, his speed, his speech, his vision and his auditory power will increase so that he would cross the extremely narrow bridge instantly. Despite the huge distance he would be seeing the condition of the inmates of Hell from Paradise and listen to their conversation and speak to them. This is the very condition of the helpers. The helpers of the believers are the Prophets, the Saints, the minor children, the month of Ramadaan, the Holy Qur'aan, etc. In short, the power and help whose foundation was on religion would remain while those whose foundation was on the world that would perish.

وَ السَّمَآءِ ذَاتِ الرَّجْعِ ﴿١١﴾

11. By the sky (clouds), which pour [10]. (Rain)

10. In that the water of the ocean turns into vapour then comes down from the sky as rain. Or the angels go skywards, or the souls and deeds of the people are taken thereto. Or, an oath is taken on the sky of Prophethood, Hazrat Muhammad Mustapha صلی اللہ علیہ وآلہ وسلم towards whom the deeds of people and even the people return. It should be remembered just as the sky has encircled the entire earth and is higher than the entire earth; likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم is loftier and superior to the entire creation. Bounties and blessings are being constantly received from him. Just as the earth is always dependent on the sky i.e. without the light of the sun and the rainwater it is unable to grow vegetation, in the same manner the entire world is dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم that without his blessed gaze no deed is acceptable in the Court of Allah Almighty. Everything and everyone has to return to Him.

وَ الْاَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

12. And by the earth [11] that brings out herbs.

11. At time of taking the grain, sprouting the vegetation, giving the mines and treasures, taking the dead body in it and resurrecting the dead on the Day of Judgement. In short, on this

receiving bounties from the sky of Prophethood, in which the gardens of faith, mystical knowledge, etc. are laid out.

opening of the earth is dependent the life and death of earthly creation. Or, the hearts of the believers which blossom with joy at the time of

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿۱۳﴾

13. Verily, it (Qur'aan) is a decisive [12] discourse.

12. Here, the word *FASL* is used to denote distance or decision, i.e. a decisive statement between truth and falsehood. Or, the book that separates the infidels from the believers. It should be remembered that Allah Almighty has described the truth about the Holy Qur'aan by taking an oath on the heaven and the earth, and regarding the Prophethood of His beloved Prophet صلی اللہ علیہ وآلہ وسلم , He has taken the oath in the Qur'aan in Surah Yaseen: "*Yaseen. By the Wise Qur'aan. No doubt, you have been sent on the Straight Path.*"(S36: Vs1-4). Likewise, He called the Holy Qur'aan as decisive and the Holy Prophet صلی اللہ علیہ وآلہ وسلم as the absolute judge. Says the Holy Qur'aan: "*Until they make you judge in all disputes among themselves*"(S5:V65). This tells us that just as physical sustenance is obtained through the help of the heaven and the earth, likewise the spiritual sustenance is obtained through the help of the Holy Qur'aan and the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Just as medicine is practised through the help of the doctor and the legal system through the judicial system so are issues decided from the Qur'aan, through the help of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

وَّمَا هُوَ بِالْهَزْلِ ﴿۱۴﴾

14. And it is not (at all) useless.

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿۱۵﴾

15. Surely, they (infidels) are devising their own plan.

وَّ أَكِيدُ كَيْدًا ﴿۱۶﴾

16. And We have Our own secret [13] plan.

13. Thus, the infidels made plans against Islam, the Holy Qur'aan and the Holy Prophet صلی اللہ علیہ وآلہ وسلم verbally, financially, physically and through information. But, all their plans proved to the cause of success and progress of Islam. They raised objections and Allah Almighty in reply provided them with the praiseworthy attributes of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and proofs about the Day of Judgement, etc. Their objections became non-existent, but the verses of praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will sparkle brightly until the Day of Judgement. The defeat of the infidels in the battles became a living proof of the truth of Islam.

فَمَهِّلِ الْكٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿۱۷﴾

17. So give time to the infidels, only for a little while [14].

14. In that do not declare Holy War on them. Thus, after fourteen years of the advent of Islam no battle was declared on the infidels. Only verbal explanations were given. This verse is abrogated from the verse of Jihad (holy war).

آیاتها ١٩ ٨٧ سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ ٨ رکوعها ١

SURAH A'LAA

(MAKKAN) Revealed Before Hijrah

1 Section : 19 Verses 72 Words , 291 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Most Merciful.

SECTION 1

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝١

1. Glory [1] be to the Name of your Lord, the Most High [2].

1. The meaning of the word TASBEEH is to purify, speak pure and think pure. If there is address to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in it then its meaning would be O My Beloved! The infidels and the polytheists have defiled My Name by forging children to me, and associating partners with Me. You must remove these stains. The Holy Prophet صلی اللہ علیہ وآلہ وسلم purified the Holy *Ka'bah* from its idols, Hazrat Sayyadah Mariam from all impure accusations, Hazrat Isa and Hazrat Sulaiman (On them be peace) from all types of fabricated accusations, the pure name of Allah Almighty from the defects levelled by the infidels and the polytheists. In the same manner our hearts, minds, faith and deeds will obtain its purity from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . And if the address is made to man in general then it would mean that regard Allah Almighty pure from all types of defects and orally talk about Him being totally faultless.

2. It should be remembered that the order of *Tasbeeh* (glorifying Allah Almighty) is without restriction. Thus, it is correct to recite it in whatever manner you like, vocally like *SUBHANAKA ALLAHUMA*, or softly like *SUBHANA RABBI YAL ALA*. Similarly, in Darood the words *SALLOO* and *SALLIMOO* are absolute and independent. Hence all kinds of Daroods are correct but he recited it vocally or softly, just as the order regarding eating and drinking is absolute "*Eat and Drink*."

الَّذِيْ خَلَقَ فَسَوّٰى ۝٢

2. Who creates the creature and perfects [3]. (It)

3. From this emerge two issues:

1. Allah Almighty is the Creator of everything good and evil, big and small.
2. In the creation of everything there is Divine wisdom. Infidelity and transgression, disobedience and the devil are all evil by themselves but their creation is not bad. There are hundreds of wisdoms in it.

وَالَّذِيْ قَدَّرَ فَهَدٰى ۝٣

3. And Who determines [4] and guides [5]. (Human beings)

4. In that our limbs, conditions, attributes, sustenance, life and death have been measured properly. Those measures, which have been recorded on the Divine Tablet, are for this world. However, the bounties of Paradise would be immeasurable and innumerable and

without limits. Says Allah Almighty: "*No doubt Allah gives whomsoever without measure*"(S3:V37). Because the world is a place of trade and Paradise is a place of entertainment. There is no measure or limit for the entertainment of the guest. Thus, there is no inconsistency in the verses.

5. Creational and natural guidance by means of which each recognizes his food, medicine and the way of life. Some animals build such homes, which astonishes a human being. The minor child of a human being carelessly calls the mother while crying. Animals in the care of Prophets are well guided, i.e. through their blessings people obtain guidance. Observe, Hazrat Sulaiman's (On whom be peace) Hud-Hud (bird) was the means of guidance of the people of Yemen. Thus, if anyone does not accept the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as providers of guidance, is very foolish. Or, it could mean that Allah Almighty has provided every angel with the full knowledge about this determined measure, which is linked to the particular angel. Thus, Hazrat Izraeel (On whom be peace) is fully aware of each person's life span Hazrat Mikaeel (On whom be peace) is fully aware of the measure of each person's sustenance. Otherwise, the order of the world would be in total chaos. The Holy Prophet صلی اللہ علیہ وآلہ وسلم on the other hand is far more learned than the entire creation. Hence, he is made fully aware of these measures as is reported in many *Ahadith*. Or, it could mean to estimate regarding the grave and the Hereafter i.e. so many are inmates of heaven and so many are inmates of Hell. Then each one is guided towards that path for which He is created. Or, the worship and *Tasbeeh* of each creation is determined differently. Thereafter he gave them guidance towards the recitation of His Tasbeeh (glorification) and acts of worship. It should be remembered that the acts of worship of the plants and the animals, too, is different and their effects too are separate from one another. Or, that kept the guidance and apostasy of the human beings in different measures, then inclined the hearts of everyone towards it for which he was created.

وَ الَّذِیْۤ اَخْرَجَ الْمَرْعٰی ﴿۴﴾

4. And Who brings to growth the fodder.

فَجَعَلَهٗ غُثَآءً اَحْوٰی ﴿۵﴾

5. Then turns it dry black [6].

6. This is the very condition of the world and its bounties. They are beautiful and charming like the green plants but would soon be destroyed.

سَنُقْرِئُكَ فَلَا تَنْسٰۤی ﴿۶﴾

6. We teach [7] you (the Qur'aan), which you never forget.

7. The words of the Holy Qur'aan, its topics, laws and its divine secrets, which are boundless. From this emerge a few issues:

1. Knowledge is the greatest bounty of Allah Almighty, because Allah Almighty did not mention about providing worldly wealth, but mention is being made about His Kindness of providing knowledge. Due to this knowledge Hazrat Adam (On whom be peace) became the object of prostration of the angels.

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the loftiest and most superior in the entire creation of Allah Almighty because he was tutored by Allah Almighty Himself. From the Teacher of the highest calibre only pupils of that calibre would be tutored.

3. Hazrat Jibraeel is not the teacher of the Holy Prophet صلی اللہ علیہ وآلہ وسلم but only a servant to bring messages to him from Allah Almighty. For this reason Hazrat Jibraeel (On whom be peace) accorded the highest respect for the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

4. The knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is far above that of the entire creation. When the student is perfect, the Teacher is very lofty and the Book is perfection

par excellence, then what defect will that knowledge have?

5. There can be no scholar like the Holy Prophet صلى الله عليه وآله وسلم because he is the student of Allah Almighty Himself and the entire creation is the student of the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*And he teaches the Book and wisdom*"(S3:V164).

6. The errors and forgetfulness are from Allah Almighty as well in which there are thousands of wisdoms. The appearance of the entire world is through the blessing of one unwitting error of Hazrat Adam (On whom be peace). Thus, there is a huge difference between our errors and theirs. Our error is sensual or devilish while their error is the Mercy of the Most Merciful. In the *Hadith* of *ANSA* in which the Holy Prophet صلى الله عليه وآله وسلم had said: "I do not forget on my own, but I am made to forget" the ambiguity is regarding forgetfulness only.

7. Except what Allah Wills [8]. Surely He knows what is open and what is secret [9].

إِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَ مَا يَخْفٰى ﴿۷﴾

8. It means he does forget on the basis of his weakness. If Allah Almighty so Wills he will forget. But Allah Almighty did not desire this. Thus, he did not forget (Tafseer Khazain and Khazainul Irfaan). Says Allah Almighty: "*Undoubtedly it is upon Us to preserve it and recite it*"(S75:V17). And how will the Holy Prophet صلى الله عليه وآله وسلم forget? If the Hadith of a narrator with a weak memory were not reliable, then how would the narration of the Holy Qur'aan be reliable? Also, the Holy Prophet صلى الله عليه وآله وسلم had prayed for Hazrat Abu Huraira (May Allah be Pleased with him) as a result of which he never forgot. The one who can eliminate the forgetfulness of others cannot forget himself. Wherever forgetfulness of the Holy Prophet صلى الله عليه وآله وسلم is proven in Salaah, etc. is apparent forgetfulness and is in accordance with Divine Will in which there are thousands of wisdoms.

Otherwise, the Holy Prophet صلى الله عليه وآله وسلم is totally free from weakness of memory and illness of forgetfulness.

9. For the deeds and intentions of man, or apparent and concealed deeds. Or, O My Beloved! For your apparent and concealed attributes which is beyond access to any human intelligence. From the first explanation we learn that a person should rectify his outer and inner life. The physical life will only be established in a proper manner if the heart and mind are both in correct order. The life of faith is dependent on the correctness of form and character. From the second explanation one learns that the believer should perform some deeds openly and some deeds secretly. Perform the Friday Salaah and Eid Salaah openly, but Tahajjud Salaah secretly. From the third explanation one understands that the personality of the Holy Prophet صلى الله عليه وآله وسلم is apparent to all, but the reality of the Holy Prophet صلى الله عليه وآله وسلم is not known to anyone besides Allah Almighty. If to this day no one has understood that from which power is the light of the sun, then who can understand the underlying power of the Holy Prophet صلى الله عليه وآله وسلم ?

8. And We make things easy [10] for you.

وَ نُيَسِّرُكَ لِلْيُسْرٰى ﴿۸﴾

10. In that all your worldly work will become easy. The result of this case was that the Holy Prophet صلى الله عليه وآله وسلم performed his works without any apparent provision in such an excellent manner, which is beyond our imagination. Or, O My Beloved! Through your blessings we will make the problems of the creation easy. Thus, the Noble Companions in all their difficulties would seek the help of the Holy Prophet صلى الله عليه وآله وسلم and would obtain remedy through the blessings of the Holy Prophet صلى الله عليه وآله وسلم . Even on the Day of Judgement the entire creation will seek the assistance of the Holy Prophet

صلی اللہ علیہ وآلہ وسلم for solving their difficulty in the form of his intercession. From the shirt of Hazrat Yusuf (On whom be peace) his father Hazrat Yaqub (On whom be peace) regained his sight. Through the relics of Hazrat Musa and Hazrat Harun (On them be peace) the Israelites would gain victories over their enemies in the battles. The water from the heel of Hazrat Ayub (On whom be peace) provided cure. All these things are mentioned in the Holy Qur'aan. Through the heel of Hazrat Ismaeel (On whom be peace) the water of Zam-Zam came into being, which is also the provider of cure. In short, the relics of the Beloved Servants of Allah Almighty are removers of difficulties and the manifestations of "And We shall make for you the things easy."

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ؕ﴿۹﴾

9. Therefore adopt guidance [11], as guidance is profitable [12].

11. The word ZUKKIRA is made from TAZKEER and the meaning of *Tazkeer* is make it to remember, to give a reminder, a beneficial counselling. It means O My Beloved! You should make your followers remember all the religious laws and beliefs. Or, remind them about the promises of the Day of the Covenant, the incidents of the past and future until the Day of Judgement. Or, only he can give a reminder who is fully aware of things himself. Or, do good for the creation. It should be remembered in the word ZAKKARA there is no restriction of time, place or any specific creation. So, it will mean remind everyone, at all times and at all places. Until the Day of Judgement the succession of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم making the people remember will continue. The lectures of the Islamic scholars are the reminders of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Also, the reminders of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are verbal as well as practical. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had given order for the commemoration of the events of the pious. The fast of Ashurah (10th of Muharram), the basic principles of Hajj, Qurbani, are indeed the commemorations of the pious. This tells us that Meelad celebrations, Me'raaj and Urs are all auspicious things as they are all forms of reminders.

12. Surely counselling will prove beneficial. You will be rewarded with it; the listeners will receive guidance from it. Therefore do counsel them. It should be remembered that to keep an existing condition pending is for the purpose of emphasis, like "If you are my son, then become an Alim." Says Allah Almighty: "*We'll tell you if this Qur'aan is from Allah and yet you reject it....*"(S41:V52). And the witness of Hazrat Yusuf had said: "*And if his shirt is torn from behind*"(S12:V27). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "If there emerge saints from my followers then Hazrat Umar (May Allah be Pleased with him) will be from them." It means there will be saints for certain, and Umar will be from them. Thus, there is no objection that can be raised against the verse. One should continue with propagation.

سَيَذَّكَّرُ مَنْ يَّخْشٰى ۙ﴿۱۰﴾

10. Soon he who fears [13] (Allah) will accept it.

13. It means among the infidels of Makkah there are some in whose hearts the seed of fear of Allah Almighty is there. Soon they would be declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Some are eternal wretches who would be dying on infidelity. It happened as described. From this, emerge a few issues:

1. KHASHIYAT is that fear of Allah Almighty, which can inculcate a desire of obedience. This is the very basis of faith.
2. Everyone does not obtain guidance from any preaching e.g. not everyone obtains light from the sun.
3. The identity of a pious person is that his heart is inclined to the Holy Prophet صلی اللہ علیہ وآلہ وسلم even if he may be a sinner.

Anyone who has deprived himself from the court of the Holy Prophet صلى الله عليه وآله وسلم is indeed a terrible wretch. He will never obtain guidance and Allah Almighty has called him unfortunate. Thus, there is no objection against the verse that the fear of Allah Almighty is obtained through counselling and not vice versa, as has been stated by Dayanandan.

11. But the wretched [14] one will shun it.

وَ يَتَجَنَّبُهَا الْاَشْقَى ۙ﴿۱۱﴾

14. Reason for its Revelation:
The commentator of (*Tafseer Roohul Bayaan* says that this verse was revealed in praise of Hazrat Uthman (May Allah be Pleased with him) and to express the weakness of one hypocrite. The actual incident was as follows:
An Ansari lodged a complaint about his neighbour to the Holy Prophet صلى الله عليه وآله وسلم that although he is my neighbour, but a branch of his tree is right in my house. If the fruit of this branch happens to fall in my house, he picks it in an angry manner. The Holy Prophet صلى الله عليه وآله وسلم called for him and said that sell this tree to me and in its place you would be granted a tree in Paradise. But he turned down the offer. Hazrat Uthman e Ghani bought a garden and exchanged it for that tree which he then gave to the Ansari. In response to this, this verse was revealed. Under this circumstance this verse would be Madinite. Allah and His Rasool know best!

12. Who will be roasted in the great [15] fire.

الَّذِیْ یَصْلَى النَّارَ الْكُبْرٰى ۚ﴿۱۲﴾

15. In the fire of Hell, which is far intense than the worldly fire. Or, in the fire of *HAWIYA* which is more intense than this fire of the upper most strata of Hell in which the hypocrites, people like the Pharaoh and the people of Maidah would be kept. It should be remembered that the fire of Hell is one but not the same in all the sections. In some it is intense and severe, in some it is less intense. This is like the heat of the sun, which varies in degree in time and place. Or, fire whose heat differs in degree in different wood e.g. acacia. According to the great Sufi sages this fire is the fire of negligence in the world and in the Hereafter it is the fire of deprivation of Divine intimacy.

13. Who will neither die therein nor live [16].

ثُمَّ لَا یَمُوْتُ فِیْهَا وَ لَا یَحْیٰى ؕ﴿۱۳﴾

16. Comfortable living. Otherwise there is no death in Hell. This is a difficult state other than life and death.

14. Certainly, he attains success who gets purified.

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ﴿۱۴﴾

15. And who remembers the names [17] of his Lord and offers Salaah [18].

وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ؕ﴿۱۵﴾

17. From this we learn that the affect of reciting the name of Allah Almighty through the purity of the heart is something special. There is a huge difference between the Zikrullah of the Saints of Allah and that of the common believers. For this reason entreat the pious to blow on you and make dua for you, for the purity of heart that they have achieved is not attained by us. The bullet certainly does the damage provided it is fired from a good rifle.

18. It means he gave the Sadaqatul *Fitrah*, then walked to the Eidgah reciting *Takbeer*, then performed his Eid Salaah there. In this event it is a Madinite verse because Eid Salaah was introduced after *Hijrah*. Or, purified the body and place properly, then recites *Takbeere*

Tahrima (i.e. the first Takbeer to start the Salaah) then performed the Salaah. From this we learn that it is not sufficient to recite Allahu *Akbar* in *Takbeere Tahrima* only. It is permissible to add any other pure name of Allah Almighty. Furthermore, that Takbeer e Tahrima is a condition for Salaah but not one of the fundamentals of Salaah, because Salaah is joined through Takbeer. According to the Sufis the purity of the heart should be the means of purifying defective beliefs, evil thoughts and thoughts of anyone other than Allah Almighty. Purity of the heart is either inherent, or acquired, or bestowed. The inherent purity is from birth; the acquired is through one's good deeds while bestowed purity is through the gaze of some pious person. Just as clouds and the sun purify the impure earth although they are so far away from them, likewise the blessed gaze of the pious too purify the hearts of people from a distance.

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾

16. But you prefer [19] the life of this world.

19. It should be remembered that the life of the world is of four types: sinful, devilish, sensual and one of faith. The sinful life is one that is spent in the disobedience of Allah Almighty and His Beloved Prophet e.g. the life of the Pharaoh and Abu Jahl. The sensual and devilish life is that which is spent in nurturing the baser self (*Nafs e Ammarah*) and negligence from Allah Almighty e.g. the life of common negligent people who are indifferent to the laws of Shariah. The life of faith is that which is spent in the preparation of the Hereafter e.g. the life of the Noble Companions. Here, the first two types are denoted. The worldly life is like a zero. If it remains by itself it is empty. If it is joined to a number it increases not just by ten but upto seven hundred times. May Allah Almighty bestow this life upon us. Ameen.

وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿١٧﴾

17. Whereas the Hereafter is better and everlasting [20].

20. By Hereafter is meant the final life which commences after the resurrection from the grave and which has no end. It is superior to the previous three lives i.e. life prior to coming into this world, life spent in the world and the life in the grave. Here, the life of the Hereafter is declared to be superior for two reasons:

1. And the Hereafter is better and eternal. It is better because its comforts are free from any discomfort. In all the bounties there is no master, a doctor or an Aalim to cause any hindrance or prohibition and there is no fear of any displeasure of Allah Almighty.
2. It is eternal because there is no end to it. The thing, which terminates i.e. death, too will be destroyed there. The piety, which becomes linked with the Hereafter, becomes eternal.

اِنَّ هٰذَا لَفِی الصُّحُفِ الْاُوْلٰى ﴿١٨﴾

18. Verily, this is taught in the earlier [21] scriptures.

21. In Arabic language *SAHEEFAH* is referred to those pages on which the words of Allah Almighty are written. In technical terminology it is the heavenly message, which had been revealed to the Prophets in the form of a booklet. There are four hundred heavenly *SAHEEFAHS* in total of which ten were revealed to Hazrat Adam (On whom be peace), fifty on Hazrat Sheeth (On whom be peace) and ten on Hazrat Ebrahim (On whom be peace)(*Tafseer Azizi*). It is stated in the marginal notes of *KASHAAF* that the total number of *SAHEEFAHS* are one hundred and ten from which ten were revealed to Hazrat Musa. Thus, Hazrat Musa (On whom be peace) was given the Tauraat as well as ten *SAHEEFAHS*. By the first Mosaic *SOHAF* denotes the Tauraat Shareef.

صُحُفِ اِبْرٰهِيْمَ وَ مُوْسٰى ﴿١٩﴾

19. The scriptures of Ibraheem and Musa.

آياتها ٢٦ ٨٨ سُوْرَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٦٨ رکوعہا ١

SURAH AL-GHASHIYAH: (THE OVERWHELMING)

(MAKKAN) Revealed Before Hijrah

1 Section: 26Verses 92 Words, 381 letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝١

1. Has there come to you the news [1] of the calamity that shall overwhelm? [2]

1. O My Beloved Prophet صلی اللہ علیہ وآلہ وسلم the information about the Day of Judgement has already come to you, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم was made fully aware of the Islamic beliefs prior to the advent of Islam. Among these is the Day of Judgement as well.

2. On the Day of Judgement there will be fainting in the hearts of the infidels and blackness will be spread on their faces. On the other hand, the hearts of the believers will be full of joy and brightness will be spread over their faces.

وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝٢

2. Faces [3] (of sinners) on that day shall be down cast.

3. Those who had been displaying arrogance before the pious persons of Allah Almighty in the world would be disgraced there in every possible way. They will be resurrected from the graves and made to walk on their bellies to the Plain of Accountability. There their faces will be blackened, both their hands will be tied, there will be iron chains in their necks, and in this way they would be begging at every door but would be turned away. They would be cursing one another.

عَامِلَةٌ نَّاصِبَةٌ ۝٣

3. Toiling, tired [4].

4. On the Day of Judgement, in that until the completion of this day mountains of fire would be raising and falling. Says Allah Almighty: "*Soon I shall cause him to ascend to the mountain of fire sand*"(S74:V17). Their gold and silver would be made into metal sheets and branded on their ribs and foreheads. Their animals would pierce them with their horns and trample them with their hooves. Or, until the time of his death in the world he should be engrossed in worldly affairs to such an extent that he has no time to remember Allah Almigty Or, in the world he will perform good deeds that are evident but will not obtain its rewards in the Hereafter like the relinquishing of the world by the Hindu ascetics and undergoing these hardships or like the fasts, Salaah and writing books, etc. of those irreligious Muslims whose eventual end is misery and disgrace because they are not linked to the protection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Without the power the mere electrical fitting is useless, without the soul the body is useless, and without the love of the Prophet صلی اللہ علیہ وآلہ وسلم

all acts of worship will be in ruin.

تَصْلٰى نَارًا حَامِيَةً ۝۴

4. To be thrown in a scorching fire [5].

5. Because they did not bear in the world the heat and uneasiness of the fasts of Ramadaan, the Hajj during the midst of summer and Holy War. So now they must bear the heat of his fire, which is seventy times severer than any worldly fire.

تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝۵

5.And made to drink from a fiercely boiling spring [6].

6. Because they did not bear the religious restrictions regarding water. They consumed alcohol. They drank all types of drinks indiscriminately, without considering whether they were lawful or forbidden for them, in gold and silver goblets. They drank water in standing posture, hold the glass in the left hand. They drank sweet drinks during the day in Ramadaan. Thus, today it is the turn of those who had sacrificed water in the world for the love and pleasure of Allah Almighty.

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۝۶

6.They will have no food, except a bitter thorny plant [7].

7. *DAREE'* is a type of grass which grows in Arabia. It is thorny and poisonous. When eaten by animals it can cause fiery effects in their bellies. It is extremely unpalatable and harmful. Thus, its translation of thorns of fire is very appropriate i.e. thorns that will set the belly on fire. It should be remembered that the reckoning in this verse is additional, i.e. the food for the people of this strata is only *Daree'*. The food of the inmates of other status would be *Zaqqum*, which is salinity and pus. Thus, there is no inconsistency in the verses. Because the infidels did not care about unlawful earnings in the world from interest, gambling, pork, etc. they would be given these to eat. By placing "*for them*" before food is understood that only the infidels would be fed with these. Although the sinful believer would be sent into Hell temporarily, but if Allah Almighty wills, he will be safeguarded for these foods.

لَّا يُسْمِنُ وَ لَا يُغْنِيْ مِنْ جُوْعٍ ۝۷

7.That neither nourishes nor satisfies hunger [8].

8. Because the infidels consumed devilish and sensual foods and did not eat spiritual and faith-inspiring foods, therefore they were given this punishment for it. Devilish foods, which is eaten to commit sins, sensual food which is eaten like animal to develop sensual desires. Says Allah Almighty: "*And eat like cattle eat*" (S47:V12). Or, the faith-inspiring lawful food, which is eaten for the sake of worshipping Allah Almighty. Eating such food, too, is an act of worship. It is for this reason that having Sehri and Iftaar in Ramadaan, the nourishment of the Islamic soldiers are all acts of worship.

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۝۸

8.Faces [9] (of the pious) on that day shall be delighted.

9. Here by "*faces*" is meant people of the faces i.e. man. It means on the Day of Judgement the pious believers would be in peace and tranquility. Neither the heat of the sun would be causing discomfort to them nor the uneasiness of the earth. Neither will they experience fear nor grief, nor the censure of their Lord, nor the taunts and curses of the angels nor the anxiety of the Day of Judgement. Since they had been restless in the world. The restlessness of the fear of Allah Almighty will become their means of obtaining peace on the Day of Judgement.

لِّسَعۡيِهَا رَاضِيَةٌ ۙ﴿۹﴾

9. Pleased with their efforts [10].

10. From this it is hinted that the believer in the world is not pleased or proud of his good deeds because he is not aware of his end. On the Day of Resurrection when he will see the certificate of their acceptance he will express his pleasure. And those who did not get the opportunity of doing good deeds in the world would express debt of gratitude to Allah Almighty and at the intercession of the Holy Prophet صلى الله عليه وآله وسلم . Or, it could mean that the good deeds of the believers would be accompanying them in good forms whose sight would fill them with joy.

فِىۡ جَنَّةٍ عَالِيَةٍ ۙ﴿۱۰﴾

10. In a lofty Paradise [11].

11. It means in Paradise, which is lofty, considering its status and higher with regard to home and place. Because the believers lived in the world in abject humility, remained aloof from conceit and arrogance. In exchange to that Allah Almighty will grant them with exalted status.

لَّا تَسۡمَعُ فِيۡهَا لَاغِيَةً ؕ﴿۱۱﴾

11. Where they will hear no vain talk [12].

12. Neither did they listen to anything unlawful, like lies, backbiting, etc. nor caused hardship to anyone like taunting a person, nor engaged in worthless talk, nor made a hue and cry about the inmates of Hell which would disturb the enjoyment. Because the inmates of Paradise would remain aloof from song and music, they received this bounty in exchange for it.

فِيۡهَا عَيۡنٌ جَارِيَةٌ ۘ﴿۱۲﴾

12. Therein is a running fountain [13].

13. Of water, of honey, of milk, of the pure drink. Here, the word spring denotes spring in the material sense, Thus, this is neither contrary to "*In them two fountains run*"(S55:V50) not to "*Beneath which flows streams* "(S98:V8). It should be remembered that these flowing springs are the reward of the Sadaqah e Jariyah (continuous rewards of charities) of the inmates of Paradise like constructing mosques, wells, leaving behind pious children, etc.

فِيۡهَا سُرُرٌ مَّرۡفُوۡعَةٌ ۙ﴿۱۳﴾

13. Wherein are elevated couches [14].

14. Whose height is approximately one hundred and twenty feet, but when the inmates of Paradise would be wishing to sit on them or get down from them they would be able to do so on their own accord (*Tafseer Roohul Mu'ani, etc*).

وَّ اَكۡوَابٌ مَّوۡضُوۡعَةٌ ۙ﴿۱۴﴾

14. And best selected goblets.

وَّ نَمَارِقُ مَصۡفُوۡفَةٌ ۙ﴿۱۵﴾

15. And cushions set symmetrically [15].

15. The goblets would be arranged at the edge of the springs and the carpets would be laid out in the homes, which are extremely comfortable and attractive.

وَّ زَرَابِىُّ مَبۡثُوۡثَةٌ ؕ﴿۱۶﴾

16. With (beautifully) spread carpets.

اَفَلَا يَنۡظُرُوۡنَ اِلَى الۡاِبِلِ كَيۡفَ خُلِقَتۡ ﴿۱۷﴾

17. Do they not look at the camel [16], how it is created? [17]

16. Reason for its Revelation:
After listening to the descriptions of Paradise and Hell the infidels of Makkah said that after eating poisonous grain, the inmates of Hell would not be able to live and since Paradise is so old then how has its thing not become bad and desolate? In reply to their question this verse was revealed

17. Camels are an astonishing miracle of the Hand of Providence. A few things in them are really incredible. Firstly, animals are grown for the purpose of adornment or for agricultural needs, or for carrying the weight, or for transport, or for providing milk and meat. In a camel all these six uses are found. Secondly, it is the ship of the desert, which lives on thorns and ordinary grass. It can survive without food and water for fifteen days. Thirdly, a camel displays an excellent degree of obedience and love. Thus, just a young boy can lead it to wherever he so desires. In a fit of love it can carry a load exceeding its strength for a long distance. Fourthly, it is an instrument of Hajj and the transport of Prophets. Fifthly, it's urine; milk and woolly hair are a cure for many illnesses (*Tafseer Azizi, Khazain,* etc). The great Sufi sages say that learn obedience and love from a camel as both these virtues are found fully in it. Anyone who cannot surge into a fit of passion for his beloved, and he who is not obedient to every devotee of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is worse than a camel. Thus, every believer and an infidel can obtain a lesson from a camel, and is a very beneficial animal.

وَ اِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾

18. And the sky how it has been raised high? [18]

18. That the stars in the sky move so swiftly, yet no star separates from it. Likewise, the couches of the inmates too would be moving swiftly but their goblets would not fall. The great Sufi sages say that in spite of the sky being very far from us, yet thousands of bounties are coming down for us. In the same manner although Madina Shareef is very far from us yet all the bounties for us are coming to us. The sun is a million miles away from the earth yet it is able to purify the earth. In the same way the Sun of Madina صلی اللہ علیہ وآلہ وسلم is purifying our dirty hearts. Or, just as you are unable to reach the sky, likewise no one can reach the status and greatness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Or, just as the stars in the sky give guidance to the travellers on dry land or at the sea, likewise, the stars of the sky of Prophethood i.e. the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم provide guidance for the travellers of the Hereafter. Also, just as no person can fly to reach the sky, in the same manner no worshipper or devotee can reach the status of the Prophet through his worship. Also, no person can come down from the canopy of the sky, likewise no person in his life, in the grave, on the Field of Accountability cannot go past the mercy and Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Just as Allah Almighty is the Lord of the worlds so is the Holy Prophet صلی اللہ علیہ وآلہ وسلم a mercy unto the worlds.

وَ اِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾

19. And the mountains [19], how these are set up?

19. Which can neither fly by means of the wind, nor fall by the means of the earthquake. They do not allow the earth to move. From them are extracted rubies, diamonds, sea salt etc. Thousands of things come out from them. The great Sufis say that the Saints of Allah Almighty are spiritual mountains that never waver or digress from the path of faith. They maintain their devotees resolutely. They are the fountains of faith and mystical knowledge and experiences whose chain will continue to the Day of Judgement.

20. And the earth, how it has been spread out? [20]

وَ اِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

20. Although the earth is round, it is spread out due to its largeness i.e. it seems as if it is laid out. Visibly the entire earth is equal but its qualities and substances are different. The earth of Bengal is different to that of Punjab. From some we obtain gold and from others some different ores. From some we obtain large deposits of oil. Likewise, human beings too seem outwardly the same but in reality they are different. From the hearts of some pour out dirt while from the others flow out fountains of the mystical knowledge of Allah Almighty.

21.Yes (O Prophet) convey [21] to them (My) guidance as you are surely a guide [22].

فَذَكِّرْ اِنَّمَآ اَنْتَ مُذَكِّرٌ ﴿٢١﴾

21. It means O My beloved! The things of the world are the Book of Divine mystical knowledge and you are its teacher because through your medium people should think and reflect on these things and come to know Allah Almighty. It should be remembered that a teacher can teach without a book but the book cannot teach without the teacher. Observe! Allah Almighty has called the Holy Qur'aan a Book, but the Holy Prophet صلى الله عليه وآله وسلم as Light because the Book without the Light is not beneficial. However, the Light is beneficial even without the Book. Many people believed in the Holy Prophet صلى الله عليه وآله وسلم prior to the revelation of the Holy Qur'aan e.g. the parents of the Holy Prophet صلى الله عليه وآله وسلم. Baheera, the priest, etc. Or, those Noble Companions who had believed in the Holy Prophet صلى الله عليه وآله وسلم after seeing him and were martyred immediately. But you will not find any person who had become a believer without the medium of the Holy Prophet صلى الله عليه وآله وسلم merely through the Holy Qur'aan.

22. *MUZAKKIR*-The Admonisher, is one of the names of the Holy Prophetصلى الله عليه وآله وسلم. *MUZAKKIR* is derived from Zikr, which means to admonish, to remind, to discuss, well wishing, honour, greatness and respect. From every possible meaning the Holy Prophet صلى الله عليه وآله وسلم is an admonisher i.e. MUZAK-KIR The Holy Prophet صلى الله عليه وآله وسلم would remind the people of the Personality and Attributes of Allah Almighty, would remind the people of their forgotten promise of the Day of the Covenant, provides reminder for the previous Prophets and their followers. The Holy Prophet صلى الله عليه وآله وسلم is the true well-wisher of the entire creation and every deed and instruction of his counselling for the entire creation. Through the blessings of the Holy Prophet صلى الله عليه وآله وسلم all the Prophets, all the Saints, all the believers, those closely connected to him, in fact every particle of the Holy Cities of Makkah and Madina. In short, time and place, all received their dignity and greatness. It should also be remembered that there is no restriction of time and nature of things because the Holy Prophet صلى الله عليه وآله وسلم is an admonisher for everyone at all times and in every way.

22.But you are not a superintendent [23] to compel them.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. Every action of the Holy Prophet صلى الله عليه وآله وسلم is propagation i.e. he is responsible for their guidance. If everyone is an infidel it will not harm him in any way. If someone does not try and obtain light from the sun, does not try to derive benefit from the clouds, will it in any way cause harm to the sun or the clouds? Or, it could mean the Holy Prophet صلى الله عليه وآله وسلم should not force them to accept Islam.

23. But whoever turns away and disbelieves [24].

اِلَّا مَنْ تَوَلّٰى وَ كَفَرَ ﴿٢٣﴾

24. By rejecting the Personality of Allah Almighty, or His Attributes or His Laws, or by rejecting the revelation of the Holy Qur'aan, or His eternal preservation or His Laws, or by rejecting the Personality of the Holy Prophet صلى الله عليه وآله وسلم or his attributes or turning away from his instructions. From this emerge two issues:

1. The obedience of the Holy Prophet is obligatory upon everybody because the pronoun "*who*" is being mentioned without any condition.
2. It is prohibited to sit with your back towards the Holy Qur'aan or towards pious people, as this too is the obvious condition of turning your back. One should abstain from this as well.

24. Allah will punish such a person with the greatest punishment [25].

فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ﴿۲۴﴾

25. The eternal punishment of Hell. It should be remembered that there are five types of punishments for the infidels: worldly punishments, the time of death, the grave, the Day of Reckoning and the punishments of Hell. Of these the most severe are the punishments of Hell, while the other four are less severe, because the punishment of Hell is permanent. In Hell there will be disgrace as well. Its punishments are of all types concerning eating, drinking, staying, poisonous animals etc. Because of these it has been called a severe punishment. From this emerge a few issues:

1. The obedience of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon everyone, rejection of obedience is infidelity because the pronoun "who" is unconditional.
2. The minor children of the infidels will not be in Hell, because they did not commit the infidelity of turning their faces.
3. The parents of the Holy Prophet صلى الله عليه وآله وسلم are inmates of Paradise because the one who commits infidelity and curses the orthodox caliphs are inmates of Hell. They did not commit these.
4. Infidelity is worse than all other sins for which there will be the greatest punishment.

25. Surely to us is your return [26].

اِنَّ اِلَيْنَاۤ اِيَابَهُمْ ﴿۲۵﴾

26. Either at the time of death, or on reaching the grave or on the Day of Judgement when they too would become certain that no one is their helper besides Allah Almighty. Otherwise, even at the present time, too, they under the control of their Lord. It should be remembered that everyone has to appear in front of Allah Almighty. Some will go happily like the groom proceeds with the groom's party to his in-law's place. Others will go despairingly like how the prisoner condemned to death feels at the time of his arrest. Here, the second example is denoted because the object of address is the infidel who would be inflicted with severe punishment.

26.Then undoubtedly, We are to take their account [27] .

ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿۲۶﴾

27. Here, by reckoning is meant the reckoning of the Day of Judgement which would be concerning beliefs and deeds. In the grave the reckoning is regarding faith only, for this reason the adverb "*them*" is being used that reckoning would be taking much after death, being in the grave, after resurrection. From "*upon us*" is understood reckoning on the Day of Judgement by Allah Almighty is His Law. If He shows kindness He can forgive any person without reckoning. Thus, this verse is in no way in contradiction of the verse mentioning no reckoning. It should be remembered that for the purpose of this reckoning the Day of Judgement has been chosen. This has not been taken in the world or in the grave because this reckoning would be regarding everything. While in the world the person continues to

perform his deeds until his death. Also, every person at times is good, at other times bad. Hence, full reckoning cannot be taken in the world, otherwise deeds performed after the reckoning would be left unchecked. Even in the grave the believer continues to earn rewards of continuous charities and the benefits from the deeds of the living whose rewards are conveyed to the deceased until the Day of Judgement. In addition, compensation has to be awarded to those whose rights had been infringedor those from whom compensation has to be meted out who are still alive. Thus, full reckoning cannot be taken in the grave as well. Therefore this reckoning would be taken on the Day of Judgement only. For full discussion on the topic refer to Tafseer Azizi.

ایاتها ۳۰ ۸۹ سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ ۱۰ رکوعها ۱

SURAH AL-FAJR (THE DAWN)

(MAKKAN) Revealed Before Hijrah

1 Section: 30Verses 139 Words , 597 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَالْفَجْرِ ۙ﴿۱﴾

1. By the dawn [1].

1. By "dawn" is meant Salaatul Fajr because the angels of the day and night assemble at that time. Or, it denotes the time of early dawn in which the entire creation of Allah Almighty is engrossed in His Rememberance. Also, that morning time is a sample of the Day of Judgement. All those sleeping are awake. Or, it is the morning of 1st Muharram which marks the beginning of the new year, or the morning of 1st Zil-Hajj, or the morning of the blessed birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on which the sun of Makkah shone on the sky of Prophethood through the blessing of which infidelity turned to night and the sun of faith appeared on the horizon. This tells us that the time, which becomes connected with the pious servants of Allah Almighty, obtains greatness, because Allah Almighty had taken an oath on it. The great Sufis say that night is the cause of man's negligence, which is the true state of his baser self. Day is the time for him to turn to Allah Almighty, which takes place through the attention of the sun of Madina Shareef. It should be remembered that night is the shadow

absorption in the service of Allah Almighty is day or the dawn. In short, there are six possible interpretations of dawn, four are intellectual and two are spiritual.

cast by the earth itself while the day is the light of the sun. Or, the involvement of the Saints of Allah Almighty in the world is a form of costiveness, which so to say is night while their

2. And by the ten nights [2].

وَلَيَالٍ عَشْرٍ ۙ﴿۲﴾

2. The first ten nights of Zil-Hajj, as during that time the fundamental rites of Hajj are being performed. Or, the last ten nights of Ramadaan in which I'tikaaf for the Night of Power (*Lailatul Qadr*) takes place. Or, the first ten nights of Muharram in which major incidents about the Prophets of Allah Almighty had taken place. From this we learn that Allah Almighty too likes specific times of worship and so are the nights linked with His Beloved servants.

3. And by the even and the odd [3].

وَّالشَّفْعِ وَالْوَتْرِ ۙ﴿۳﴾

3. This means an oath is taken on the even and the odds i.e. the pairs and the single things. In the creation we find pairs. Allah Almighty is One. The attributes of the creation reflect pairs e.g. knowledge and ignorance, strength and weakness, sin and piety, life and death, etc. But the attributes of Allah Almighty are pure and lofty only. Or, the deeds of man are good and evil while the deeds of the Holy Prophet صلى الله عليه وآله وسلم are all based on piety, as commitment of sin from him is totally impossible. Or, four of the daily Salaahs are even and Salaatul Maghrib and Witr have an odd number of raka'ats. Thus, this verse is in praise of Allah Almighty (*HAMD*) as well as in praise of the Holy Prophet صلى الله عليه وآله وسلم (*NA'AT SHAREEF*). It should be remembered that Allah Almighty in Personality, Attributes and action is Alone, we are even and the Holy Prophet صلى الله عليه وآله وسلم in personality and attributes is even but in his pure deeds is unique and individual i.e. he only performs good deeds.

4. And by the night when it departs [4].

وَالَّيْلِ اِذَا يَسْرِ ۚ﴿۴﴾

4. By this night is either meant the Night of Me'raaj, which was full of darkness, as well as Prophets and angels had been walking in it. The Holy Prophet صلى الله عليه وآله وسلم had gone above the seven heavens. Or, it could mean the Night of Power (*LAILATUL QADR*) in which there was the descent of Divine Mercy. Or, the night that the pilgrims spend at Muzdalifah in the rememberance of Allah Almighty after they proceed to Mina or all nights in general in which people get up to perform Salaatul Tahajjud.

5.Indeed in them is an evidence for the persons of understanding [5].

هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ؕ﴿۵﴾

5. It means those who are intelligent know that these above mentioned times have a connection with the pious servants. For this reason an oath has been taken on them. This tells us that blessed are those times which are spent in the rememberance of Allah Almighty or in the company of the pious.

6. Did you not see how your Lord dealt with the Aad [6]?

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۙ﴿۶﴾

6. O Beloved!صلى الله عليه وآله وسلم . This tells us that the gaze of the Holy Prophet صلى الله عليه وآله وسلم is seeing all the present and past events. The Holy Prophet صلى الله عليه وآله وسلم

on the Night of Me'raaj saw those people who would be punished, but were not yet born.

7. And with the people of the exclusively tall buildings of Iram [7]?

إِرَمَ ذَاتِ الْعِمَادِ ۝٧

7. It should be remembered that the people of Aad are two in number: The First Aad and the latter Aad. Aad bin Aus, bin Iram, bin Saam, bin Nuh are the children of Hazrat Nuh (On whom be peace). They are also known as Aad Iram. They were residing near Aden. The latter Aad were residing in Ahqaaf, near Hadramut. Their Prophet was Hazrat Hud (On whom be peace). The collective story of the first Aad has been mentioned in the Holy Qur'aan at two places only in *Surah Al Najm* and in this Surah. Shaddad was from this Aad who was the king of the world. He had his paradise made near Aden, which took three hundred years to complete. Shaddad had lived for nine hundred years.

8.The like of whom have never [8] been created in any cities.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨

8. Who were tall and handsome. The smallest among them were 36 feet tall. Or, no settlement had been made like the paradise of Iram, which was constructed with the bricks of gold and silver and kneaded clay of musk and ambergris. The pillars were made of rubies and topaz. Rivers were made to flow of pure gems. Instead of stones lustrous gems and refulgent rubies had been laid out.

9. And dealt with Thamud who cut out rocks in the valley [9]?

وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝٩

9. The People of Thamud were the maternal cousins of the people of Aad. They had established themselves between Arabia and Syria. They had established seventeen hundred large cities between Hijr and the Valley of Qura. They were expert sculptors, very tall and wealthy. Hazrat Saleh (On whom be peace) was sent as a Prophet to them. Due to their opposition and disobedience to Hazrat Saleh (On whom be peace) they were destroyed by Allah Almighty.

10. And dealt with the Pharaoh, the owner of large camps [10]?

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝١٠

10. The Pharaoh had four believers pilloried, i.e. he had them laid on the scorching earth with their hands and feet spread out in the burning sun, thumping nails into their palms and feet. Among these was Hazrat Asiya and her waiting maid, the wife of Kharbeel who was pilloried and her three children were slaughtered on her chest. For this reason the Pharaoh has been called the one who pilloried.

11. Who transgressed in the cities [11].

الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝١١

11. The people of Aad and Thamud had breached the boundary of Tauheed (Oneness of Allah) and began to indulge in polytheism, and the Pharaoh broke the barrier of servitude and declared himself as god. By *TAGHA* is meant to exceed the limits. For this reason floods are called overflowing water.

12. And then spread disorder [12], therein.

فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝١٢

12. By mischief is meant misleading others, while by excessive mischief is meant either

causing mischief over a long period or to establish and create many types of mischiefs. This tells us that Allah Almighty does not mete out punishment for a sin immediately. It should be remembered that the baser self first creates in a person a desire for wealth and luxury, then to obtain honour, then to disgrace others. These three things are the roots of mischief. Shariah has commanded to pay Zakaat and charity in order to curb the desire in the heart for wealth, made it obligatory to perform the Salaah in congregation in order to obviate an arrogance from the heart by standing shoulder to shoulder with the poor in the worship of Allah Almighty, by rubbing the forehead on the ground.

13. Therefore, your Lord inflicted upon them the whip of punishment with force [13].

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۚ ﴿١٣﴾

13. From this emerge two issues:
1. No matter how severe the worldly punishment may be, but in comparison to the punishment of the Hereafter it is insignificant.
2. These punishments would not be deducted from the punishments of the Hereafter for the infidels, because Allah Almighty has not called punishments as punishment, instead has called it the whip of the punishment which is not of any reckoning.

14. Undoubtedly, nothing is absent from the sight of your Lord.

اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

15. But for man [14], when his Lord tries him and honours him, and bestows favours on him, he says: "My Lord has honoured me [15]."

فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ﴿١٥﴾

14. In the Holy Qur'aan man sometimes denotes the personality of man, sometimes a Prophet, sometimes a Saint, sometimes a negligent person, sometimes an infidel. In this verse it either means a negligent person or an infidel who is always impatient and ungrateful as is evident from the subject that follows. This type of man has no connection with the Prophet or a Saint.

15. On the basis of my personal fine skills i.e. he does not do so to express gratitude but says it out of arrogance. Or, now this honour has become my property and would not be separated from me. If it were said out of gratitude, it would not have been mentioned in a form of a censure.

16.But when He tries him and straitens for him provisions, he says: "My Lord has humiliated [16] me."

وَاَمَّآ اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ﴿١٦﴾

16. He complains about his Lord to everyone. Also, he conceals the favours of his Lord. He cries out of agitation at the difficulties sent by Allah Almighty. Or, it could mean that he regards poverty as a form of disgrace for him, although at times this could be in the form of a punishment. Majority of the Prophets, Saints and Ulama (Islamic scholars) had been poor. It should be remembered that the word *QADR* reflects power, estimation, honour and hardship.

17. Indeed, you do not honour [17] the orphan.

كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ﴿١٧﴾

17. Reason for its Revelation: Qadama bin Mazoon was an orphan by

Umayyah bin Khalaf, who did not fulfill his rights, nor did he treat him with any kindness. These verses were revealed regarding him (*Roohul Mu'ani and Khazainul Irfaan*). From this, emerge two issues:

1. The upbringing of an orphan, giving him good education and correct training is the highest form of worship and a religious and social obligation.
2. The infidels too are duty bound for the upbringing of the orphans because Umayyah bin Khalaf was censured for this indiscretion.

وَ لَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿۱۸﴾

18.Nor do you urge each other to feed the needy [18].

18. It means that neither do you donate food, nor create desire in others for it; in fact you stop them from this charity. From this emerge a few issues:

1. Generosity is a praiseworthy attribute, but miserliness is a vice.
2. Donations of edible things is superior to other charities as it helps to save lives, so much so, that feeding animals, too, is an act of reward, and feeding a hungry human being is indeed a praiseworthy act.
3. Halting charities under some pretext, to stop the giving of charity are ways of the infidels. The present day Wahabis should take a lesson from this.
4. Even the infidels are duty bound to generosity as they had been censured for their miserliness. But this hardship is not of religious nature. For this reason they are not duty-bound to pay their Zakaat which they had not paid prior to accepting Islam.

وَ تَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿۱۹﴾

19. And you devour [19] the inheritance of others greedily.

19. "To devour greedily" denotes accumulative and by incorrect food is meant utilizing them. This means you lay your hands on the wealth of your relatives and the bequest of the deceased without differentiating between what is lawful and what is unlawful, by not paying the debts and trusts of the deceased, you do not execute his will, you do not separate the unlawful wealth in his possession accrued from gambling, stealing, etc, you do not give his wife and daughters their share due to them. In short, without any careful consideration you want to lay your hands on the legacy. From this verse emerge three benefits:

1. Before the advent of Islam the distribution of legacy was in vogue in Arabia according to the law of Hazrat Ebrahim (On whom be peace) in which they would commit malpractices. Otherwise, this verse is Makkan while the laws pertaining to inheritance were revealed in Madina.
2. The legacy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not for distribution, otherwise it would become obligatory that during his Caliphate Hazrat Alli (May Allah be Pleased with him) had wrongfully seized the legacy by taking over Holy Prophet صلی اللہ علیہ وآلہ وسلم territory owned by him without giving to his rightful heirs, and the conquered territories of Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) were not handed to their heirs. Thus, Hazrat Alli, too, would be adversely affected by this verse. May Allah protect us!
3. The wrong distribution of the legacy, to deprive the daughter of her share, etc. is the practice of the infidels and a means of severe punishment. From it those Muslims should take a lesson who are afraid to pay the daughters their share from the legacy.

وَّ تُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿۲۰﴾

20. And you love the riches exceedingly [20].

20. From this we learn that love for wealth is not a bad thing. What is evil is to have an insatiable love for it. This is based on three factors:

1. To hoard the wealth without spending it.
2. To be engrossed in the ways and means of earning wealth day and night.
3. To become heedless and indifferent about the Day of Judgement due to concentration on accumulation of wealth, be heedless about Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم and earning wealth by lawful and unlawful means. It should be remembered that love for wealth is permissible within its limit, exceeding its limits is evil. However, love for Allah Almighty and His Rasool is permissible within but exceeding its limit is an act of excellence and a lofty virtue. In fact, there is no limit to it.

21. Indeed, then the earth shall be completely rent into pieces [21].

كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ﴿۲۱﴾

21. In that the earth would fly in pieces, no buildings, mountains, caves, etc. will remain on it. This will take place after the first blowing of the trumpet. At the sounding of the second trumpet the earth will become solid like iron and fatty and clean like the dough of bread. Says Allah Almighty: *"The day when the earth shall be changed other than this earth"* (S15:V48).

22.And the Command [22] of your Lord shall come, as well as the angels shall come in row after row [23].

وَّ جَآءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا ﴿۲۲﴾

22. By coming of Allah Almighty is meant the coming of His Laws because Allah Almighty is free from physical movement and not governed by space. By ordinance is meant the orders concerning matters pertaining to reckoning and the decisions of the people, and not concerning the laws of Shariah.
23. On the Field of Reckoning the angels of the heavens would be in separate rows. Or, the rows of angels of the different regions of Hell and Paradise would be separate. Or, the favourite angels close to Allah Almighty, or those angels executing duties would all be in separate rows for the purpose of managing the affairs there, bearing testimony, to welcome the inmates of Paradise, to sing the praises of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In short, it would be amazing, awe-inspiring and a pleasant occasion.

23.And Hell [24] shall be brought near on that day. On that day man will remember, but how can such rememberance [25] avail anything?

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ يَوْمَئِذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ﴿۲۳﴾

24. It means Hell would be placed before the people on the Field of Reckoning. Or, it would be removed from its place and brought near the Field of Reckoning on the right hand side of the Divine Throne. Seeing everyone would be calling out each one for himself, besides our Holy Prophet صلی اللہ علیہ وآلہ وسلم who would be calling out my followers, my followers! It is reported in one Hadith that there will be seventy thousand sounds emanating from Hell. At every call there would be seventy thousand angels who would be dragging the culprits there. This tells us that Paradise will remain at its place. Or, that Hell would be remaining at its stipulated place but the people of Reckoning would be seeing it nearer from the field.
25. It means the infidel on that day will be reflecting on his previous deeds and expressing regrets. He would be offering repentance. They would be acknowledging the counselling of their Prophets offered to them when they were in the world i.e. they had spoken the truth and if they are given another opportunity they would start doing good deeds. But, at that time

neither will their repentance prove beneficial nor acknowledging the counselling would be of any help to them, because the time for that had passed. The field cultivated out of time will not

24.He will say: "Alas! Had I sent forward some virtues in my life [26]."

26. Here, life denotes the worldly life or the life of the Hereafter. In terms of the first life the meaning of the verse would be: I wish during my worldly life I had done some good deeds and sent them for the Hereafter. In the second instance it would mean: I wish I had sent some good deeds for this permanent life. I had wasted my time in accumulating wealth for the temporary life. It should be remembered

25.So none can penalize like His punishment [27] on that day.

27. It means that on the Day of Judgement no one would be inflicting punishment on the infidels like Allah Almighty because the angels would be providing him with physical punishment with fire, snakes, scorpions, etc. while Allah Almighty will plunge him into grievous and spiritual punishment, as his heart will experience fear and his soul will experience extreme anxiety. In one form of recitation the verbs *YUAZZIBU* (none torments) and *YUTHAQU* (none binds) is used as passive voice, i.e. on the Day of Judgement none will be punished and imprisoned like the infidels. Under this condition two benefits

26.Nor can anyone bind like His binding.

27. O you contented human soul [28].

28. **Reason for its Revelation:**
This verse was revealed in praise of Hazrat Abu Bakr Siddique, or Hazrat Uthman e Ghani or Hazrat Habib bin Adi (May Allah be pleased with them). But truly speaking, this is a general verse (*Tafseer Khazain*). By soul is either meant the heat or life or man himself. *MUTMAINNA* is life full of peace, tranquility and calmness and opposite to agitation. Hazrat Abdullah ibn Abbas (May Allah be pleased

bear any harvest. That place is not for doing deeds but for receiving the rewards or punishment of the deeds.

يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ۚ ﴿٢٤﴾

that even this expression of regret for the infidels would be a means of punishment. The expression of remorse for not doing good deeds in the world by the believer is a means of obtaining elevation of status for him. The expression of remorse is an act of repentance for the sinful believer while the expression of regret by the infidel on the Day of Judgement is a mere punishment for him.

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗۤ اَحَدٌ ۙ ﴿٢٥﴾

would be obtained from the verse:

1. The punishment of the extremely sinful believer would be lighter than that of the dutiful infidel, because the infidel is a rebel while the sinful believer is a culprit.
2. The infidel on the Day of Judgement would be inflicted with a much severer punishment than the punishments of the world, just as the believer would be provided with greater comfort than the worldly comforts. For this reason this world is a paradise for the infidel and a prison for the believer even if the infidel may be in hardship here and the believer may be in comfort.

وَّ لَا يُوْثِقُ وَثَاقَهٗۤ اَحَدٌ ؕ ﴿٢٦﴾

يٰۤاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۗ ﴿٢٧﴾

with him) says that by this is meant every believing soul. Hazrat Hassan says that the contented soul is that which in addition to faith has obtained certainty in matters of faith as well. Hazrat Mujahid says that the contented soul is that which accedes to the inevitable. Hazrat Ibn Ata says that the contented soul is that which is unable to exercise patience without the vision of the beloved. Others have

said that the contented soul is that which becomes totally relieved from the anxieties and grief of the world and beyond it by remaining completely engrossed in the rememberance of Allah Almighty (*Tafseer Saawi*).

ارۡجِعِیۡۤ اِلٰی رَبِّکِ رَاضِیَۃً مَّرۡضِیَّۃً ﴿۲۸﴾

28. Return [29] to your Lord, so pleased with Him, as He is Pleased with you [30].

29. This would be spoken to a sincere believer at the time of his death, or at the time of resurrection or after the completion of accountability when he would be going into Paradise (*Tafseer Madarik*). It should be remembered that it denotes the act of returning to the Lord, entering His Mercy and nearness. There are three stages of the human soul:
NAFSE AMMARAH: Baser self, which instills in man the desire to commit evil.
NAFSE LAWWAMAH: The Conscience self which censures the person on committing a sin and creates in him the desire to repent;
NAFSE MUTMAINNAH: The contented self which becomes the means of the pious sages engaging themselves in the rememberance of Allah Almighty and on the Day of Judgement obtaining for him the vision of the Beloved through which he would obtain peace and tranquility (*Tafseer Azizi*).

30. He lived in the world full of patience to bear the hardships sent by Allah Almighty, and full of gratitude at the comforts provided by Him. Thus, in prosperity and adversity he accepted the Divine Will. In spite of your sins your Lord is pleased with you and will grant you great reward for your lesser worship.

فَادۡخُلِیۡ فِیۡ عِبٰدِیۡ ﴿۲۹﴾

29. So you enter among My chosen devotees [31].

31. While in the world be in the gatherings of Zikrullah conducted by the pious servants of Allah Almighty. Or, accept that way of life practised by the pious servants of Allah Almighty. Or, after death join the group of the Truthful, the Martyrs and the pious because you had love for them, for everyone would be with those who were beloved to them. Or, after coming out of the grave join the group of the pious to proceed to the Field of Accountability. Or, after completing your accountability go with the pious servants of Allah Almighty into Paradise. From this we learn that gaining the company of the pious is a great bounty of Allah, which is obtained by those who are fortunate. Observe, Allah Almighty has mentioned this bounty before that of Paradise. Through the support of wood iron is kept fresh, by being with the flowers the grass gets a place of honour, the dog of the Companions of the Cave had obtained eternal life and greatness by being in the company of the saints of Allah Almighty.

وَادۡخُلِیۡ جَنَّتِیۡ ﴿۳۰﴾

30. And you enter My Paradise.

اٰیاتہا ۲۰ ۹۰ سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ ۳۵ رکوعہا ۱

SURAH AL-BALAD (THE CITY)

(MAKKAN) Revealed Before Hijrah

1 Section: 20 Verses 82 Words , 320 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۝۱

1.Indeed, I swear by this city [1] (Makkah).

1. That is, of the holy city of Makkah which is the most ancient city established by Hazrat Ebrahim (On whom be peace). In it are found the Holy Ka'bah, Maqaame Ebrahim, etc. From ancient times Hajj has been taking place here. In it there is peace and security for every living creature. It is the place of birth of the leader of the Prophets صلى الله عليه وآله وسلم . This tells us that due to its connection with the Holy Prophet صلى الله عليه وآله وسلم every street and market place of Makkah gained such sanctity that Allah Almighty took an oath on it. Then what about those Noble Companions who had lived with the Holy Prophet صلى الله عليه وآله وسلم like a shadow, how lofty will be their dignity?

وَ اَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۝۲

2. As (O Beloved Prophet) you dwell [2] in this city.

2. The word HIL is derived either from *HULOOL* or *HALAAL* i.e. O My Beloved! Your stay in the sacred city is a temporary one; otherwise you would not have been kept here, so that you may not be visited because of the Holy Ka'bah. Or, in future, you would be coming back here in regal splendour. Or, that after dwelling you would be returning back to Makkah, on the day of the Conquest of Makkah. It should be remembered that at that point in time an oath was taken on the sacred city of Makkah because it is the place of residence of the Holy Prophet صلى الله عليه وآله وسلم. Now, because Madina Munawwarah is the permanent place of residence of the Holy Prophet صلى الله عليه وآله وسلم it is a place of great honour. The great Sufi sages say that the heart and soul of the devotees of the Holy Prophet صلى الله عليه وآله وسلم is that place in which he is residing. In it the vision of the beloved is on display where one can purchase the love of the Holy Prophet صلى الله عليه وآله وسلم . Thus, an oath is taken on him. It should be remembered, just as different markets are found in different places, likewise in some hearts there is a market of infidelity and transgression, in some there is a market of faith and mystical knowledge of Allah Almighty, in some is a market of the love of the Holy Prophet صلى الله عليه وآله وسلم . Here, there is an oath about these hearts wherein there is the market of love. Also remember, that just as the light of the sun can pour into millions of bottles at one time, likewise the light of the Holy Prophet صلى الله عليه وآله وسلم too is found in many hearts at the same time. Furthermore, just as the light of the lamp shines in every corner of the house accompanied by the colour of the chimney, likewise, wherever there is light of Allah, there is light of the Holy Prophet صلى الله عليه وآله وسلم . Where there is no light of the Holy Prophet صلى الله عليه وآله وسلم that place is bereft of the light of Allah Almighty. Thus, it is said: "*And O beloved! You are*

dwelling in this city" i.e. you are manifested in these hearts. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest Beloved of Allah Almighty. Anything that becomes connected with the Holy Prophet صلی اللہ علیہ وآلہ وسلم becomes the Beloved of Allah Almighty as well. Thus, the hearts of the Saints are beloved to Allah Almighty as an oath is taken on them.

3.And by your father [3] and his progeny.

وَوَالِدٍ وَّمَا وَلَدَ ۙ﴿۳﴾

3. Here, the word father signifies Hazrat Adam (On whom be peace) and child denotes his progeny. In this circumstance two issues emerge from it:

1. Man is the noblest in the entire creation because Allah Almighty has taken oath on him.
2. The status of the father is greater than that of the mother because Allah Almighty took an oath on the father and not on the mother.

Or, by father is meant Hazrat Ebrahim (On whom be peace) and by children is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم . From this we learn that in the group of Prophets, Habeebullah صلی اللہ علیہ وآلہ وسلم the Beloved of Allah Almighty is most superior, followed by Khaleelullah (Hazrat Ebrahim)-the Friend of Allah Almighty. Or, by father is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم and by children is denoted his followers. Just as the father is the origin of the children, likewise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the origin of the entire Ummah. Just as the father is the one who trains, teaches and looks after the children, likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is the cherisher and instructor of his followers. Just as the son cannot become equal to the father in any state, likewise, the follower cannot become equal to the Prophet. Just as the relationship of the father does not terminate even after death, likewise the follower too after death remains a follower. Just as all the kinsmen of the father are dear to him i.e. father's mother (granny), and father's brother (uncle), likewise the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم his family members, the Saints and the scholars of Islam are a source of respect and pride for us. Just as the father generates brotherhood among his children even if they are black or white, learned or ignorant, likewise the Holy Prophet صلی اللہ علیہ وآلہ وسلم too made all the believers as brothers. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has brought about a universal brotherhood of man. In this way a few issues emerge from this verse:

1. Prophets are spiritual fathers of the followers, not brothers. Therefore their wives are not the sister-in-laws of the followers, but their mothers, and as such marriage with them is totally forbidden.
2. To claim equality with them is an act of infidelity. It is essential to remain mere devotees of them, totally subservient to them.

4. Surely, We have created man to work hard [4].

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِیْ كَبَدٍ ؕ﴿۴﴾

4. In that man has been surrounded with such creational and religious problems like water is in the container i.e. He had created man without knowledge, inflicted thousands of diseases on him, earning his sustenance has been made his responsibility, made him needy of food, clothes and home. This burden has not been placed on the angels, jinns and animals. In addition, millions of responsibilities of the world and the Hereafter have been placed on man. Also, pangs of death, fear of the grave, fear of accountability on the Day of Judgement too are placed on him. May Allah Almighty let all these pass successfully. It should be remembered that in these numerous hardships and difficulties there are countless Divine wisdoms. Our baser self is like a wild horse. If the rein of these hardships is not placed in its mouth to keep it in check, it will most certainly destroy us. Despite these hardships, it is man

who has claimed divinity. It is man who became false prophets. Oppression, brutality and blood is shed by man. The souls of the beloved servants of Allah Almighty are not base or evil. For them these hardships are a means of obtaining higher status. In short, we are that impure iron which melts in the furnace and with the beating of the hammer is made pure. But the pious servants are pure gold, which is melted in the furnace to gain the nearness of the Beloved like owners of the jewellery. It should be remembered that for all these hardships the best remedy is the rememberance of Allah Almighty. The administration of anesthetic does not let the patient feel the pain of the operation. Through the injection of the remembrance of Allah Almighty no pain of these hardships is felt. When the ladies of Egypt became deeply absorbed in the beauty of Hazrat Yusuf (On whom be peace) they did not feel the pain of their fingers being cut.

5. Does he think that nobody can overpower [5] him?

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۝٥

5. **Reason for its Revelation:**
This verse was revealed concerning Usaid bin Kaleedah who was a well-known wrestler. He was so strong that if he were to press a skin under his foot ten people would not be able to free it. The skin would tear into pieces but not get freed from under his feet. The Holy Prophet صلى الله عليه وآله وسلم preached Islam to him, gave him glad-tidings about Paradise, instilled in him fear about Hell. On hearing this he said that the angels of Hell could do no harm to him. As a single man I am enough for them. In response to it this verse was revealed (*Tafseer Roohul Mu'ani, Khazainul Irfaan*). It should be remembered that Allah Almighty had physically kept man under the control of the parents, then the teacher, then the state so that the powers of all of them can become the proof of the power of Allah Almighty. Likewise, spiritually He has kept us under the control of the religious guide, the scholar, the saints, the angels and the Holy Prophet صلى الله عليه وآله وسلم so that these powers can become the proof of Allah's powers and our helplessness. Those who reject the powers of the Prophets, the Saints, and the angels are in reality keeping the faith of infidels. Since for our physical upbringing we are totally dependant on human beings, then for our spiritual development too we are dependant on the pious servants of Allah Almighty.

6.He says: "I have spent an enormous wealth"[6].

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝٦

6. **Reason for its Revelation:**
This verse was revealed regarding either Walid bin Mugheerah who became the enemy of the Holy Prophet صلى الله عليه وآله وسلم and gave people bribes to stop them from accepting Islam. But he could not stop the progress of Islam. Eventually he regretfully expressed these words: "*I have wasted heaps of wealth.*" From it we can understand that only that wealth is the mercy of Allah Almighty, which is spent on good things. Spending it on evil things can become the means of regret in the world and disgrace in the Hereafter. From this those people should take a lesson who spend extravagantly to obtain membership of social organizations and ministerial posts, as well as irreligious customs during weddings. Or, this verse is revealed regarding Usaid bin Kaleedah who had arrogantly said to the Holy Prophet صلى الله عليه وآله وسلم that he had spent a large sum of money in service of man; that he is generous and benevolent. Under such circumstances this verse can prove beneficial that any charity whose object is not to obtain the pleasure of Allah Almighty but for name and fame and to maintain irreligious customs is in reality destruction of that wealth. Observe, Allah Almighty has called this spending destruction of the wealth, an exercise in futility.

7.Does he think that none sees [7] him?

أَيَحْسَبُ أَنْ لَّمْ يَرَهٗٓ أَحَدٌ ۝٧

7. It means, does the infidel think that Allah Almighty is not looking at his deeds, intentions and desires? From this we learn that when spending wealth, one should consider its expenditures and the intention i.e. it should be spent with good intentions on good things. The good expenditure for charity is like the fertile ground for the seed while the good intention is like providing water for the seed. The seed will grow through the help of both these things.

8. Have We not given him two eyes [8]?

أَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۝٨

8. Although animals too have been provided with eyes, their utility with man is different to that of the animals. Man obtains forgiveness for the sins by shedding tears from the eyes. He becomes a Hajee by seeing the Holy Ka'bah with it and a Companion by seeing the Holy Prophet صلى الله عليه وآله وسلم with it. He uses the eye to look at the mother, daughter, wife, friend and enemy with a different gaze. In these very eyes are stored the heavens, the earth, the oceans. Light of the sight is neither warmed by the fire nor cooled by ice. It passes through glass. It instantly travels through the heavens, the east and west. By reflecting upon it we can solve thousands of issues concerning beliefs, like the issue of Me'raaj, or the omnipresence and omniscience of the Holy Prophet صلى الله عليه وآله وسلم or the miracles of the Saints of Allah Almighty, covering the earth in the wink of an eye, etc. The Sufi sages say that by two eyes is meant the eyes of the heart and the mind. In the eye of the mind is outer vision while the eye of the heart reflects inner vision. Through the eye of the mind is seen the visual world while through the eye of the heart can be seen the unseen world. Through the physical sight one can see the words of the Holy Qur'aan while the inner sight acquaints you with its mystical meanings. The outer vision enables you to see the human form of the Holy Prophet صلى الله عليه وآله وسلم while the inner vision helps you to see the resplendent light of the Holy Prophet صلى الله عليه وآله وسلم. Outer vision can be strengthened through worldly collyrium while the inner vision gains its strength through the sacred dust of the Beloveds of Allah Almighty. When the light of the outer vision is pulverized with the inner vision then this outer vision travels the entire world, just as by connecting an electrical wire we are able to hear the sound which emanates from thousands of miles as in the case of telecommunication. The outer vision without the help of the inner vision can enable you to reach infidelity and atheism, but when it joins with the inner vision it will reveal to the person incredible wonders: "*As long as intellect is under the control of the dictates of Allah Almighty it is Divine (Good). As soon as it assumes its freedom, it is devilish. (Evil).*" In the light of this discussion, now read the verse: "Have We not made his two eyes?"

9.And a tongue and two lips [9]?

وَلِسَانًا وَّ شَفَتَيْنِ ۝٩

9. It should be remembered that the eye looks at someone else but not himself, while the tongue describes his own condition, not of someone else's. There is an encounter between them. Other outer limbs are in pairs, but the tongue is one, so that man can talk less and work more. Also, he should maintain one tongue i.e. be a man of his word. A person of double tongue is a hypocrite. Also, just as the outer tongue is one, the tongue of the heart i.e. the inner tongue too should be one. Therefore it is important that the tongue and the heart should be one. The tongue is placed in captivity between the two lips. Thirty-two teeth have been placed as guards over it so that it can be understood that the looseness of the tongue is not good. An uncontrolled tongue distances a person from the Creator and the creation. It should further be remembered that on some people's tongue the baser self speaks,

while on the tongue of some the devil speaks, while on the tongue of some the angels speak and on others Allah Almighty speaks. In short, the human tongue is the absolute manifestation of Divine power. It is for this reason that it has been mentioned among His special bounties. The Quranic verses and all the prayers are like bullets while the tongue is the rifle. A good rifle is able to fire the bullet more effectively. The recitation of the Qur'aan and the prayers uttered from the pure tongue will have more effect. Thus keep the tongue pure so that you can see the light of the Holy Qur'aan. According to the Sufi sages the tongue of Islam and guidance is the Holy Qur'aan while the actions and sayings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are the two lips. Just as the tongue cannot reveal the secret of the heart without the help of the lips, likewise without the actions and utterances of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the secrets of the Holy Qur'aan cannot be unfolded.

10.And We have guided him to the two [10] paths (good and evil).

وَ هَدَيْنٰهُ النَّجْدَيْنِ ﴿١٠﴾

10. It means of the milk-laden breasts of the mother, which had taught the child to suckle it and to draw the attention of the mother by crying when hungry. This tells us that you should seek mercy by weeping, and never to despair from the mercy of Allah Almighty. When He has provided us with sustenance at this helpless state according to our need, will He not provide it now? Most certainly He will! Or, that Allah Almighty has taught man different ways of good and evil. Showed him to follow the path of goodness to safeguard him from the path of evil. Or, made man aware of the paths of Shariah (laws of Islam) and Tareeqat (mystic way of life). Shariah is connected with physical purity while Tareeqat purifies the heart. Both these paths are there to reach Allah Almighty. This tells us that religion is correct which is inclusive of Shariah and Tareeqat.

11.But he did not attempt to steep [11] high.

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

11. It means that man did not perform those pious deeds out of gratitude for receiving these above-mentioned bounties, which are unbearable on the soul. Their discussion follows later, yet he takes a salary from the king to accomplish his heavy duties. Here, Allah Almighty is lodging a complaint about man's unfaithfulness and ingratitude to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that one should make haste in doing good deeds as is understood from the word "*hurried*", and that pious deeds are narrow and difficult paths of achieving Paradise as is understood from the word "*steep valley*".

12. And what do you know what [12] is steeping high?

وَ مَاۤ اَدْرٰىكَ مَا الْعَقَبَةُ ﴿١٢﴾

12. It means O believer! What do you know about that difficult path to Paradise? This tells us that the things of the Hereafter cannot be understood through one's personal intellect and understanding without the guidance of Divine revelation. Intellect is a worldly commodity, which can only understand the world and matters relating to it. Or, *O My beloved! What do you understand by that deep valley*? In that case this sentence or expression is to show the importance of the subject matter that follows and not for the negation of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم knowledge, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully active on these issues prior to Prophethood which is being mentioned in the discussion that is to follow. That which Allah Almighty has declared as steep and difficult cannot be kept beyond the knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

13.It is freeing of a person in bondage [13].

فَكُّ رَقَبَةٍ ﴿۱۳﴾

13. To free one's slave, or to emancipate the slaves of others, or to free the schools in exchange of writings, or free the debtor of his debt, or free the oppressed prisoner from captivity, or relieve the afflicted person of his hardships. All these are included in it. The Sufi sages say that to free the heart from the captivity of the baser self, to distance oneself from the complications of the world, freeing oneself from the fire of Hell by doing pious deeds, too, is included in this. If fasts and Salaah, etc. have been left under the responsibility of the deceased believer, then freeing him from the captivity of the Hereafter by paying compensation for them is included in it. In fact, this is a highly recommended act of relieving the deceased from its responsibility instead of keeping it in a state of helplessness. This verse provides an excellent proof for Esaale Sawaab i.e. conveying the rewards of a good deed to the souls of the deceased, Khatam Shareef, Fateha Shareef, performing third day rites, ten day rites, forty day rites for the deceased, etc. for all these activities entail in relieving the yoke of burden from the neck of the deceased, and a means of granting the deceased freedom from the punishment of Allah Almighty.

14. Or, feeding on a day of hunger [14].

اَوْ اِطْعٰمٌ فِیْ یَوْمٍ ذِیْ مَسْغَبَةٍ ﴿۱۴﴾

14. By days of hunger is meant the period of famine during which even we have a great desire and need for food, the needy people experience hardship with food. This tells us that at the time of need to distribute things dear to oneself is the means of obtaining great rewards. Or, it denotes the holy month of Ramadaan. This tells us that to distribute food to the needy in the holy month of Ramadaan is an act of tremendous reward.

15. The orphans and the kinsmen [15].

یَّتِیْمًا ذَا مَقْرَبَةٍ ﴿۱۵﴾

15. Among the human beings that child is an orphan whose father is deceased. Among the animals that offspring is orphan whose mother is deceased. A pearl is an orphan, which is alone in the oyster. You will only obtain good fruit whose seed is good, is sowed timeously, and is nurtured in fertile ground. Lawful food is from pure seed. The period of drought, the appropriate season for cultivation, etc. are closely linked to fertile ground. There are many rewards for this charity. Kinship is general whether on family basis or on basis of in-laws'.

16.Or, the poor person, lying in the dust [16].

اَوْ مِسْكِیْنًا ذَا مَتْرَبَةٍ ﴿۱۶﴾

16. It means one who is extremely destitute who neither has a house to stay nor any bedding and spends his life on an open ground whose carpet is sand. In it there is a proof of Hazrat Imam Abu Hanifa (May Allah be pleased with him) that a destitute is that person who owns nothing, while a beggar is he who possesses wealth less than the minimum wealth on which Zakaat becomes obligatory. Or, by one lying in the dust means an Islamic soldier or a poor man without any material resources, or that beggar who does not beg by concealing his poverty and giving charity for them is an act of excellence.

17.Then he should be such who believes [17] and counsels (each other)

ثُمَّ كَانَ مِنَ الَّذِیْنَ اٰمَنُوْا وَ تَوَا صَوْا

بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

to be steadfast [18] and counsel to remain merciful [19].

17. In that he should be beforehand from the group of believers, the pious because faith is the condition for pious deeds and condition precedes the conditional. For this reason the verb "*should be*" is being used here. Or, it means that any infidel performs the above-mentioned pious deeds in his period of infidelity thereafter he accepts Islam his pious deeds would become beneficial for him. In the first instance the adverb "*them*" is for maintaining narrative order while in the second instance it is for factual order. From this verse we learn that every believer should remain steadfast on the path of Islam and not adopt a separate way. He should regard himself as one from the Muslim community and not regard himself as a person of pomp and splendour. He should perform his religious duties with the rest of the believers as congregational worship has greater chance of acceptance as is understood "*from those*".

18. The list of patience is beyond enumeration because the worldly hardships are beyond limits. On every hardship there is a different form of patience. However, patience is of three types: patience relating to the observance of religious duties, to worship at all times and to bear the severity of worship. To exercise patience at committing sins i.e. in spite of the demands of the baser self-sins are committed. To exercise patience during adversity and hardship by not showing signs of fear. Bravery, generosity and austerity too are forms of patience. Patience is an excellent virtue, therefore its command is given before that of Salaah by saying: "*O believers! Seek help with patience and Salaah.*"(S2:V153). The reward of patience is Allah Almighty Himself as is evident from "*Allah is with those who are patient*" (S2:V153). "And counsel them towards patience" is mentioned in this verse in respect of action. This tells us that every believer should be a propagator and should do propagation according to his ability.

19. To violate someone's full or partial right is an act of cruelty. To give all his rights is an act of justice. To give more than what is due to a person and to give without claim is an act of mercy. Having mercy on oneself means to save oneself from the fire of Hell by doing heavenly deeds. Having mercy on one's children entails teaching them successful life for this world and the Hereafter. Having mercy on kinsmen and friends means admonish them to do good and refrain them from doing evil. Mercy on your personal enemies entails granting them pardon. Having mercy on national and religious enemies means to protect the world from their evil and mischief by annihilating their enmity or even themselves. Uprooting oppression and weeds from the tillage field is an act of mercy. In short, there is a great amplitude or loftiness in showing mercy and kindness.

أُولٰٓئِكَ أَصْحٰبُ الْمَيْمَنَةِ ﴿١٨﴾

18.They are the people of the right hand [20].

20. Those who were on the right hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant, or those who will be on the right side of the Divine Throne on the Day of Judgement, or those who would be given their book of deeds in the right hand, or those who will be in Paradise which is on the right side of the Throne. Or, the People of right means people of good fortune and ampleness. The meaning of *BARAKAT* (an eternal benefit of a bounty), and as such its meaning would be that these people due to their pious deeds will always reap benefits in the world, at the time of death, in the grave and at the Field of Accountability. In short, wherever they will be. Or, through their good deeds the entire creation will reap the benefit. Or, the blessing and bounty is fully aware of each step of theirs. From them some are a means of blessings to their family, some to their nation, some to their

country and some to the entire creation. In short, there are many explanations of this verse.

19. But those who disbelieve Our Verses; they are the people of the left hand [21].

وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَاهُمْ اَصْحٰبُ الْمَشْئَمَةِ ﴿۱۹﴾

21. The number of explanations which have provided for *MAIMANAH*, in contrast to them explanations here would be provided for *MASHAMAH* i.e. receivers of books of deeds in the left hand, those who would be standing on the left hand side of the Divine Throne, etc. Or, these are those inauspicious people, who did not value their worldly lives, or who had not taken full benefit from their good deeds in the Hereafter. This tells us that infidelity is inauspiciousness while faith is a blessing. It should be remembered that some deeds, too, are inauspicious, like going to bed before performing Esha Salaah, to sleep at the time of Fajr Salaah, disobedience of parents, sweeping after eating, to burn the outer parts of the onions, etc.

20.Over them is fire, closed from above [22].

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿۲۰﴾

22. In that in the ceiling of Hell there is neither a ventilator nor any holes through which light or air could filter from outside. Or, that the smoke from inside would come outside.

۱۵ اٰیاتها ۹۱ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ۲۶ رکوعها ۱

SURAH AS-SHAMS (THE SUN)

(MAKKAN) Revealed Before Hijrah

1 Section: 15 Verses 54 Words, 247 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. (I swear) by the sun and its brightness [1].

وَ الشَّمْسِ وَ ضُحٰهَا ﴿۱﴾

1. In this Surah there are seven oaths mentioned. Firstly, the oath of the sun and its light; because the sun maintains the order of the world like the age of the animals, agricultural;

fields, the gardens, the grain and the ripening of the fruit are connected to it. It is for this reason that the sun has been mentioned first. To the Sufi sages the Holy Prophet صلى الله عليه وآله وسلم is the sun, while Shariah and Tareeqat are the lights emanating from him. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم has been called a sun for several reasons. One the entire world benefits from the sun at all times, during the day the benefit is direct while during the night the benefit is indirect through the moon and the stars. Likewise, the bounty and blessings of the Holy Prophet صلى الله عليه وآله وسلم have always remained in the world and will always remain. Before his advent it was received through the previous Prophets and after his worldly demise it will continue to be received through the pious scholars and the Saints. The Holy Prophet صلى الله عليه وآله وسلم is the sun while the other Prophets are stars and the scholars of the Ummah are the particles.

Secondly, the moon and the stars, generator, electricity, etc. can provide light during the night but they cannot remove the night, whereas the sun removes the night, to bring about the day. Likewise, the night of infidelity from the heart is removed through the Holy Prophet صلى الله عليه وآله وسلم . No matter how many thousands of pious deeds the infidels may perform, they cannot become believers.

Thirdly, in spite of being a million miles away from the earth the sun dries the impure earth to make it pure. Similarly, the Holy Prophet صلى الله عليه وآله وسلم is purifying our impure hearts from a distance of thousands of miles. "*And he purifies them*," says the Holy Qur'aan.

Fourthly, the sun melts and flows the ice and dew of the entire night. Likewise, the blessed gaze of the Holy Prophet صلى الله عليه وآله وسلم uproots from far the ice of sin and negligence from our hearts. It is the Holy Prophet صلى الله عليه وآله وسلم who had the idols thrown out of the Holy Ka'bah and it is him who cleanses the Ka'bah of the heart of all its idols.

Fifthly, after the sun has risen the negligence of every person is removed; everybody is safe from the harm of the robbers. In any heart in which there is the light of the Holy Prophet صلى الله عليه وآله وسلم there is no room for any negligence or the fear of the devil.

Sixthly, every king or a commoner, wealthy or the poor needs the sun. Likewise, every Prophet, saint, the pious and the sinner, is in need of the Holy Prophet صلى الله عليه وآله وسلم.

Seventhly, while the stars receive their light from the sun, the sun has directly received the light from Allah Almighty. Similarly, everyone obtains bounties from the Holy Prophet صلى الله عليه وآله وسلم while the Holy Prophet صلى الله عليه وآله وسلم has received everything from Allah Almighty.

Eighthly, although the basic light of the sun is one yet it enables different colours to be reflected from different stars. Likewise, the resplendent light of the Holy Prophet صلى الله عليه وآله وسلم is sparkling different hues of this light in the hearts of the Qadiris, Chishtis, Soharwardis, Naqshbandis, etc. It should be remembered that the refulgence of the Holy Prophet صلى الله عليه وآله وسلم is of two types: the outer and the inner. The name of the outer or apparent refulgence is Shariat, which help to rectify and purify our bodies. The inner refulgence and manifestation is called Tareeqat, which safeguards our hearts. The words "*and it's brightness*" points towards both these manifestations. Or, either the sun denotes the spirit and soul of man, while brightness and light refer to its effects in the body of man.

2. And by the moon when it follows [2] (the sun).

وَالْقَمَرِ اِذَا تَلٰىهَا ۙ﴿۲﴾

2. In that when the sun sets, the moon comes out, like on the night of the fourteenth night. Or, after the sun has risen, the moon should rise; and after it sets should rise again; like on the first of the month. This rise and fall of the moon is telling us about the rise and decline of man and nations. Or, by sun is meant the Holy Prophet صلى الله عليه وآله وسلم and by moon is meant Hazrat Abu Bakr Siddiq, because after the Prophets he is the most superior being; like the moon is after the sun.

In addition, he is the successor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم without separation and after his demise would be buried next to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The meaning of *'coming after'* is to show the excellence of Hazrat Abu Bakr Siddiq and to prove his Caliphate without separation. Or, by *'sun'* is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم and by *'moon'* is meant the pious saints and the scholars of the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who will continue until the Day of Judgement to convey the light صلی اللہ علیہ وآلہ وسلم which has encompassed the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Or, by *'sun'* is meant the human soul and by *'grace'* is meant his heart on which the light of the soul falls, which helps to inculcate faith, mystical knowledge, etc. in the heart; i.e. I take an oath on the heart of the believer when it is linked with the soul and not following the dictates of the baser self (*Nafs e Ammarah*) and Shaitaan. The heart is like the ground; sometimes it is controlled by the soul and sometimes the baser self.

وَ النَّهَارِ اِذَا جَلّٰىهَا ۙ۝۳

3. And by the day when it displays its (sun's) brightness [3].

3. It means it should make the sun visible, in that after looking at the light of true dawn, people should understand that sunrise is close, and after seeing sunshine should understand that the sun has risen. In external existence the sun is the cause of the day. Thus, you cannot raise this objection that the day shines because of the sun, nor does the sun shine because of the day.

وَ الَّيْلِ اِذَا يَغْشٰىهَا ۙ۝۴

4.And by the night when it is covered [4] (in darkness).

4. It should be remembered that days and nights cause termination of ones age. It is they that bring about revolution in the world. They are the means to understand death and resurrection. It is through them that one understands that man would experience good health, sickness, prosperity and adversity from time to time. For this reason Allah Almighty has taken an oath on the day and night. The Sufi sages say that time which is spent in the rememberance of Allah Almighty is day, while that which is spent in negligence is night. On the saints of Allah Almighty, the time of expansion is day and the time of seizure is night. But, an oath is taken of that day which connects the sun, i.e. the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to shine on the heart. The worship of the infidels and the Hindu deities is not connected with day, while the worship of the believer is the day. There is a difference between the Holy Prophet's صلی اللہ علیہ وآلہ وسلم generosity and worship. That good deed which is performed through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of worship for which there is reward. Without this, it is mere habit, for which there is no reward.

وَالسَّمَآءِ وَ مَا بَنٰىهَا ۙ۝۵

5. And by the sky [5] and Him Who made it.

5. Since the sky has encompassed the earth, and since all the bounties on the earth in the form of rain, sunlight, etc. come from the sky, it is therefore the reflection of Divine Power and blessings. For this reason an oath is taken on it. Or, by sky is meant the Prophethood of the Holy Prophet entire creation from eternity to eternity, and since all the bounties and blessings of Allah Almighty reach His servants through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and since every creation, at all times, is dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم , it is, thus, being called the sky (*Tafseer Azizi*).

6.And by the earth and Him Who spread [6] it.

وَالْاَرْضِ وَمَا طَحٰىهَا ۝۶

6. The earth is the reflection of the powers of Allah Almighty, therefore an oath is taken on it, because man, animals, vegetation, etc. are visible manifestations of it, while mines, gemstones and sand fountains of oil etc. emerge from within it. Also, in outer form, all forms of the earth are equal, but its hidden effects are different. In addition, the earth is also the fundamental dwelling place of the Prophets and Saints. On the basis of this, it is superior to the sky. Furthermore, it is providing harvest for thousands of years without rejecting to produce. It is full of humility and modesty; therefore, gardens and crops. Fire is arrogant; therefore it is deprived of these. Also, from one rainfall it reflects many effects. In some places it forms rivers; at other places it sprouts vegetation, etc. The Sufi sages say that the hearts of the believers are like the earth, which are continuously deriving bounties and blessings from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In them are found all the above-mentioned attributes of the earth.

7. And by the soul and Him Who perfected [7] it.

وَنَفْسٍ وَّمَا سَوّٰىهَا ۝۷

7. By *'soul'* is either meant the soul of Hazrat Adam (On whom be peace) or the soul of the entire mankind. Man is the noblest in creation; therefore an oath is taken on him. In Arabic, the word *'soul'* is used for person, soul, heart, life, blood, breath, etc. Here, either heart is denoted, or life or personality. Because the human form is better than all the other forms, hence an oath is taken on it. Or, the human soul which initially is bereft of excellence, but which is worthy of countless virtues. Or, the human heart, which is like a blank page, whatever type of writer finds it; he makes an impression on it. Or, it can be the baser self of man, or the conscious self or the contented self. Thus, an oath is taken on these things. It should be remembered that whatever meanings can be given to the soul, the same will be given to the word "*perfected it*".

8. Then inspired (the human soul) with all the wickedness and piety [8].

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۝۸

8. It means He informed the noble Prophets in a natural way about piety and evil. Therefore, these noble persons are innocent, prior to their Prophethood. Or, He made every person aware of piety through the medium of the Prophets, so that they can do pious deeds and abstain from all sinful activities. Or, that He persuaded some hearts to do evil and some towards piety, so that they could act according to their power.

9.Certainly he prospers who purifies [9] it (the soul).

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۝۹

9. The word *'to purify'* in Arabic grammatical terminology is from "*Baabe Tafeel*", which means excessively purified, and had always been engaged in purification. There are numerous defects of the soul, but all of them are of three types: defective beliefs, defective actions and negligence. Purify the soul of all these defects and keep it pure from them. The defective beliefs can be purified through correct beliefs, defective actions can be straightened through repentance and pious deeds and the correction of negligence can be achieved through the rememberance of your sins, visiting the graves and being in the company of the pious. It should be remembered that in other religions to obtain the purity of the soul, they are taught to cut off links with the material world, i.e. by becoming

a hermit, on which everyone is not able to act. However, those who do accept this secluded life, are trapped in the life of sin, instead of purifying their souls. Not using the power provided by nature is in fact, defying nature. Thus, the education provided by Islam is a superior quality.

وَ قَدْ خَابَ مَنْ دَسّٰهَا ؕ﴿۱۰﴾

10. And he is miserable who corrupts [10] it (soul).

10. In matters of infidelity and sin, the devil first frees the person from Mustahab (*desirable*) acts, then the Sunnat acts, then the Wajib (*obligatory*) acts, then Fard (*compulsory*) acts and then correct beliefs. Stop the thief at the door. Do not allow your enemy to cross the border. Punish the child when he steals a few cents. It should be remembered that man makes an effort to purify his baser self and he succeeds in this through the bounty of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Allah Almighty is the Creator of purification. Or, at times this purification is achieved through ones own efforts, or sometimes through the favourable and bountiful gaze of the pious and sometimes purely through the bounty of Allah Almighty For this reason the process of purification in this verse is linked to man. In other verses it is linked to the Holy Prophet صلی اللہ علیہ وآلہ وسلم : *"And he purifies them"*; and sometimes it is linked to Allah Almighty: *"Nay, it is Allah Who purifies whomsoever He pleases"* (S4: V49). These three connections are with regard to three things. Thus, there is neither any objection on the verses, nor any inconsistency.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ۪ۙ﴿۱۱﴾

11. The Thamud denied (truth) for their rebellion [11].

11. For Hazrat Saleh bin Ubaid (On whom be peace). These people were from the children of Thamud bin Amir bin Iram bin Saam bin Nuh (On whom be peace). They had seventeen hundred settlements, which were found between Saudia and Syria and spread, from the Valley of Qura to Hijr (*Tafseer Azizi*).

اِذِ انْۢبَعَثَ اَشْقٰىهَا ۪ۙ﴿۱۲﴾

12. When the most wretched [12] of them rose.

12. His name was Qaidar bin Salif who had destroyed the she-camel through the help of eight people. Qaidar was in love with a woman named Uzza and he did this despicable deed at her instigation. From these, emerge a few issues:

1. Woman is a huge form of mischief. The first murder, that of Qabil, was perpetrated on account of a woman.
2. In transgression, the infidels are different, some are severe transgressors, and others are of a lesser nature.
3. These animals, which are linked to Allah Almighty, are full of greatness and causing harm to them is an act of utter wretchedness and ill luck. The calf of Saamari was entitled to contempt and destruction, as it was linked to the infidels. But, for this she-camel, veneration was obligatory. The Holy Prophet صلی اللہ علیہ وآلہ وسلم told Hazrat Alli (May Allah be pleased with him) that in the previous people, the killer of the she-camel of Hazrat Saleh (On whom be peace) was the most despicable wretch, and in my Ummah, your murderer is the most despicable wretch (*Tafseer Saawi, Azizi*); because that she-camel was the visible manifestation of the Prophethood of Hazrat Saleh, while Hazrat Alli is the visible manifestation of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Prophethood. Because the baby of the she-camel was also destroyed, Divine punishment had been inflicted on those people. But the progeny of Hazrat Alli will remain until the Day of Judgement, for this reason the present is not destroyed. The Sayyeds are a means of safety for the world (*Tafseer Azizi*).

فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَ سُقْيٰهَا ﴿۱۳﴾

13.The Messenger of Allah said: "Leave alone the she-camel of Allah, and keep her drinking day [13]."

13. This means, do not usurp its turn for water by killing it. From this, a few issues emerge:

1. By prohibiting a lawful thing, it becomes unlawful. The camel is lawful, but the she-camel became unlawful.
2. Abstention from harmful things becomes obligatory, even if it is lawful. To hunt animals and chop wood from the jungles of some pious sages had proven harmful. Muslims stay away from them. The proof for it is this verse.
3. To deprive the animal of its right and inflict cruelty on it is a criminal act.
4. The she-camel of Hazrat Saleh is sacred as it is called the she-camel of Allah Almighty, as it was not the property of any person. It was not serving any person, just as the Holy Ka'bah and a mosque are called the house of Allah Almighty. Also, that its birth was against the natural laws of birth. Just as Hazrat Isa (On whom be peace) is called the Spirit of Allah Almighty. Thus, if on any believer's heart there is no control of the devil, the baser self or the world and it is not inclined to anything other than Allah Almighty, then such a heart is the heart of Allah Almighty. In fact, any person becomes a true devotee of Allah Almighty, and then his hands, feet, eyes and ears become that of Allah Almighty as Divine power is reflected from them. Says Allah Almighty: "*But Allah threw*" (the dust) (S8:V17). It is further said: "*The hand of Allah is above their hands*" (S48:V10). The scholars of Islam have stated that the she-camel of Hazrat Saleh (On whom be peace) would enter Paradise like the dog of the Companions of the Cave and the donkey of our Beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم.

فَكَذَّبُوْهُ فَعَقَرُوْهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿۱۴﴾

14.But they denied it, and hamstrung [14] her. So their Lord destroyed them for their sin, which completely swept the town [15].

14. Although there was only one person involved in the cutting of the hamstrings, i.e. Qaidar, but because the others were either assisting him or had approved of his deed, all had been stated as cutters of the hamstrings. From this we understand that to commit sin, to have the sins committed and to approve of the sins, are all criminal acts, just as performing a pious deed, to persuade others to do these pious acts and to show pleasure at these acts, are all worthy of reward. It should be remembered that the she-camel was the reflection of Divine power, but because it was in the shape of a she-camel, it was possible for one person to slaughter it. These are regulations of prohibition. It is like the Noor (*light*) of our Beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم in human form, so that he is able to eat and drink. Or, the walking stick of Hazrat Musa (On whom be peace) would eat and drink when assuming the form of a snake. Or, Harut and Marut were angels, but when they appeared in human form, they were able to eat and drink, in fact, they would indulge in sexual intercourse. For that reason, mistakes were committed by them.

15. And destroy all the children, the aged, the animals and the buildings; because the human is original and everything else is subservient to him. Thus, when he himself was destroyed, then everything else, too, was destroyed. From this we understand that some of the innocent, too, are inflicted with hardship due to the evils of the sinners. But, this will not happen in the Hereafter.

15.And He feared not for the consequence thereof [16].

وَ لَا یَخَافُ عُقْبٰهَا ﴿۱۵﴾

16. It means that there is no fear upon Allah Almighty to take retaliatory measures against them. Or, now Hazrat Saleh (On whom be peace) had no fear of any vengeance because all the infidels had been destroyed. This tells us that a Prophet has no fear of the creation; it is the creation that is dependent on them.

ایاتها ۲۱ ۹۲ سُوْرَۃُ الَّیْلِ مَکِّیَّۃٌ ۹ رکوعہا ۱

SURAH AL-LAIL (THE NIGHT)
(MAKKAN) Revealed Before Hijrah

1 Section: 21 Verses 71 Words, 310 Letters

Reason for its Revelation:
This Surah was revealed regarding Hazrat Abu Bakr Siddique who had purchased Hazrat Bilal from Umayyah bin Khalf by paying a large sum of money to emancipate him from this cruel Jew. It should be remembered that Hazrat Abu Bakr Siddique (May Allah be pleased with him) had freed seven male and female slaves who were true, sincere believers and who were being severely persecuted by the infidels. Among these Hazrat Bilal and Hazrat Malik bin Faheera were perfect saints and persons of great stature (May Allah be pleased with them). The land for Masjide Nabawi too had been purchased by the Holy Prophet صلی اللہ علیہ وآلہ وسلم from the wealth of Hazrat Abu Bakr who spent forty thousand Ashrafis (gold pieces) on the Holy Prophet صلی اللہ علیہ وآلہ وسلم and in service of Islam after which he chose to wear clothes made from sheets he had sewn with thorns (*Tafseer Azizi*).

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION 1

1. By the night when it overcomes.

وَ الَّیْلِ اِذَا یَغْشٰی ﴿۱﴾

2.And by the day when it brightens [1].

وَالنَّهَارِ اِذَا تَجَلّٰی ﴿۲﴾

1. Here, the oath is either on day and night in general because night is reminder of death and day is the reminder of the Day of Judgement. Furthermore, the nights conceal man's knowledge, senses, strengths and power from which one learns that these are not our own things. Also, that reveals who is a transgressor, a pious person, a negligent person and who

engrosses himself in the remembrance of Allah Almighty. It is during the night that, burglars, adulterers and immoral roguish persons engage themselves in these criminal activities, while the true devotees engage themselves in Tahajjud Prayer, weeping to their Lord. Since the night precedes the day and is superior to it, it is mentioned before the day followed by that of the day. Or, by night and day is meant those days and nights of Hazrat Bilal, which he spent at the home of Umayyah bin Khalf in sincere remembrance of Allah under those severe adverse conditions. Since everything of the beloved is dear, therefore oath is taken on those nights and days of Hazrat Bilal. Or, by night and day is meant the nights and days of the true devotees, because their nights are spent in the thinking of their True Friend and the days are spent in the remembrance of the Friend. Therefore, oath is taken on them. Or, by night is meant the moments of negligence of the believer in which he commits errors, while by day is meant the moments of wakefulness in which he repents and weeps to his Lord. Since the sin of the believer is his means of shedding tears, seeking repentance and expressing remorse, therefore oath is taken on them as well. The sin which brings about repentance is superior to worship which leads to pride. The eating of wheat by Hazrat Adam (On whom be peace) is superior to the entire worship of Shaitaan.

3. And by Him Who created the male and the female [2].

وَ مَا خَلَقَ الذَّكَرَ وَالْاُنْثٰىٓ ﴿٣﴾

2. In the human beings, or in all the animals, or in the entire creation. But the creator is pure and free from being in pairs and the creation is in pairs. From this we learn that the hermaphrodite form, in actuality, is either male or female and not a separate thing. Likewise, the mule too is either male or female because Allah Almighty has created two genders only i.e. male or female. There is no third gender.

4.Certainly your strivings [3] are diverse [4].

اِنَّ سَعْيَكُمْ لَشَتّٰى ﴿٤﴾

3. "O Abu Bakr Siddique and Umayyah bin Khalf. Or, O reciters of the Qur'aan. Or O mankind." The first meaning is more suitable because these verses have been revealed as mercy on Hazrat Abu Bakr and as a reprimand for Umayyah bin Khalf. From this verse emerge a few issues:

1. Hazrat Abu Bakr Siddique is a believer of truth personified, a noble Companion and man of outstanding piety, because Allah almighty has declared him different to the infidels.
2. A person should not remain idle but continue to make an effort. He should let the machine of the body be rendered ineffective.
3. All the people are not the same: Among them are believers and infidels, pious and transgressors. Religious people are of differing quality; they differ in deeds and efforts. Anyone who tries to group them as one is in direct confrontation with nature. Differences had always existed among them and will always continue to exist.

4. The effort of Hazrat Abu Bakr Siddique is totally different to that of Umayyah bin Khalaf. The effort based on intelligence is different to that of the spiritual effort. Everything is endeavoring to return to its original. The abode of the baser self (Nafs-e-Ammarah) is fire, while that of the spirit is the garden of Paradise. It should be remembered that man does countless deeds, which are physical and monetary, but these are of three types: purely good, purely evil, partially good and, partially evil. If the deed is good then the intention of the doer should be good as well, his belief should be good then only will the action or deed turn out to be good. An example of this is the action of Hazrat Abu Bakr Siddique to free Hazrat Bilal, regarding whom these verses are revealed.

5. Then as for him who gave (in charity) and feared Allah.

فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ﴿٥﴾

وَ صَدَّقَ بِالْحُسْنٰى ۝۶ لا

6. And testified to the virtues.

فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝۷ ط

7. We shall provide him with ease [5].

5. It means that Abu Bakr who gave his pure wealth in the path of Allah Almighty (e.g. for emancipation of slaves) and became a man of piety from the first day, that after coming in the world too he did not commit a sin and who accepted every word and deed of the Holy Prophet صلى الله عليه وآله وسلم as true by his own word, action and belief, for which he will grant him ease in the world, at the time of death, in the grave, on the Day of Judgement, in fact, through his mediation We will relieve the world of its difficulties. After the demise of the Holy Prophet صلى الله عليه وآله وسلم the hardships of Islam and the believers had been relieved through Hazrat Abu Bakr Siddique. Or, it could mean that any person who gives every type of wealth to the rightful owners and safeguards himself from showing off, making taunting remarks and causing harm, acknowledge all the articles of faith, will obtain ease in the world, at the time of death, in the grave and on the Day of Judgement. In short, this verse is very comprehensive. It should be remembered that charity could be of wealth and of deeds as well. Thus, this verse is not just for the wealthy but is for both the wealthy and the poor. For this reason Allah Almighty has declared the verb "*gave*" as independent without the restriction of wealth.

وَ اَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝۸ لا

8. And those who became misers 6 and independent [7].

6. Umayyah bin Khalaf who always spent his wealth to oppose Islam. This tells us that to spend on forbidden things is not generosity. In fact, it is miserliness of the highest order.

7. He regarded himself independent from the Holy Prophet صلى الله عليه وآله وسلم . From it we learn that to regard oneself independent of the Holy Prophet صلى الله عليه وآله وسلم is the way of Umayyah bin Khalf, while to regard oneself dependent on the Holy Prophet at all times is the way of Hazrat Abu Bakr Siddique. Even the Sacred Ka'bah is dependent on him because the very Qibla came into existence to please the Holy Prophet صلى الله عليه وآله وسلم and it became purified of its idols at the hands of the Holy Prophet صلى الله عليه وآله وسلم .

وَ كَذَّبَ بِالْحُسْنٰى ۝۹ لا

9. And belied the virtues.

فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝۱۰ ط

10. We shall soon provide them with distress [8].

8. During ones lifetime, i.e. desires would be inculcated in him to perform such deeds, which are a means towards Hell. Life would be spent in total negligence; he would experience grief at the time of death of leaving behind his home and the grief of subsequent stages of the grave and the Day of Judgement. In the grave too, because he would find difficulty in answering the questions in the grave, the grave would be made narrow for him, at the time of resurrection, in his accountability as his reckoning will be very severe. May Allah Almighty protect us from it.

وَ مَا يُغْنِيْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰى ۝۱۱ ط

11. And their riches will not assist [9] them when they perish.

9. Thus Umayyah bin Khalf was killed in the Battle of Badr in total helplessness. From this emerge a few issues:

1. The death of an ordinary believer is called *WAFAAT* and that of the special believer is called URS (time of uniting with Allah Almighty), while the death of the infidel and a negligent person is called destruction. A believer dies after fulfilling the goals of his life, like the dedicated worker retires with good reputation receiving a good pension, but the infidel dies without fulfilling his goals of life in such a way like an inefficient and dishonest worker is fired from his job and sent to jail for his dishonesty.

2. The wealth of the infidel and the negligent will not be of any help to him at the time of death, but the wealth of the believer, his children, etc. will all be of help to him, because receiving no help out of the wealth is the punishment for the infidels.

12. Undoubtedly, upon Us rests the guidance [10].

إِنَّ عَلَيْنَا لَلْهُدٰى ﴿۱۲﴾

10. It means Our responsibility is to show you the right and wrong path and not to compel you to become good. Otherwise, like the angels, man too would not be entitled for reward and compensation. As example, Allah Almighty has provided eyes, ears, nose, tongue to guide a person in matters of worldly good and evil through which one can differentiate between a rose and a thorn, sweet and sour, hot and cold. Then He provided guidelines of the light of the sun through the indigenous system of medicine based on ancient Greek science. Likewise, to understand and differentiate between spiritual good and evil He has provided a sound mind and created Prophets, Saints and Islamic scholars.

13. And verily, to Us belongs [11] the Hereafter and the present life.

وَ إِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ﴿۱۳﴾

11. Thus, seek the world too through Us, as well as the Hereafter. Some only seek the world, some only the Hereafter and some seek both. People in the first group are wretches, in the third group are the pious and in the second are those inbetween. As one desires to keep both worlds prosperous there Allah Almighty has created the wretches and the pious. It should be remembered that seeking the world and the Hereafter from the Prophets and the Saints is like seeking medical treatment from worldly physicians and this is neither polytheism nor sin, but it is in accordance with Divine command. The Hereafter is superior to the world because it is eternal while the world is transitory, the Hereafter is the goal, and the world is a means to obtaining this goal. In the Hereafter there will be no one disobedient while there are millions of disobedient wretches in the world. There are thousands who reject the Hereafter, but no one rejects the world. Due to these reasons the Hereafter has been mentioned first and the world thereafter. The life in the world is for laying out gardens, to erect homes, to raise children, to acquire education, which is spent in striving while the Hereafter is the time for eating the fruit, to rest. There, there will be peace and comfort, if Allah wills!

14. So We warn them of the flaming fire [12].

فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ﴿۱۴﴾

12. This fire is specially prepared for Umayyah bin Khalf as is understood from the subsequent reckoning. Or, the fire of *HAWIYAH* from which the other regions of Hell are seeking refuge. In it will be those worse types of infidels pulling them from the distance of twenty-two years. (22)

15. None shall enter it except the most wicked [13].

لَا يَصْلٰىهَا إِلَّا الْاَشْقَى ﴿۱۵﴾

13. Umayyah bin Khalf, who is truly wretched because after seeing the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم he did not accept faith. Just as those believers who had seen the Holy Prophet are very fortunate, likewise those who had seen the Holy Prophet صلی اللہ علیہ وآلہ وسلم and yet remained infidels are unfortunate wretches, or that he had caused harm to such a saintly person like Hazrat Bilal. Allah Almighty has issued a declaration of war against the enemies of His Saints (Hadith). Thus, he is really a terrible wretch. This tells us that the enemy of a saint is extremely wretched and unfortunate, even if he has in his possession a large stock of good deeds and wealth.

16. Who deny the truth and turn their back [14].

الَّذِیْ كَذَّبَ وَ تَوَلّٰی ﴿۱۶﴾

14. It means Islamic laws, or the Holy Qur'aan, or to regard the Holy Prophet صلی اللہ علیہ وآلہ وسلم inwardly as false and oppose him through his own action. In short, he became an offender through body and soul. From this emerge three issues:
1. A sinful believer is not entitled to a severe fire, because his heart is not a negator.
2. The minor children of the infidels will not be inmates of hell because they did not commit transgressions of both body and heart.
3. It is not permissible to sit with your back towards the Holy Qur'aan and the pious persons, as this too is included in "*turned his face.*"

17.He shall be kept [15] far away from it who is most pious [16].

وَسَیُجَنَّبُهَا الْاَتْقَی ﴿۱۷﴾

15. In these verses many praises and good qualities of Hazrat Abu Bakr Siddique are being described.
1. That he has been kept far away from Hell.
2. Or, that he never committed or will never commit a sin in the world.
3. In the grave and on the field of reckoning there will be such a distance of Hell that let alone its heat, not even its sound will reach him. Says Allah Almighty: "*They will not hear the faintest sound of it*"(S21:V102).
4. Or, that his children, in fact all those who believe and accept him until the Day of Judgement would be saved from Hell.
16. This is another praiseworthy quality of Hazrat Abu Bakr Siddique. From this emerge a few issues:
1. Hazrat Abu Bakr Siddique is the most noblest and pious person in the entire Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because "*most pious*" is used in the superlative.
2. That Hazrat Abu Bakr is the most noblest after the Prophets and his being personification of piety and most superior to the pious are both proven from the Holy Qur'aan. Thus, the excellence of Abu Bakr Siddique is absolutely categorical. Its rejecter is a heretic. For this reason Allah Almighty had called him "Possessor of highest excellence." *And swear not those among you who are men of excellence and of means*"(S24:V22). In addition, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had appointed him as his deputy to lead Salaah during his illness.
3. Any person or historians who describe defects of Hazrat Abu Bakr are false and baseless, as this would be contradicting the Holy Qur'aan.

18.Who gives wealth to become purified [17].

الَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰی ﴿۱۸﴾

17. From this a few benefits are accrued:
1. All the charities and donations of Hazrat Abu Bakr Siddique are accepted in the court of Allah Almighty because here; "*who gives*" is used as an aorist tense, which seeks eternal freshness. Hazrat Siddique Akbar on the occasion of the Battle of Tabuk gave his entire wealth for the pleasure of Allah Almighty. The

Holy Prophet صلى الله عليه وآله وسلم would spend his wealth like how a father spends the wealth of an obedient son without any hesitation. The land for Masjide Nabawi was endowed by Hazrat Abu Bakr Siddique on which stands today the Green Dome, the garden of Paradise, the Pulpit of the Holy Prophet صلى الله عليه وآله وسلم etc. He freed Hazrat Bilal and many other slaves.

2. In every charity of Hazrat Abu Bakr Siddique is found a high degree of sincerity, which is being testified by Allah Almighty Himself.

3. One achieves purity of the heart through charity because here; "*to become purified*" does not refer to the obligatory Zakaat, as it only became Fard (obligatory) after Hijrah while this Surah is Makkan. It thus refers to the purity of the heart and abundance in excellence. In fact, the wealth, water, eating bread given by the pious sages are a means of achieving brightness of the heart. The water of the Holy Prophet صلى الله عليه وآله وسلم is the means of obtaining cure.

19.And he owes no favours to anyone for recompense [18].

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۙ﴿۱۹﴾

18. Reason for its Revelation:
Some infidels of Makkah had said that perhaps Hazrat Bilal or Umayyah bin Khalf were indebted to Hazrat Abu Bakr Siddique in some ways, in exchange for which he had freed Hazrat Bilal by paying such a large sum of money. To refute their claim this verse was revealed in which it is being said that there is no obligation of any of you or Hazrat Bilal on Hazrat Abu Bakr Siddique. This does not mean that he is not obligated to Allah Almighty or the Holy Prophet صلى الله عليه وآله وسلم about which there is a hint, and it is that which is denoted here. From it, emerge a few issues:

1. To decrease the virtues of the pious is the way of the infidels, as is the custom of the present day Qadyanis and Deobandis.
2. Describing their greatness after removing all taunting remarks about them is the way of Allah Almighty
3. By giving an expense in the path of Allah Almighty is no loss, but profit of the highest order.

20.But only the righteous seeks the pleasure of his Lord, the Most High [19].

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۚ﴿۲۰﴾

19. It means that Hazrat Abu Bakr Siddique freed Hazrat Bilal in search of gaining the pleasure of Allah. From this emerge a few issues:

1. The sublime status of Hazrat Abu Bakr Siddique is such that Allah Almighty is the witness about his sincerity and beauty of intention.
2. Good deeds should not be done with the intention of obtaining Paradise or saving one-self from Hell but should be done for gaining the sole pleasure of Allah Almighty. Once He is pleased with you, then everything is achieved.
3. A person should bear in mind that just as he makes an effort to seek his sustenance, he should seek the pleasure of Allah Almighty more. Just as the doors of sustenance are different, so are the doors of Divine pleasure.

21. And soon He will be well-pleased [20] (with him).

وَلَسَوْفَ يَرْضٰى ﴿۲۱﴾

20. It means, very soon Allah Almighty would be pleased with Abu Bakr Siddique. This does not mean that He is displeased with him at this point in time. But He will reveal His pleasure upon the creation. Observe, today He has granted Hazrat Siddique Akbar place in close proximity of His Beloved and tomorrow his reckoning on the Day of Judgement would be with the Holy Prophet صلى الله عليه وآله وسلم. He will be granted closeness of the Holy Prophet صلى الله عليه وآله وسلم in Paradise. Or, it means, very soon Hazrat Abu Bakr Siddique

would be pleased with his Lord. He will bestow so many bounties upon him that he will be extremely pleased. This does not mean that Hazrat Abu Bakr Siddique is not pleased with Allah Almighty today. Allah be praised! For His Beloved He said: "*And undoubtedly, soon your Lord shall give you so much*"(S93:V5). And for Abu Bakr he said: "*And undoubtedly, soon he will be pleased* (S92:V21). The manner of speech with both beloveds is the same.

آیاتہا ۱۱ ۹۳ سُوْرَةُ الضُّحٰى مَكِّيَّةٌ ۱۱ رکوعہا ۱

SURAH ADH-DHUHA: (The Forenoon)

(MAKKAN) Revealed Before Hijrah

1 Section : 11 Verses 40 Words , 172 Lettes

The reason for revelation of this Surah is that once the process of revelation had stopped for a few days. At this, some evil-minded infidels said that Allah Almighty has abandoned Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم and has disliked him. In reply to these infidels, the following Surah was revealed (*Tafseer Khazainul Irfaan*, Roohul Mu'ani, etc). In Surah Al-Lail taunting remarks from Hazrat Abu Bakr Siddique were removed, and in this Surah they are removed from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . In short, that was Siddiqui Surah and this is Muhammadi Surah (*Tafseer Azizi*).

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1:

1. (I swear) by the brightness of the forenoon.

وَالضُّحٰى ۙ﴿۱﴾

2. and by the night when it is dark [1]

وَالَّيْلِ اِذَا سَجٰى ۙ﴿۲﴾

1. Either by CHAASHT (mid-morning) is meant mid-morning in general, and by "*the night when it covers*" is meant the last portion of the night because during these times Chaasht and Tahajjud Salaah are offered. Furthermore, the first preaching of Hazrat Musa (On whom be peace), victory over the magicians, liberation of the Israelites from the clutches of the Pharaoh, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood, took place at Chaasht time. Allah Almighty spoke to Hazrat Musa (On whom be peace) at Mt. Tur, and the Me'raaj of

the Holy Prophet صلى الله عليه وآله وسلم took place at night. For this reason an oath is taken at these two times. Or, by Chaasht is meant the bright and charming countenance of the Holy Prophet صلى الله عليه وآله وسلم, which sparkled the hearts of people and by night, is meant his blessed jet-black, sweet smelling hair, through whose blessings the faults of the sinful believers would be covered. Or, Chaasht denotes the external incidents and events of the Holy Prophet صلى الله عليه وآله وسلم, which are visible to everyone like the bright sun, and by night is meant the concealed mystical events of the Holy Prophet صلى الله عليه وآله وسلم about which only Allah Almighty is aware. Or, Chaasht denotes the period of the Holy Prophet صلى الله عليه وآله وسلم when the sun of prophethood was shining brightly, and by night is meant the period after the Holy Prophet صلى الله عليه وآله وسلم. The nights of the period of the Khulafa e Rashideen were starry nights after which is bleak nights in which the torches of the saints and the Islamic scholars are providing light. Or, by Chaasht is meant the period of the rise of Islam to the pinnacle of glory and night denotes the period of the decline of the Muslims, which will be closer to the Day of Judgement.

3. Your Lord has not forsaken [2] you, nor is He displeased [3] with you

مَا وَدَّعَكَ رَبُّكَ وَ مَا قَلٰى ۝۳

2. It means that during the previous period the link of Divine Mercy was always with you because the verb "*not forsaken you*" is in the past indefinite tense. From this, emerge two issues:

1. That is the Holy Prophet صلى الله عليه وآله وسلم is a Prophet prior to his advent in the world although Prophethood became manifest to the world at the age of forty.

2. That the Holy Prophet صلى الله عليه وآله وسلم possesses Divine powers because he is connected at all times to Allah Almighty, like a machine is connected to the electric power. Just as electric current runs in the machine, in the like manner Divine knowledge and power is running through the Holy Prophet صلى الله عليه وآله وسلم Many Quranic verses and Ahadith testify this. Sufi sages say that the Holy Prophet صلى الله عليه وآله وسلم is connected to Allah Almighty in such a manner like the light of the lamp is linked with the powerhouse. Wherever the light of the lamp falls, the colour of the chimney will be there. Hence, he who is connected to the Holy Prophet صلى الله عليه وآله وسلم is linked to Allah Almighty, and he who disconnects himself from the Holy Prophet صلى الله عليه وآله وسلم is disconnected with Allah Almighty.

3. It means Allah Almighty never became displeased with him. This tells us that at no time did the Holy Prophet صلى الله عليه وآله وسلم do anything, which had displeased Allah Almighty. The errors of the Prophets are the bounties of Allah Almighty. The reprimand of the Lord on them is out of love and not anger.

4. And the Hereafter is better [4] for you than the preceding one.

وَ لَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝۴

4. The life in the *BARZAKH* (life after the world and resurrection) is better for the Holy Prophet صلى الله عليه وآله وسلم than the worldly life because in it the Holy Prophet صلى الله عليه وآله وسلم at all times enjoys union with Allah Almighty and communication (Me'raaj) with his Creator. This helps to prove the issue of *HAYATUN* NABI i.e. the issue of the eternal life of the Messenger of Allah صلى الله عليه وآله وسلم. The soul of the Holy Prophet صلى الله عليه وآله وسلم is the noblest place in Barzakh and the most sacred place is the pure body and the blessed tomb of the Holy Prophet صلى الله عليه وآله وسلم which is more sacred than even the Great Throne and Paradise itself. Or, that his life Hereafter, which will commence after the Day of Judgement is more superior than his worldly life because his worldly life is revealed through what is said, while that life would be revealed through stately circumstances which

none will be able to refute. The greatness of Hazrat Yusuf (On whom be peace) came to be appreciated in Egypt, but the greatness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in its true form will be revealed on the Day of Judgement. There he will be granted the lofty station, the major intercession, his testimony in favour of all the Prophets, the Fountain of Kauthar, the permission for intercession, etc. Or, every latter moment is superior to the former moments because at every moment his status would be made loftier and his moon would remain on the highest elevation. This blessed verse could also mean that through his intercession and means the hereafter of the people will be better than their worldly life. One who cuts his links with the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be disgraced in the Hereafter.

5. And soon your Lord shall give so much that you (O beloved Prophet) shall be well pleased 5

وَ لَسَوۡفَ يُعۡطِيۡكَ رَبُّكَ فَتَرۡضٰىؕ ۝۵

5. It means Allah Almighty will grant him such abundance in this world that he will make the Holy Prophet صلی اللہ علیہ وآلہ وسلم very happy. Thus, Allah Almighty grants him countless miracles in the world so much so that he is the very embodiment of miracles. He spread his religion from East to West i.e. to the four corners of the world. He granted him a huge progeny and the biggest Ummah (followers). Provided him with every kind of knowledge of the past and the future, He raised and elevated his remembrance, He made the Holy Prophet's صلی اللہ علیہ وآلہ وسلم recognition in the grave as the criterion for the person's success in the test of the grave, until the Day of Judgement angels, human beings and jinns would be extending salutation to him at his Sacred Tomb, granted him bounties like general intercession of the sinful believers in the Hereafter, the Lofty Station, medium of forgiveness, the Fountain of Kauthar, etc. At the revelation of this verse the Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*By Allah! I will not be pleased i.e. be happy until such time that the last follower of mine is not out of Hell.*" It should be remembered that here not only the granting of Prophethood, revelation, being beloved of Allah Almighty are denoted as these are already received before the revelation of Surah Al-Dhuha, and not just the Fountain of Kauthar and the abundance of good, the abundant world, because these have already been granted. Says Allah almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*" (S107:V1), but it denotes bounties and favours besides these which are beyond our conjecture and imagination. From this verse emerge a few issues:

1. All the Prophets seek the love of Allah Almighty, and the desire to please Him, but our Beloved Prophet صلی اللہ علیہ وآلہ وسلم is the Beloved and object of pleasure of Allah Almighty as He seeks to please him. For this reason many laws of Islam had been revealed for the purpose of pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم e.g. the changing of the Qibla, freeing the prisoners of war by receiving ransom from them, etc.
2. The parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are inmates of Paradise because no person can ever be pleased to see their parents in Hell and Allah Almighty will do everything to please His Beloved Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Bayaan*). Thus, Allah Almighty will never send them into Hell, in order to cause grief to His Beloved.
3. Allah Almighty will most certainly grant Paradise to the beloved devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as in it lies his pleasure and approval.

6.Did he not find you O Muhammad an orphan, so he gave you shelter 6

اَلَمۡ يَجِدۡكَ يَتِيۡمًا فَاٰوٰى ۝۶

6. In that when the blessed pregnancy was two months his beloved father Hazrat Abdullah died in Madina Shareef. He never left behind any wealth nor home or any property for him.

His grandfather Hazrat Abdul Muttalib and his mother Bibi Amina took care of him. When he was four or six years old his mother Bibi Amina died at a place called Abwa. At the age of eight his grandfather Hazrat Abdul Muttalib too passed away after requesting his son Abu Talib, the beloved uncle of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to take care of his nephew. Hazrat Abu Talib rendered exemplary service in the Holy Prophet's صلی اللہ علیہ وآلہ وسلم upbringing. This blessed verse means that it is We who placed in the hearts of Abdul Muttalib and Abu Talib love for you through which they took care of you with such love. This caring in reality was from Us. It could also mean that when We found you as a matchless pearl, totally unparalleled and unique We granted you a place in Our special proximity and took care of you in the midst of your enemies. Then We bestowed upon you Prophethood and granted you Our closeness (Khazainul Irfaan, Khazain, Tafseer Azizi. etc).

7. He found you deeply immersed [7] in His love, so He guided you

وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

7. In Arabic there are five meanings for the *DWAAL*:

1. An infidel and one who is gone astray e.g. "*Not of those who have earned Your anger and nor of those who have gone astray*"(S1:V7).
2. Unaware, stranger, e.g. (Hazrat Musa said): "*I did do it when I was unaware*"(S26:V20).
3. Infatuated: The sons said: "*By Allah, you are infatuated with the same old love*" (S12:V95).
4. Lost in one's own thoughts: "Water is lost in the milk."
5. Symbol of identification, e.g. a tall tree, a high building, which serves as a guidance for a traveller.

Here, the first meaning cannot be applied because Allah Almighty says: "*Your companion neither went astray, nor was he misled*" (S53:V2). The infidels of Makkah, too, had called the Holy Prophet صلی اللہ علیہ وآلہ وسلم a poet, a magician and mad but none of them called him a person gone astray, or a sinner.

The second meaning too does not fit here, because prior to Prophethood, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not unaware in matters of beliefs nor of good deeds. In the state of I'tikaaf and worship, the first revelation was received; on the way to Me'raaj the Holy Prophet صلی اللہ علیہ وآلہ وسلم led the prophets and angels in Salaah at Baitul Muqaddas (Jerusalem), although the Imam as a rule should be more learned than the followers. According to the Islamic scholars the fourth meaning is applicable here i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم was surrounded by the infidels but Allah Almighty kept him firmly on guidance. Or, he is that symbol of guidance, which is fully visible to the entire world to obtain guidance. Thus, the object of guidance is not the Holy Prophet صلی اللہ علیہ وآلہ وسلم but the entire creation. According to the Sufi sages by DWAAL is meant attraction or absorption while guidance means cordial relation. Cordial relation is superior to absorption. Hazrat Musa's falling unconscious at seeing the resplendent vision of Allah Almighty was linked with absorption. "*And Musa fell down unconscious*"(S7:V143). But on the night of Me'raaj the Holy Prophet's صلی اللہ علیہ وآلہ وسلم seeing the Beauteous Vision of Allah Almighty with his naked eye and smiling is under cordial relation (*SULOOK*). "*The eye deviated not, nor crossed the limit*"(S53:V17). It means when Allah Almighty found you down in His love, He granted you the status *SULOOK* (cordiality).

8. And He found you needy so he enriched [8] you

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝

8. It means Allah Almighty did not create you in the aristocratic and wealthy family but in the family of the poor and in the state of poverty so that no-one could say the advent of Islam was

from wealth and government of the time. Thereafter he made you generous through the wealth of Bibi Khadijah, Hazrat Abu Bakr Siddique and Hazrat Uthman e Ghani (May Allah be pleased with them) just like the fortunate father becomes wealthy through the wealth of his son, and the king through the wealth of his subjects. Thus, in status the Holy Prophet صلی اللہ علیہ وآلہ وسلم is most elevated. From this we learn that Bibi Khadijah and Hazrat Siddique Akbar are very fortunate and very wealthy, because Allah Almighty had made them wealthy for His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . These blessed people were truly fortunate in that they had been given the opportunity to render this great service. We further learn that the disciple (mureed) student or son is fortunate whose wealth is spent on his Religious Guide (Peer) his teacher, his father. Or, that He made him rich by making him the owner of all the keys of the treasures of the earth. Not only that but made him the master of the heavens and the earth. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you an abundance of good*" (S107:V1). Allah Almighty further says: "*Allah and His Messenger has enriched them out of His Grace*"(S9:V74). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "*I have been given the keys of the treasures of the earth*". He further says: "*If I so desire mountains of gold will walk with me.*" In short, no wealthy person like the Holy Prophet صلی اللہ علیہ وآلہ وسلم is ever born or will ever be born. He who is made wealthy by Allah Almighty, there is no limit to his wealth. Allah Almighty has called all the kings of the world as; "*You are poor and needy*"(S47:V38). Or, it could mean that Allah Almighty had provided the Holy Prophet صلی اللہ علیہ وآلہ وسلم with a richness of the heart so that in lofty vision gold was worthless like a small potsherd. On whomever the Holy Prophet صلی اللہ علیہ وآلہ وسلم places his blessed sight he Becomes rich "*When We found you to be a family man we made you wealthy so that you would be able to gaze, he makes him wealthy as is mentioned in Ahadith. It is stated in Bukhari Shareef; take care of your family.*" The word AYAAL is derived from AOL and not from EELAH. The entire creation is the Holy Prophet's صلی اللہ علیہ وآلہ وسلم AYAAL (family) and are being provided from the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It should be remembered that in community of Prophets four had been very wealthy namely Hazrat Ebrahim, Hazrat Sulaiman, Hazrat Dawood and Hazrat Yusuf (On them be peace) and the rest were poor. Because our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the collective possessor of qualities of all the Prophets, he was poor as well as wealthy. O My Beloved, since you yourself had been an orphan, you are fully aware of the pain and dejection suffered by orphans. It should be remembered that the meaning of QAHR (Anger) means excess, unlawful pressure, severity and cruelty. The first meaning is appropriate. Through this meaning Allah Almighty is called QAHHAAR or QAHIR. The last meaning is contemptible. In lawful pressure and unlawful severity all types of excess are included. To devour the wealth of the orphans unlawfully, to scold and chide the orphans, to beat them up in a cruel way, etc. are all forbidden. The infidels of Arabia would overpower the wealth of the orphans and deprive them of it, or like the Muslims of India deprive the minor children of their legacy from their ancestral property. The jurists have stated that if the deceased has left behind minor children then it is totally forbidden to spend from the joint wealth on the Khatam, Fateha, even the Kafan (shroud) of the deceased, the upper sheet and Musalla which are given in charity on behalf of the deceased because in this wealth is the right of the orphans.

فَاَمَّا الْیَتِیْمَ فَلَا تَقْهَرْ ؕ﴿۹﴾

9. So do not place any pressure on an orphan [9]

9. It should be remembered that the seeker of wealth goes to the door of the wealthy while the seeker of excellence goes to the door of the person of excellence. The seeker of wealth at the door of the Sheikh, the seeker of medicine goes to the door of the doctor and the seeker of

justice goes to the door of the ruler. But, the door of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is that door where every seeker finds his desires fulfilled because here the seeker is not confined. All these other doors are shut after the death of these providers but the door of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will remain open for all seekers at all times, because even on the Day of Judgement everybody would be begging for intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Here, there is no restriction of time as well. Just as a kind father becomes happy at seeing the doors of his son open to the poor and needy. Allah Almighty too is happy to see that there should be a multitude of beggars at the door of His Beloved. From the word "*seeker*" emerge a few issues:

1. It is permissible to seek all types of worldly and religious bounties from the Holy Prophet صلی اللہ علیہ وآلہ وسلم e.g. O Prophet! Grant me Paradise, children, faith, safety from Hell, etc. because Allah Almighty has declared the world as the seeker from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For this reason the Noble Companions had sought cure, Paradise, children from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Animals too had lodged their complaints and sought his help.
2. That Allah Almighty had filled the treasures of the Holy Prophet صلی اللہ علیہ وآلہ وسلم; otherwise He would not have sent the seekers there. Says Allah Almighty: "*And if when they do injustice unto their souls, then O Beloved! They should come to you and then beg forgiveness of Allah and the Messenger*" (S4:V164). At the depot, first the sugar and other provisions are provided by the state then ration seekers are sent there.
3. It is permissible to seek from the Holy Prophet صلی اللہ علیہ وآلہ وسلم from every place. Presenting oneself for this purpose in Madina Shareef is not a condition or restriction.
4. That the teacher should scold or chide the students, the Sheikh should not chide the true sincere disciple, the wealthy should not chide the beggar as all these are seekers. Sometimes a pious person appears in the guise of a beggar who comes to our door to test us.

وَ اَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴿١٠﴾

10. And do not scold the needy [10]

10. It should be remembered that Allah Almighty has bestowed three types of bounties upon His Beloved Prophet صلی اللہ علیہ وآلہ وسلم :

1. Visible bounties about whose general declaration he is commanded e.g. Prophethood, intercession, etc. because people's faith is dependent on their acceptance.
2. Concealed bounties about which permission is given for its specific revelation, through the recognition of which people obtain the mystical knowledge of Allah Almighty.
3. Exclusive bounty which is the special bounty of Allah Almighty and there is absolutely no permission for its revelation. It is from Divine mysteries. Says Allah Almighty: "*Now He revealed to His bondsman whatever He revealed*"(S53:V10). In this verse the first two bounties are denoted. Since whatever Allah Almighty has bestowed upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم , He has bestowed out of His Bounty. Therefore he has bounty or a gift.

وَ اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

11. And publicize well the Bounty of your Lord. [11]

11. Verbally, by deed and by condition, in all three ways express gratitude to Allah Almighty for the bounties bestowed upon you. These are ways of showing gratitude to Allah Almighty on which people's faith and intimate knowledge of Allah Almighty is dependent. From this, emerge a few issues:

1. The believers should adopt Islamic appearance and character because in it is the bounty of Allah Almighty i.e. one's practical expression of Islam. Since the mosque is superior to the Hindu temple and the Christian church, then those who frequent the mosque should be superior to those who attend the

temples, i.e. Hindus, and churches, i.e.

ایاتھا ۸ ۹۴ سُوْرَةُ الْمْ نَشْرَحْ مَكِّيَّةٌ ١٢ رکوعھا ١

SURAH ALAM-NASHRAH: (The Expanding) (MAKKAN) Revealed Before Hijrah

1 Section : 8 Verses 27 Words , 103 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِیۡمِ

Reason for its Revelation

The Holy Prophet صلی اللہ علیه وآله وسلم had asked Allah Almighty: "O Lord, You have bestowed the robe of honour upon Hazrat Adam (On whom be peace) and granted the Tauraát to Hazrat Musa (On whom be peace). But what have you granted me?" In response to this question, the above Surah was revealed (*Tafseer Roohul Bayaan*).

SECTION 1:

1. Have We expanded your bosom [1] for you ?

اَلَمۡ نَشۡرَحۡ لَكَ صَدۡرَكَ ۙ﴿۱﴾

1. By "extended your breast" is meant either the chest is to be slit, or is to be opened or to be broadened. In the first meaning is denoted then it should be remembered the Holy Prophet's صلی اللہ علیه وآله وسلم blessed chest had been opened three to four times and his blessed heart had been purified: Firstly, at the place of his foster mother, Bibi Halima so that there would be no inclination in the heart for play and games; then at the beginning of his youth so that during this period he would not be affected by negligence of youth; then just before granting of Prophethood so that the heart would be able to bear the burden of Prophethood and then on the Night of Me'raaj so as to endure the sights of the angelic world and absorb the Vision of Allah Almighty. This is outward opening of the chest. If by it is meant to open, then it should be remembered that the heart has two doors: one is towards the heart, the other is towards the soul. The first is broad, the second is narrow. What is said by Allah Almighty is We have opened the door of your heart, which is towards the soul so that now, no mischief of the baser-self or Shaitaan can ever come in it. Thus, the Holy Prophet صلی اللہ علیه وآله وسلم is completely innocent. If it is to denote the third meaning then it would mean We have broadened the blessed heart of the Holy Prophet صلی اللہ علیه وآله وسلم to such an extent that it has room to store all knowledge of the Unseen, Divine Mysteries and Mystical knowledge of Allah Almighty. The link with the world does not make him negligent and

Christians.

forgetful about Allah Almighty and the link with his Creator does not make him negligent of the world. You would be able to take care of the entire universe closely. Observe, even today millions of salutations, Daroods and deeds of the followers are being presented to him every moment. Everyone is blessed with a reply, intercessions are continuously taking place, etc. The noble Sufis say that the chest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an open door of Divine treasures. Whoever would receive anything would be receiving from the Holy Prophet صلی اللہ علیہ وآلہ وسلم and whoever would reach Allah Almighty would be reaching only through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . This is the function of the door. Or, that his blessed chest is an open mirror without any covers which are reflecting the knower of the Unseen and testimonies. In this verse there is a hint towards the above. Or, here extend means victory. From it, emerge a few issues:

1. That the Holy Prophet صلی اللہ علیہ وآلہ وسلم is innocent as is understood from the first explanation of the word "*to extend*".
2. That the Holy Prophet صلی اللہ علیہ وآلہ وسلم has been given knowledge of the unseen as is understood from the commentary of "to extend" as provided by the noble Sufis.
3. This opening of the heart is a great bounty from Allah Almighty, for this reason Hazrat Musa (On whom be peace) had prayed for it: "*O Lord! Open my heart for me*" (S20:V25).
4. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Beloved of Allah Almighty that without asking Allah Almighty provided him with this bounty. Hearts of others are purified of good deeds or through the company of the pious, but Allah Almighty purified the heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم directly. Just as when the reflection of the sun falls on a clear mirror it performs the function of the sun, similarly when Allah Almighty purified the blessed heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and placed in it His Divine refulgence, Divine bounties and favours began to emerge from him. The mirror is not the sun but performs the function of the sun. Likewise, the Holy Prophet is not Allah Almighty but performs the works of Allah Almighty.

2. And removed your burden from you

وَ وَضَعْنَا عَنْكَ وِزْرَكَ ﴿۲﴾

3. Which had broken [2] your back

الَّذِیْۤ اَنْقَضَ ظَهْرَكَ ﴿۳﴾

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would feel hurt at seeing the degeneration of the infidels of Makkah. But Allah Almighty had promised him that from these very Arabs He would, through the medium of His Beloved Prophet صلی اللہ علیہ وآلہ وسلم produce such pearls of such splendour through whom the world would be brightened until the Day of Judgement. Or, that the desecration of the Holy Ka'bah would cause great pain to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Allah Almighty informed him that through his medium Allah Almighty will soon transform the Holy Ka'bah from the house of idols into the House of Allah. The transformation of the degenerate Arabs and the Holy Ka'bah are the means of revealing your great status. The brilliance of the sun is appreciated through darkness. Or seeing the evil deeds of the followers until the Day of Judgement, his pure heart was feeling the grief. Allah Almighty comforted him by bestowing upon him intercession. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of the conditions of his followers. Otherwise, this would not have grieved him. Because during that period every Noble Companion was pious. The great Sufis say that by "burden" is meant of Prophethood, of intercession, of propagation, the distribution of Divine bounties, the burden of responsibilities of the propagation and elucidation of the Holy QUR'AAN, which was heavy on the Holy Prophet صلی اللہ علیہ وآلہ وسلم . And by removing this burden is meant

that Allah Almighty had provided him with such devoted and faithful Companions who had eased his burden in carrying out all these duties. Thus, this verse is the Na'at of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Manqabat of the Noble Companions. It should be remembered, that responsibilities are a burden for the people of faith and for the faithless and traitors it is a provision for pleasure. On closer review of this burden Hazrat Musa (On whom be peace) had said: *"O Lord! Open my heart for me"*(S20:V25). Hazrat Sulaiman (On whom be peace) had said: *"O My Lord! Forgive me and bestow upon me a kingdom which may not suit to anyone else"*(S38:V35). Hazrat Yusuf (On whom be peace) during the period of famine would eat only a few morsels of food. Hazrat Umar(May Allah be pleased with him) during his period of caliphate had given up eating food cooked with butter. Thus, the expression of burden by the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the reflection of his trustworthiness and not his insult. Or, it could mean that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had feared that after him Islam and the Holy Qur'aan would perish. To allay this fear Allah Almighty had promised him that until the Day of Judgement there would be saints and scholars from his followers who would be the protectors of the Religion. Due to this, his fears had been removed. This tells us that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم Noble Companions and the religious scholars assist him so much in his father. It is for this reason Allah Almighty took the work of compilation of the Holy QUR'AAN, the Hadith and formulation of different branches of religious knowledge from these pious sages. Or, it could mean, that the responsibilities of Prophethood had caused the Holy Prophet صلی اللہ علیہ وآلہ وسلم inner hardship. Allah Almighty removed this burden by granting him inner contentment, courage, boldness, fortitude, spaciousness of the heart, etc. It should be remembered that the inner contentment is of three types: God-given (WAHBI), self-acquired (KASBI), and granted (ATAAI). The God-given contentment is given to the Prophets and some special saints directly by Allah Almighty. It is obtained through some incantations (Zikr) good deeds and through fear of Allah Almighty: *"Behold! In the remembrance of Allah alone there is the satisfaction of hearts"* (S13:V28). The granted contentment and boldness is obtained through the company. Eleven-year-old boys had killed the mighty Abu Jahl. The magicians of the Pharaoh told him with utter disdain: *"Do whatever you have to do"*(S20:V72). This was obtained through the blessed company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The contentment of the heart proves beneficial at the time of death, in the grave and the Day of resurrection. This is a great bounty from Allah Almighty. May we all be recipients of it.

4. And We have exalted high your remembrance [3]

وَرَفَعۡنَا لَكَ ذِكۡرَكَؕ ۝۴

3. This is done through several ways:
1. From the noble Prophets, by making them declare faith in the Holy Prophet (Peace be upon him) and by taking covenant from them of their service for him.
2. Everyone's remembrance is restricted to the earth but your remembrance has been made on the earth, on the Divine Throne, in the heavens.
3. Joined your name with My name in the Kalimah, in the Azaan, in Salaah, in the Khutbah. Every place the other Prophets have been called by their names but you have been addressed with excellent titles. Affairs, like the competent son assists his
4. I declared your remembrance the appendix of My Remembrance i.e, omitting your remembrance from the remembrance of Allah Almighty will not be beneficial.
5. I have made your remembrance a continuous thing in all places for all times. Every market is closed at some time or the other, but your market will never close.

It should be remembered that "*We have raised*" is in the Past Tense from which we learn that the remembrance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is raised and elevated from

eternity. Then, since it has been raised by Allah Almighty none can stop it, just as no one can extinguish the light of the moon and the sun as Allah Almighty has illuminated them, likewise your remembrance too cannot be lowered by anyone. Also, others gain greatness through wealth and kingdom, etc. but you have been granted loftiness directly from Allah Almighty. It should be remembered that we experience three different stages in our lives:

1. Period prior to coming into the world.
2. The period of coming and staying in the world.
3. Period after departure from the world. We become totally non-entity in the first and third periods but in the second stage we earn some name. But the Holy Prophet صلی اللہ علیہ وآلہ وسلم is renowned in all three periods. And why should he not be? Because he is the Model of Personality of Allah Almighty. A model can never be concealed. Thus, "*We have elevated*" is not restricted to time but is for all times.

5. Surely with hardship there is ease 4

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿٥﴾

4. This verse is either the Na'at in praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. O Beloved! Those hardships, which you are experiencing, shortage of provisions and abundance in responsibilities will find ease in the near future. It should be remembered that to place hardships on the Holy Prophet صلی اللہ علیہ وآلہ وسلم was also to reveal his lofty status so that all the opposition could be defeated, the sun of the Holy Prophet صلی اللہ علیہ وآلہ وسلم shine brightly at which a spontaneous utterance emanates on the tongue: "O Beloved Mustapha, millions of salutations at your lofty dignity." Or to comfort and to reassure the Ummah in the future so that they do not become grieved at any hardship by making the blessed incidents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم a light for their path. Or, that in this verse there is a discussion of the law of nature. In it two laws have been stated:

1. In the world you will always experience poverty and hardships.
2. With every hardship there is ease, and with every poverty there will be easy circumstances. In such a case this verse will mean either actual companionship i.e. in every hardship there is ease; in intense heat there is curative measure for thousands of illnesses, and is beneficial for harvest; unseasonal rain is a treatment for many illnesses and a means of cooling the grain to make them edible. Or, it is a cure for flu, common cold and mental illnesses. It is a protection against diarrhoea and fever. In every injection of the physician there is cure. In bitter medicine there is wisdom. Allah Almighty is indeed the greatest of judges. Or, by "with" is meant metaphorical companionship i.e. after every hardship there is ease, like it is said that after Friday is Saturday. This law is in force on every creation found between the heavens and the earth. After darkness there is light; after severe heat there is cold; after winter there is spring. Similarly, if Allah Almighty wills, after loss there is profit, after sickness there is cure, after defeat there is victory, after weeping there is laughter, after worship there is acceptance, after repentance there is forgiveness, after separation there is union, after love there is beloved. Thus, turn to Allah Almighty with hope, because hope is an excellent form of worship. It should be remembered that hardship is like that cauldron or furnace, which purifies impure iron, and transforms pure iron into valuable pieces, and smelted gold into gold jewellery, preparing it for the union with the beloved. In a like manner, hardship purifies a person from the impurity of sin, increases the status of the pious and strengthens the closeness of the beloved.

6.Undoubtedly there is ease after hardship 5

اِنَّ مَعَ الْعُسْرِ يُسْرًا ؕ﴿٦﴾

5. In this verse the repetition is either for the purpose of emphasis, or it is used to hint towards a special bounty as at both places. *EASE* is used as a proper noun and

HARDSHIP is used as common noun so that one should know that after one hardship there is double ease, either in the world, or one in the world and the other at the time of death, or in the grave or at the time of resurrection, because Allah Almighty will grant ease for the patient believers at these places. Remember, when a common noun is used then the other common noun preceding it becomes unrelated e.g. one person comes to me and another person says: This will mean the person who comes is different to the person who says, i.e. the two are not one and the same person.

فَإِذَا فَرَغْتَ فَانْصَبْ ۝۷

7. So when you are free after prayer, then strive hard in invocation

6. Because the dua offered after Salaah is more acceptable, specially after Tahajjud Salaah. Or, it could mean that when you are free after propagation, then try to do other work because it is prohibited to remain idle.

وَ إِلَىٰ رَبِّكَ فَارْغَبْ ۝۸

8. And attend to your Lord alone [7].

7. In that the hand should be in service and the heart should be fixed towards the Beloved. Or, do not even desire Paradise in compensation for your worship. Remain only to seek the pleasure of your Lord. Or, do not put your heart in the material things of the world because it is transitory. Remain attached to your Lord Who is eternal. If the ship is at sea there is salvation but if the sea gets into the ship there is destruction. Let the heart be in the world, but do not allow the world to get into the heart. The heart is the residence of the beloved. It should be remembered that there are two specific signs of claiming love for Allah Almighty:

1. To have love for those beloved to Him as well as things beloved to Him.
2. Not to be displeased with Him under any condition.

آیاتها ۸ — ۹۵ سُوْرَةُ التِّيْنِ مَكِّيَّةٌ ۲۸ — رکوعها ۱

SURAH AT-TEEN (THE FIG)

(MAKKAN) Revealed before Hijrah

1 Section: 8 Verses 34 Words 105 letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَالتِّيْنِ وَ الزَّيْتُوْنِ ۝۱

1. (I swear) by the fig and the olive [1].

1. The reason for taking an oath on fig and olive is because both outer and inner qualities are stored in them. Thus, the fig is a food as well as fruit and an excellent medicine. It does not contain any excrement or waste material. The smoke from it's wood kills mosquitoes and insects. The life span of an olive tree is three thousand years. It is found in dry mountains and is not dependent on anyone for its growth and water. It is a wild plant. Its oil provides very clear light. It is also eaten in place of curry. Also, Hazrat Adam and Bibi Hawa(May Allah be pleased with them) had come into the world from Paradise covered in the leaves of this tree and fed the earthly buck with them. As a result of which the buck got it's beauty and musk (Tafseer Roohul Mu'ani). The first time Allah Almighty spoke to Hazrat Musa (On whom be peace) was perhaps through the fig tree: Says Allah Almighty: "*Out of the tree, O Moosa, I am Allah, the Lord of the entire world*" (S28:V30). The fig is the tree under which Hazrat Isa (On whom be peace) was born. From this we learn that any tree which is linked with beloved servants of Allah Almighty are worthy of respect because Allah Almighty has taken an oath on it. Some devotees respect even the jungles that belong to the pious, the basis for which is this verse. Allah Almighty had told this to Hazrat Musa (On whom be peace): "*Verily I am your Lord, then take off your shoes. Undoubtedly, you are in the sacred valley of Tuwa*"(S20:V12) i.e. "*O Musa take off your shoes, for you are in a blessed jungle.*" The true devotees say that by fig is meant the pure words of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which are sweet, beneficial and eternally useful, while by olive is meant the blessed thoughts of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , which are eternally profitable. Or, by fig is meant Hazrat Abu Bakr Siddique who is an embodiment of mercy, while olive denotes Hazrat Umar Farooq whose Caliphate was extremely beneficial to Islam. Or, by fig is meant Shariah (Islamic Law) and olive would denote Tareeqat (the mystical way of life).

2.And by Mount Sinai [2].

وَ طُوْرِ سِيْنِيْنَ ۝٢

2. TUR is a mountain and SINAI a lush green jungle. Mount Sinai is the name of the mountain on which Hazrat Musa (On whom be peace) spoke to Allah Almighty. This mountain and jungle are both linked to Hazrat Musa therefore their loftiness and sacredness is being expressed here. It should be remembered that Hazrat Musa (On whom be peace) was a seeker while the Tauraat was the object of desire. For this reason he went to Mount Sinai to bring this Book. On the other hand, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the object of desire and the Holy Qur'aan is the seeker. Therefore, the Holy Qur'aan came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . When the Holy Prophet صلی اللہ علیہ وآلہ وسلم was in Makkah then those verses revealed in it became known as Makkan. When the Holy Prophet(Peace be upon him) became Madinite, the verses revealed there too became Madinite. Every street and alley of Makkah and Madina are Mount Sinai. The true devotees say that the blessed chest of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the treasure house of bounties like Mount Sinai wherein every moment there is refulgence of Allah Almighty. It is this very blessed chest which is the treasury of truth and mystical knowledge. Or, it refers to Hazrat Uthman e Ghani who, too, is Mount Sinai because he is the compiler of the Holy Qur'aan. Through his efforts and medium people had heard the Qur'aan. His hand is the Hand of Allah Almighty because at Hudaibiyya the Holy Prophet صلی اللہ علیہ وآلہ وسلم had declared his blessed hand as Uthman's hand, for the hand of the Holy Prophet صلی اللہ علیہ وآلہ وسلم has declared the Holy Qur'aan as Hand of Allah.

3.And by the secure city [3] (Makkah).

وَ هٰذَا الْبَلَدِ الْاَمِيْنِ ۝٣

3. Of the sacred city of Makkah because things like figs etc. were not found in Makkah. Holy Makkah was in front, there the pronoun "*this*" is not used but it is used here. In

common cities needs of specific areas become fulfilled. Currency and people of all countries are found here. Therefore it is a large city. By "AMIEN" is meant peaceful or safe, as here not only human beings but also hunting animals, wild plants and trees are safe. Or, it could mean full of trust because here the Holy Prophet صلی اللہ علیہ وآلہ وسلم lived in it in the capacity of trust for some time, thereafter he went to establish the city of Madina. By calling it security there is a hint towards it that due to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Makkah became worthy of taking oath on it. Also, besides the Holy Prophet صلی اللہ علیہ وآلہ وسلم other sacred places like the Holy Ka'bah, Arafaat, Mina, etc. are all found in it. It should be remembered that in the Holy City of Makkah the Holy Prophet صلی اللہ علیہ وآلہ وسلم spoke to Allah Almighty by receiving the Holy Qur'aan, was blessed with Me'raaj, in the same way as Hazrat Musa spoke to Allah Almighty at Mount Sinai. For this reason Makkah is mentioned after Mount Sinai. According to the way of life of the Sufi sages the city of peace and security is the blessed and pure heart of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which draws devotees to the vision of the beloved where everybody's needs are being fulfilled, where every type of bounties of Allah Almighty are obtained provided the person brings the currency of devotion and love. Or, by it is meant Hazrat Alli Murtaza who is the gate to the city of knowledge through whom the saints will receive the wares of sainthood until the Day of Judgement. It should be remembered that a thing is manufactured in the factories of nature but they are obtained from the market places.

4. Undoubtedly [4], We have created man in the best nature [5].

لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ فِیۡۤ اَحۡسَنِ تَقۡوِیۡمٍ ﴿۴﴾

4. The polytheists regard human being as the lowest in the entire creation, hence they worship stones, seas, moon, sun, etc. The monotheists were of the opinion that the jinns and angels are superior to human beings because jinns are greater in strength and the angels in the worship of Allah Almighty. It is for this reason that Allah Almighty has stressed the superiority of human beings through six ways: four oaths and through the letter LAAM and use of undoubtedly. If the human can understand his own status he will neither indulge in the worship of idols nor in committing sins, because the possessor of lofty being should also do deeds which are lofty. The Prophets of Allah Almighty came for the purpose of acquainting the human being of his true status. This is the very meaning of: "He who has understood himself has understood his Lord."

5. The meaning of the word TAQWEEM is physical appearance as well as stature and formation. Here, both meanings are correct. Allah Almighty has created the human being with His own Hand of power. That is why he is called BASHAR (human being) i.e. a being created through the Hand of Allah Almighty. The word MUBASHIRAT (copulation) is made from growth. Also, before creating him He declared about his greatness and vicegerency by preparing the angels for his prostration. Then He granted him a unique appearance or form: a straight stature and a beautiful face so much so that even the jinns and angels adore him. In fact, even the Beloved of Allah the Holy Prophet too was created in human form. He was provided with hands to eat so that he does not have to bow before it but bow before Allah Almighty alone. He provided him every limb in correct proportion i.e. neither is his nose as long as the trunk of the elephant nor concealed like that of birds, etc. He provided him with such a body through which he could perform standing in Salaah (QIYAAM), bowing (RUKU), prostration (SAJDAH), sitting between prostration (QA'DAH) and all other forms of worship. This is not found in the other creation. For this reason when Hazrat Jibraeel (On whom be peace) would come to

present Salaah to the Holy Prophet صلى الله عليه وآله وسلم he would appear in human form because it was not possible to perform Salaah in the form of Jibraeel. When a human being sits he becomes Muhammad: the head becomes MEEM, the shoulder the letter HA, the waist the letter MEEM and the knees the letter DAL. If the word TAQWEEM were to mean physical stature then it would mean that Allah Almighty has created the human being with appropriate limbs because his limbs perform those deeds which are not performed by the limbs of animals. Through his eyes he can see and make signs and weeps to seek forgiveness for his sins. He can use the tongue to taste, to speak; his heart is the abode of the beloved. In it are four places of anger, haste, suspicion and thinking on which the intellect rules. The ministers of the intellect are the soul and the heart. For the guidance of the intellect He has provided the light of Shariah. The beloveds of Allah Almighty say that Allah Almighty has created assembly of man from the good and the evil. Just like you will find in a home a toilet as well as a bedroom, similarly among human beings you will find the likes of the Pharaoh and Hazrat Musa (On whom be peace). This is the finest or fairest stature of the assembly of man. Just as the toilet is not like the bedroom, although both are constructed from bricks and lime, likewise the non-Prophets are not like the Prophets, although their limbs maybe the same.

5. Then We left Him to go to the lowest of the low [6].

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ﴿۵﴾

6. It means, since the human being did appreciate the above-mentioned bounties and adopted infidelity and evil deeds, We made him worse than animals, and lower than any insects and filth, by declaring his abode to be Hell. This tells us that an infidel is worse than an animal. For this reason there was place for the animals in the ark of Hazrat Nuh (On whom be peace) but not for the infidels. It could also mean that in old age man has been reduced lower than children and demented persons by snatching his beauty, intelligence and strength which were once provided to him. This tells us that these things do not belong to us but to Allah Almighty. From "but those" we learn that the true believer is spared from the nervousness and ludicrity of old age.

6. Except those who believe and do righteous deeds [7], for them there is endless reward [8].

اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ؕ﴿۶﴾

7. From this emerge a few issues:
1. That faith precedes deeds. With faith no good is correct.
2. Good deeds should be performed at all times, do not let it suffice by doing it once.
3. Perform all types of good deeds, do not leave any by regarding it to be trivial, because Allah Almighty has made faith to precede deed and declared the verb "did" in the Past Continuous Tense. Pious deeds are presented in the plural. It should be remembered that the minor children of the believers would benefit from the pious deeds of their parents. Similarly, sinners like us would be forgiven through the medium of some pious persons. This verse is not against the concept of ESAALE SAWAAB- i.e. conveying the rewards of your good deeds to the departed souls. The conveyed deed is by law the deed for him whom it is conveyed to.

8. It means eternal, in that the pious servants receive so many rewards in their old age, sickness, travelling like those he had been doing in his youth, good health and dwelling. And after his death his angels appointing for writing his deeds engage in worship at his grave until the Day of Judgement which would continue to accrue to the inmate of the grave (*Tafseer Azizi, Roohul Mu'ani*).

7. What then now causes you to deny the judgement [9]?

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝

9. It means O infidels, how can you reject the Day of Judgement after seeing your own ups and downs? That Lord Who could bring you into existence from nothingness surely he has the power to do this again. Or, O Beloved! Who is there now who can believe your Religion after seeing so many proofs (Roohul Mu'ani)? From it we learn that to ponder over Divine proofs is an act of worship. Because the infidels would accept the Holy Prophet as trustworthy and truthful in worldly matters only, had remained rejectors of his faith. For this reason mention has been made here of religion.

8. Is not Allah the Greatest of all rulers [10]?

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝

10. He most certainly is. From it emerge two issues:

1. Allah Almighty has appointed some of His pious servants as rulers. The king of the country is outwardly a ruler while Prophets and Saints are rulers inwardly. Our Beloved Prophet صلى الله عليه وآله وسلم is the ruler of both the physical and celestial worlds as is being understood from the plural form of rulers.

2. Besides Allah Almighty none is Greatest of all rulers, because the Greatest Ruler is He whose rule should be from eternity and remain till eternity, whose kingdom should be over the entire creation, from whose sovereignty none can escape even after his death, in whose dominion no unjust decisions and rulings can ever take place, from whose rule no one can ever escape. These attributes are not found in any dominion besides that of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم is the highest reflection of the sovereignty of Allah Almighty. For greater details refer to the book: *SULTANAT E MUSTAPHA.*

ايا تها ١٩ ۹٦ سُوْرَةُ الْعَلَقِ مَكِّيَّةٌ ١ رکوعها ١

SURAH AL-ALAQ (THE CLOT OF BLOOD)
(MAKKAN) Revealed Before Hijrah

1 Section: 19 Verses 92 Words, 280 letters

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِقۡرَاۡ بِاسۡمِ رَبِّكَ الَّذِىۡ خَلَقَ ۚ ﴿۱﴾

1. Read [1] in the name [2] of your Lord Who has created.

1. **Reason for its Revelation:**
Just before the advent of Prophethood the Holy Prophet صلى الله عليه وآله وسلم experienced true dreams for six months. Thereafter he sat in seclusion in the Cave of Hira in the Mountain of Light in total worship of Allah Almighty. On Monday, 17 Ramadaan at the time of early dawn, Hazrat Jibraeel Ameen appeared before the Holy Prophet صلى الله عليه وآله وسلم and said: "*Read!* The reply was: "*I am not from those who can recite.*" After three such requests and replies, Hazrat Jibraeel (On whom be peace) held the Holy Prophet صلى الله عليه وآله وسلم tightly by his chest and after which the first five verses of Surah Al-Alaq were recited by the Archangel (Tafseer Roohul Bayaan). From this emerge a few benefits:
1. In the *CHILLAH* (seclusion for mystic communion) of the pious there is definite forsaking and relinquishing of the world and the animal desires. Allah Almighty granted the Holy Qur'aan to the Holy Prophet صلى الله عليه وآله وسلم and the Tauraat to Hazrat Musa (On whom be peace) after they had undertaken seclusions i.e. *Chillah*.
2. Placing attention on someone by another person, granting him blessings and bounties by embracing him is correct and justifiable, because Hazrat Jibraeel (On whom be peace) held the Holy Prophet صلى الله عليه وآله وسلم tightly to his chest in order to bestow upon him Divine bounties.
3. Prior to Prophethood the Holy Prophet صلى الله عليه وآله وسلم was already an *ARIF* (possessing intimate knowledge of Allah Almighty), an *ABID* (devoted worshipper of Allah Almighty) and a *ZAHID* (an ascetic). Therefore the Holy Qur`aan had said: "*Guidance to mankind*" or "*guidance to the God-fearing*." It did not say, We are the guide of the Holy Prophet. While going on the journey of Me'raaj, he led the Prophets in Salaah although Salaah was only officially given to him as a gift at the completion of Me'raaj at the Throne of Allah Almighty.
4. The Holy Prophet صلى الله عليه وآله وسلم was fully acquainted with Hazrat Jibraeel prior to this event. Thus, when he appeared before him the Holy Prophet صلى الله عليه وآله وسلم showed no sign of fear for him nor asked him for his identity. If the Holy Prophet صلى الله عليه وآله وسلم had no knowledge about Hazrat Jibraeel then he would have had doubts about these verses being Divine words. This is not just against the lofty status of Prophethood, but against the lofty status of faith as well.

2. There could be two meanings given to this verse:
1. Recite the name of your Lord, i.e. recite it. Then a few benefits would emerge from it:
1.1. Zikrullah is superior to other acts of worship because Allah Almighty first gave a

command regarding it.
1.2. For conducting Zikrullah, seeking the permission of the pious is beneficial. Without this permission Zikrullah will not generate the desired effect. Observe, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had been engaging in Zikrullah prior to the event, but today Allah Almighty through Divine inspiration and out of His passionate desire of Love gave the Holy Prophet صلی اللہ علیہ وآلہ وسلم explicit and clear permission for His Zikr, so that in future its effects would become visible, and until the Day of Judgement Muslims would engage in it directly or indirectly without the permission of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The Noble Companions would engage in it directly, while the rest of the believers engage in it indirectly. Observe, if electrical wiring is installed in the house, but permission has not been granted for connection, it will not give light. The Holy Qur'aan and all other forms of Zikr are the spiritual bulbs and electrical fans, but they will only provide benefit if connection has been obtained from the Holy Prophet صلی اللہ علیہ وآلہ وسلم.
1.3. Like other pious deeds, Zikrullah too is an act of worship. Just as the patient is made to eat some medicines and apply some, and some in the form of advice. To show greenery to the patient and to give him good news are means of providing him with cure. From it those people should take a lesson who declare Zikrullah as a useless and unbeneficial activity.
2. O My Beloved! Read in the name of your Lord, and engage in the recitation of the Holy Qur'aan. From this we learn that before commencing with the recitation of the Holy Qur'aan first read *TA-AWWUZ* and *TASMIYYA* i.e. *AAOOZOO* and *BISMILLAH*. It is reported in the Hadith that any good deed, which is commenced without reading TASMIYA, is defective. It should be remembered that rainwater is full of blessings through which the crop grows in abundance as well. Says Allah Almighty: "*And We sent down out of heaven blessed water*" (S50:V9). Likewise, there are great blessings in the existence of the saints and friends of Allah Almighty. Prophet Isa (On whom be peace) had said: "And He made me blessed"(S19:V31). There is a great blessing in the name of Allah Almighty. He says: "*Greatly blessed is the name of your Lord, Majestic and Venerable*"(S55:V78). It is through blessings of Allah's name that the Ark of Nuh (On whom be peace) safely reached the shore. Because the letter of Hazrat Sulaiman (On whom be peace) to Bilqees commenced with *BISMILLAH*, Allah Almighty granted him the control of Yemen.

2.Who has created man [3] from the blood clot [4].

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ ②

3. All the people, or you, O Chief of the universe, who is the object of creation, and of whose creation the Hand of the Creator is proud.
4. In that He created from the sand nourishment, from nourishment blood, from blood sperm and from sperm a piece of meat. From it He structured the human body. Thus, there is no inconsistency in the verses. It should be remembered that the law of creation is being mentioned from which Hazrat Adam (On whom be peace) and Hazrat Isa (On whom be peace) are excluded because the creation reflects the power of Allah Almighty. Or, it could mean that blood is being produced from nourishment throughout the life. From blood, flesh is produced which helps in the growth of the body. In this Hazrat Adam and Hazrat Isa (On them be peace) are included. In this verse it is being hinted that just as Allah Almighty, by means of the soul creates a lofty and pure human being from insignificant and impure blood, likewise, O My Beloved! Through your medium I will produce from the present degenerate people of Makkah people of such moral loftiness and purity from whom will be flowing fountains of *Shariah* and *Tareeqat* (mystical knowledge).

3. Read [5], for your Lord is the most Generous [6].

اِقۡرَاۡ وَ رَبُّكَ الۡاَكۡرَمُ ۙ﴿۳﴾

5. This order of reciting it twice is either for emphasis, or that by first recitation was meant recitation in Salaah while by this is meant recitation other than in Salaah. Or, by this was meant recitation for rewards while here it means recitation for the purpose of teaching it to the people. Or, there was meant recitation from time to time, and here is meant recitation at all times. It should be remembered that our recitation is only for obtaining rewards while the recitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is both for the purpose of obtaining rewards as well as for teaching the Ummah. In every type of worship there will be this difference. The passengers travel in the ship to reach their destination while the captain's function is to ensure that they reach their destination safely.

6. Who provides the creation with countless bounties without any selfish motive or any distinction and without anything in exchange. Also, whoever gives anything to anyone in the world is also done through the compassionate order of Allah Almighty. In short, He is absolutely bountiful by Himself while others assume this quality through the favour of Allah Almighty.

4.Who teaches writing by pen [7].

الَّذِیۡ عَلَّمَ بِالۡقَلَمِ ۙ﴿۴﴾

7. The meaning of "*pen*" is to carve or to cut, cut the nails. Since a pen can be cut or carved from all sides, therefore it is a pen. Here pen denotes either all types of pens through which knowledge is written because pen is confined to knowledge. Through it inner thoughts and conditions of the past and present are revealed. Religious and worldly affairs are connected with it. Therefore mention has been made of it. From this we learn that knowledge and pen are great bounties of Allah Almighty. Writing is its specific favour. Pen is the most distinguished object, especially the pen of the Islamic scholars through which religious services can be rendered. To discard such pens and their sawdust obtained from sharpening them, at impure places is forbidden. It should be remembered that first Hazrat Adam (On whom be peace) wrote on leaves, thereafter Hazrat Idris (On whom be peace) wrote on potsherds. Then Hazrat Yusuf (On whom be peace) wrote on paper. The invention of Hazrat Yusuf's (On whom be peace) paper is still to be found (*Tafseer Roohul Bayaan*). Or, by pen is meant that pen which has recorded the entire events of the world on the Divine Tablet. It means Allah Almighty taught his angels, Prophets and Saints all the knowledge of the past, present and future. This tells us that the Prophets possess more knowledge than the entire creation because Allah Almighty has taught them in omnipresent schools the knowledge contained in the Divine Tablet. Only the eminent student is taught the superior and great book in the great school by an eminent teacher. Or, by pen is meant that pen of the angels who are scribes of fate with which he writes the fate of the baby, which is still in the womb of the mother. It means by means of this pen Allah Almighty has acquainted the angels and certain special servants of His with the fate of people. The author of Tafseer Roohul Bayaan has said that the Holy Prophet is the pen of Allah Almighty through which the creation has obtained their knowledge, and whatever has emanated from his blessed lips is permanent and unchangeable.

5. He taught man what he knew not [8].

عَلَّمَ الۡاِنۡسَانَ مَا لَمۡ یَعۡلَمۡ ؕ﴿۵﴾

8. It means He taught the first man, Hazrat Adam (On whom be peace) the names of all the things. Or, the very life of humanity, Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم was granted every branch of knowledge of the present, past and future, in fact every type of knowledge of

the Holy Qur'aan, not through any school or teacher, but directly through Him (*Tafseer Khazain and Mualimul Tanzil*). Or, taught man knowledge entirely, or to some of medicine, to some of science, to some of religion, etc. some through the teacher, some through experience, some through inspiration. Or, He granted His beloved servants knowledge of His Personality and Attributes which continue to reach from person to person whose book is the blessed countenance of the Sheikh (the spiritual guide) and the gaze of the Guide is the means of obtaining it.

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰۤى ۙ﴿۶﴾

6. Indeed man is rebellious [9].

9. It should be remembered that in the Madinite verses the word *KALLA* (Yes), did not appear. Also, in the first fifteen Paras there is no *KALLA* (*Tafseer Azizi*). Here, the word "*man*" denotes infidel or negligent person and not the Prophets, the Saints and the pious. The word *YATGHA* (to transgress) is derived from *TAGHA* (transgression) meaning to exceed the limits. Just as the water of the sea is beneficial as long as it is within its limits. The rivers and brooks appear from it, fields of crops are irrigated through it. But as soon as it exceeds its limits, it becomes destructive: settlements and villages are sunk, likewise man becomes the noblest creation as long as he is within his limits but as soon as he exceeds the limits of humanity he becomes worse than Shaitaan. Just as nature has stipulated medical limits i.e. that those who break these limits will become ill or die, in the same manner Allah Almighty has established limits of Shariah: the one who breaks the limits of beliefs becomes an infidel, the one who breaks the limits of deeds becomes a sinner and an evil person. Freedom is good, but unrestricted freedom is harmful. Islamic law has stipulated restrictions in matters concerning our life, death, eating, drinking, walking, sleeping, wakeful state, etc.

اَنْ رَّاٰهُ اسْتَغْنٰى ؕ﴿۷﴾

7.As he considers himself independent [10].

10. It means, that person who regards himself as independent of Allah Almighty, the Prophets, the Saints, the Islamic scholars, indeed becomes rebellious, while those who regard themselves as obedient devotees of these eminent personalities will never exceed his limits. Such persons never become rebellious. The actual reason for infidelity and transgression is the dispension from Prophets and Saints. He who becomes independent from these pious sages becomes independent from Allah Almighty as well. Otherwise, those infidels regarding whom this verse was revealed were not regarding themselves in matters of conduct independent of Allah Almighty. It should be remembered in contrast to other creation, man is much more helpless. Animals are in need of food alone while man is in need of food, shelter, clothing, etc. Also, animals only eat green, etc. but in the nourishment of man there are hundreds of differences. The diseases of animals are few and their treatment is easy but the diseases of man are numerous and their treatment is difficult. These many needs are there because he should not become rebellious by regarding himself independent.

From this verse emerge a few benefits:

1. Just as the earth is never independent of the sky, it is always needy of rain and sometimes of sunshine, sometimes of wind and at times of good weather; in the same manner we can never become independent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The infidel is dependent for his Kalimah, for our success in the test of the grave, on the Day of Judgement for the intercession; we are totally dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم .
2. To be independent from the fellowmen for the worldly needs is a good thing while remaining dependent on Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم is a cause of pride.
3. The act of self-reflection is not just an act of worship but it can be sinful and at times an act

of infidelity. To reflect on one's sins and on the mercies of Allah Almighty is an act of worship, to ponder over Divine attributes in oneself is an act of mystical experience. To become independent of Allah Almighty after seeing evil in oneself is transgression.

4. Knowledge is superior to wealth. Allah Almighty, here, has described the evil of wealth and superiority of knowledge.

8.Indeed to your Lord is your return [11].

اِنَّ اِلٰى رَبِّكَ الرُّجْعٰى ۝

11. It means for every king and beggar, in every worldly condition, then at their time of death, then in the grave, then on the Day of Judgement, they have to turn to Allah Almighty, and they will have to turn to Him. Then how does he become independent of Allah Almighty? For the wealthy to regard himself independent of Allah Almighty is a great folly. The great Sufis say that some turn to Allah Almighty with joy, some with displeasure. The first turning is a means of obtaining reward. Turning to Allah Almighty in accordance of Islamic law is an act of worship; otherwise creational (*TAKWEENI*) turning is affected by the infidels as well. Or, the meaning of the verse could be O independent transgressor, do not become despondent of the Mercy of Allah Almighty. You have an opportunity at all times to turn to your Lord for repentance. So repent. It should be remembered that repentance from infidelity could only be affected prior to the pangs of death, while repentance from sins can be affected at the time of death.

9.Have you seen him who prohibits?

اَرَءَيْتَ الَّذِىْ يَنْهٰى ۝

10.(Allah's) devotee when he offers Salaah [12].

عَبْدًا اِذَا صَلّٰى ۝

12. Reason for its Revelation

This verse was revealed concerning Abu Jahl. He had stopped the Holy Prophet صلى الله عليه وآله وسلم from offering Salaah in the Sacred Mosque of Allah and had told his friends that if he ever sees the Holy Prophet صلى الله عليه وآله وسلم performing Salaah here he would crush his neck (Allah forbid). While the Holy Prophet صلى الله عليه وآله وسلم was offering his Salaah there, these reprobates came there with this evil intention but soon fled backward. When people asked them what had happened, they replied that between them and the Holy Prophet صلى الله عليه وآله وسلم there is a trench of fire and dangerous birds. The Holy Prophet صلى الله عليه وآله وسلم said that had Abu Jahl come near to him the angels would have cut him to shreds. In these verses "he who forbids" refers to Abu Jahl and "*bondsman*" denotes the Holy Prophet صلى الله عليه وآله وسلم because through Salaah one expresses his servitude. Also, until the servant is in the service of his master then his opposition is the opposition of the state. It is for this reason that the word "*bondsman*" is being used here. Thus, this verse expresses the highest greatness of the Holy Prophet صلى الله عليه وآله وسلم and the severest anger at Abu Jahl. From this, emerge a few issues:

1. This verse was revealed after the command for Salaah; i.e. after the occurrence of Me'raaj that is, thirteen years after the previous verses because it is quite apparent by Salaah is meant the Salaah prescribed by Shariah, which became obligatory on the night of Me'raaj.
2. When the idols had been in the Holy Ka'bah the Holy Prophet صلى الله عليه وآله وسلم was performing Salaah at this very building and performed Salaah facing it. Thus, even if forbidden things are found on the mazaars of the Saints, these places would remain sacred.
3. To stop the believers from performing their Salaah is the work of Abu Jahl.

Religious Issue:

It is permissible to stop a person from Salaah under some circumstances: Namaaz offered during undesirable times, Salaah in a usurped place, the husband can stop the wife from offering Tahajjud and Nafl Salaah, the master can stop the servant, and the employer can stop the specific person from offering Nawafil when this would hinder their service. But the jurists have stated that the one who commences to offer Salaah during undesirable times, then don't stop him from his Salaah, but instead explain to him the true issue afterwards in order not to come to adversely affected by this verse.

4. Stopping a Muslim from entering the Mosque is like stopping his Salaah. Because Abu Jahl had stopped the Holy Prophet صلی اللہ علیہ وآلہ وسلم from entering the Haram Shareef, and not from Salaah itself, yet Allah Almighty had declared this as stopping from Salaah.

Religious Issue:

A few of the people can be stopped from entering the mosque: a child who has not reached the age of intelligence; a mentally disturbed person who has no control over urination and stool; one from whose mouth emanates the odour of raw garlic, onions and tobacco; one who has sores on the body giving off a bad odour; that irreligious person whose coming to the mosque can cause mischief. Observe, after the conquest of Makkah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had stopped the polytheists from performing Tawaaf and Hajj. In fact he had given the order to expel the Jews and the Christians out of the Arab peninsula.

11.Have you seen he is on guidance?

أَرَءَيْتَ إِنْ كَانَ عَلَى الْهُدٰىٓ ⑪

12.Or instructs others to piety [13]

أَوْ أَمَرَ بِالتَّقْوٰى ⑫

13. It means, O My Beloved! Observe. Or, O reciters of the Holy Qur'aan! Ponder that had Abu Jahl been on the path of guidance, or had he counselled others to accept guidance, what would have been his status? He would have been a believer, he would, after seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم in a state of faith have been a Noble Companion, being a relative of the Holy Prophet صلی اللہ علیہ وآلہ وسلم he would have been dear to Allah Almighty. As he was residing in the Sacred Haram, he would have obtained hundred thousand rewards for one pious deed. As he was the leader of the people, people under him would have accepted Islam and the rewards for all of them would have been received by him. It should be remembered that the word guidance has many meanings. This is just like the one who is guided and the one opposing him, its meanings too are similar. Here, the meaning of transgressor is opponent. Thus, by it is meant humility and softness of the heart. These qualities are great bounties from Allah Almighty. Harvest fields and gardens are grown in soft grounds and not in rocky land. Where something is to be sown that ground is made softer through ploughing. The heart in which Allah Almighty sows the seed of faith and mystical knowledge grants it softness and humility. From this, emerge a few issues:

1. To ponder over the transgression, mystical knowledge and faith of the previous people is indeed an act of worship, as it is a means of obtaining guidance. Meelad Shareef, Urs of the pious Saints, lend themselves to providing guidance.

2. The lofty status that could have been obtained by those who had lived in the times of the Holy Prophet صلی اللہ علیہ وآلہ وسلم by means of their faith cannot be obtained by those after it. Now nobody can become a Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

3. He is indeed a terrible wretch who Allah Almighty has provided with a good opportunity and does not obtain benefit from it.

13.Will you see, if he belied and turned back then what would be his condition [14]?

اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ﴿١٣﴾

14. It means even though Abu Jahl's death was bent on falsifying the Holy Prophet صلی اللہ علیہ وآلہ وسلم and remaining totally disobedient, it will prove detrimental to him because just as those who had the good fortune of seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم are superior in faith than the other believers, likewise those who had remained infidels after seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم are worse than the other infidels. The criminal committing crime in a court before the Magistrate is a big criminal because he had committed a crime as well as is in contempt of the court and that of the Magistrate. It should be remembered that Abu Jahl had been belying the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well as being disobedient to him. Then to state "if he belied" is for the end of infidelity or to cause fear and threat. From this verse emerge a few issues:

1. The obedience of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is obligatory upon the infidels as well and they would be punished for disobeying him because here with "**if he belied**," "*what would be his condition*" is added as well.

2. The sinful and evil Muslim, too, is entitled to punishment because Allah Almighty had made "*what would be his condition*" as a means of punishment.

14.Did you not know that Allah is seeing? [15]

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى ﴿١٤﴾

15. And when the ruler is Omniscient and All-Knowing, Supremely Wise and All-Powerful, then how will it be that He will not grant bounty to the obedient and punishment to the treacherous. If only man can think about it, he will never become bold to commit a sin.

15.Yes, if he desisted not, We will surely drag him by catching his forelock hairs

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ۬ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

16.The forelock, due to sinfulness and falsifying [16].

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

16. It means that if Abu Jahl does not refrain from causing harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم then We will be dragging him by his hair on the Day of Judgement from the grave to the Field of Accountability or from this field upto Hell or after his death at the Battle of Badr. Thus, at the termination of the Battle of Badr, Hazrat Abdullah ibn Masood cut the head of Abu Jahl and made holes in his nose and ears and placing a string in them tied the locks of the forehead with a string and dragged it like a dead dog before the Holy Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Bayaan, Tafseer Azizi*). Since the forehead is the noblest limb of the human body- arrogance and pride, humility and modesty are found in it, hence arrogance is called rebellion and haughtiness. Thus, forehead is mentioned here specifically. From this verse emerge a few issues:

1. Causing harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the worst form of sin because Allah Almighty has not mentioned this disgrace and abjectness as a punishment of any other sin, and had said here that if Abu Jahl does not refrain from causing harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he would be inflicted with this punishment i.e. if he refrains and he still remains an infidel he would not be given this punishment.

2. Allah Almighty Himself takes revenge on behalf of His beloved servants.
3. Allah Almighty links the deeds of His some specific servants towards Him. Observe, dragging with the hair of the forehead is either the work of the angels or that of Hazrat Abdullah ibn Masood, the Noble Companion, yet Allah Almighty had said: "*We will be dragging it*"(Praise be to Allah Almighty).

فَلْيَدْعُ نَادِيَهٗ ﴿۱۷﴾ لا

17.Then let him call his associates.

سَنَدْعُ الزَّبَانِيَةَ ﴿۱۸﴾ لا

18. We shall just call our guards [17].

17. **Reason for its Revelation:**
When Abu Jahl had stopped the Holy Prophet صلى الله عليه وآله وسلم from offering Salaah in the Holy Ka'bah the Messenger of Allah صلى الله عليه وآله وسلم scolded him. At this Abu Jahl said: "Don't you know me? I am the most influential person in the whole of Makkah. If I so wish I can fill the jungle full of young men to oppose you." In response to this, this verse was revealed (Tafseer Khazain, etc.). In it is said that he can call upon his associates and We will call upon Our ZABANIYAH angels. ZABANIYA is made from ZABAN, which means to catch, to arrest. It is that group of angels who would be catching the infidels and taking them from the field of resurrection and throw them into Hell (Tafseer Azizi, Roohul Mu'ani, etc). From it emerge a few issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is so dear to Allah Almighty that his enemy is the enemy of Allah Almighty. Observe, when Abu Jahl had opposed the Holy Prophet صلى الله عليه وآله وسلم he did not say that I will bring my group of Companions against you, instead Allah Almighty had said that We will call upon our ZABANIYAH angels.
2. All the angels are servants of the Holy Prophet صلى الله عليه وآله وسلم because these angels form the reserve force of Allah Almighty, which was ready to come to serve the Holy Prophet صلى الله عليه وآله وسلم only to reveal the lofty status of the Messenger of Allah صلى الله عليه وآله وسلم . Otherwise, just one angel is sufficient to destroy the infidels.
3. Every command is not for the purpose of obligation. Observe, here "Now let him call his associates" is a command but not for the purpose of obligation, but for the expression of wrath.

كَلَّا ؕ لَا تُطِعْهُ وَ اسْجُدْ وَاقْتَرِبْ ﴿۱۹﴾

19. Indeed, do not obey him but prostrate and draw near to Me. (One who recites or listens to the recitation of this verse is duty bound to offer Sajdah Tilawat) [18].

18. It should be remembered that there are many types of SAJDAS-Prostrations. The prostration of worship is SAJDAH of Salaah, Prostration of gratitude, Prostration of recitation of the Holy Qur'aan, SAJDAH E SAHU-Prostration to correct error in Salaah, SAJDAH of Dua (Prayer), etc. Here, Prostration of worship is denoted i.e. O My Beloved! Do not pay any attention to the nonsense spoken by Abu Jahl but continue to offer your Salaah in the Sacred Haram. We are your Protector and your Helper. Or, it could denote Prostration of gratitude i.e. Express gratitude in the form of SAJDAH that We are your Protector and Our angels are your servants. From this emerge a few issues:
1. That SAJDAH (Prostration) is an excellent act of worship by means of which the servant places his forehead on the ground to express his humility, and verbally acknowledge the greatness of Allah Almighty. For this reason there are two SAJDAHS (Prostrations) in every

raka'at, while QIYAAM (standing upright) in Salaah, and RUKU (to bend /bow), is one each.
2. The worships of the Holy Prophet صلى الله عليه وآله وسلم were not for the purpose of forgiveness of evil deeds but for gaining the nearness of Allah Almighty.

اٰیاتھا ۵ ۹۷ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ۲۵ رکوعہا ۱

SURAH AL-QADR (THE BLESSED)
(MAKKAN) Revealed Before Hijrah

1 Section: 5 Verses 30 Words , 112 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۞

1. Undoubtedly, We revealed [1] it (Qur'aan) in the Night of Power.

1. **Reason for its Revelation:**
Once the Holy Prophet صلى الله عليه وآله وسلم told his Noble Companions that Shamsoon, an Israelite observed for a thousand months, i.e. eighty-three years and four months continuous fast and stood in worship during these nights. Hearing this, one Companion asked: "There can be none among us like him. On the Day of Judgement he would be superior to us?" At that point in time, this Surah was revealed in which it is declared that We have revealed the Qur'aan from the DIVINE TABLET (LOHE MAHFOOZ) to the BAITUL IZZAT of the first heaven on the Night of Power. Then any believer who worships Allah Almighty during this night shall be granted the reward of worship in excess of a thousand months. From this emerge a few issues:
1. The works of the servants of Allah Almighty are His works. Observe, the revelation of the Holy Qur'aan is the work of the angels but Allah Almighty says: "We have revealed it."
2. The date on which any great work had taken place will remain virtuous until the Day of Judgement. Observe, the Night of Power was the night on which the Holy Qur'aan was once revealed as a result of which it will be observed as a great night until the Day of Judgement. Thus, the night of the blessed birth of the Holy

Prophet صلى الله عليه وآله وسلم or the Night of Me'raaj, etc. are virtuous for all times.
3. Night is superior to day. Observe, Me'raaj took place during the night.The revelation of the Qur'aan, creation of the angels, laying gardens in Paradise, collection of the ingredients for the creation of Hazrat Adam (On whom be peace) took place during the Night of Power (Tafseer Azizi). The time for the acceptance of dua is during every latter part of the night, but during the day it is only on a Friday.

وَ مَاۤ اَدْرٰىكَ مَا لَیْلَةُ الْقَدْرِؕ(۲)

2. And what will tell you what the Night of Power is?

لَیْلَةُ الْقَدْرِ ﳔ خَیْرٌ مِّنْ اَلْفِ شَهْرٍؕ(۳)

3.The Night of Power is better [2] than a thousand months.

2. It means O believer! What do you know what type of night is the Night of Qadr? It cannot be described in its actual state. Or, O My Beloved! You did not understand the Night of Qadr out of your personal conjecture but you came to know of its lofty status and power through the revelation. In short, this does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم is not fully aware of the virtues of the Night of Power.By Qadr is meant Honour: "*And they esteemed not Allah as was due to Him*"(S39:V67).Or, Estimation: "And We do not send it down but with a known measure" (S15:V21).Or, to straiten: "*But when He tries him and straitens his livelihood*" (S89:V16).This night is called the Night of Power because it is the night of great honour. Or,in it the entire year's list of the things to happen and their measurement are distributed to the angels,and all kinds of angels are informed of the measurements and estimates of their deeds.Or, in this night so many angels descend upon the earth that it becomes straitened and too small.Probably this night is the 27th night of Ramadaan because here the verse "The Night of Power" is mentioned at three places.Since LAILATUL QADR consists of nine letters so 9x3=27. Furthermore,this Surah contains thirty words and the word "it" is the 27th word. It therefore means the complete Night of Power, from sunset until dawn. This night is absolutely greater than these thousand months, which are bereft of the Night of Qadr. Thus, there is no objection that can be raised against this verse. Since the Holy Prophet صلى الله عليه وآله وسلم had mentioned thousand months concerning the worship of the Israelite Shamsoon, Allah Almighty too had mentioned about him, and not about centuries and years. Here, a thousand months refers to a long period. In Arabic there is no counting in excess of thousand, therefore thousand has been mentioned. It should be remembered by "better" is meant either the nearness or high esteem of the night or that the worship of this night is better in reward than a thousand months. From this verse emerge two benefits:
1. The connection with sacred things is extremely beneficial as the excellence of the Night of Power is due to its connection with the Holy Qur'aan. The dog of the Companions of the Cave gained eternal respect due to its link with these pious sages.
2. The Holy Qur'aan is superior to all the other heavenly revealed books because the date of revelation of Tauraat and Injeel did not receive this greatness.

تَنَزَّلُ الْمَلٰٓىٕكَةُ وَ الرُّوْحُ فِیْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍۙ(۴)

4. The Angels and the Spirit (Jibraeel) descend [3] in it by the Command of their Lord, for every affair.

3. It means that during the Night of Qadr from the time of sunset until dawn all the favourite angels, or the countless worshipping angels of Sidrah and Hazrat Jibraeel -Roohul Ameen, or

the Spirit of Allah, Hazrat Isa (On whom be peace), or the soul of Muhammad or the special spiritual groups of angels, or that angel called Rooh who speaks countless languages, through which he recites the praises of Allah Almighty in various languages and on this night offers prayer of forgiveness in every language for the believers and who specially descends in mosques and the homes of believers and those engaged in the worship of Allah Almighty in this night(Tafseer Roohul Mu'ani, etc) so that instead of engaging themselves in worship at Sidrah tonight, they join the believers in the worship on earth and repeat Ameen at the duas of the Muslims. In addition, that these angels could obtain bounties from the pious believers, and that they could obtain the bounties of this night (Tafseer Azizi).

From this verse emerge a few issues:

1. The earth is superior to heaven because the favourite angels on this night descend on the earth to obtain the nearness of Allah Almighty. Observe, Hazrat Jibraeel (On whom be peace) would go to Madina Munawwarah to offer prayers (Hadith Shareef).

2. In the proximity of the pious, prayers and worships have a greater chance of acceptance as these angels come here at the graves of Prophets and Saints to offer their worship. When the Israelites decided to repent, they were ordered to go to Jerusalem to offer their prostration, and to seek repentance there, as it will be accepted (Holy Qur'aan).

3. The Night of Power, etc. and the bounties of these exalted times descend on the earth in abundance and the angels come here to obtain these.

4. Some angels only remain in the heavens, some only on earth, but some come in the heavens and the earth day and night, some angels are those who descend on the earth during the Night of Qadr.

5. Although the entire night of Qadr is superior in excellence but its latter part is greater in excellence because during that time all the angels assemble together, although they descend prior to this.

6. Although Hazrat Isa (On whom be peace) is in the fourth heaven and the blessed soul of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is at the lofty place called ILLEYEEN, but they are observing the entire world from there, but on sacred times like the Night of Qadr they come to the earth to observe the affairs of the entire world as is understood from the commentary of the Rooh (soul) as provided in No's 4 and 5.

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ﴿٥﴾ ع

5.It is all-peaceful until the rising of the dawn [4].

4. It means that during the entire night, the Night of Qadr is protected from the Shaitaans, the calamities and Divine punishments in comparison to other nights. In the early parts of these nights the jinns and Shaitaans spread on the earth, in the middle portion there is negligence and in the last portion there is mercy. From this we learn that due to the blessings of the existence of the pious sages there is protection from punishment and the removal of the Shaitaans. Hence, on the Night of Qadr due to the blessings of the angels and the sacred souls there is peace. All this takes place until the break of dawn.

ایاتها ۸ ۹۸ سُورَةُ الْبَیِّنَةِ مَدَنِیَّةٌ ۱۰۰ رکوعها ۱

SURAH AL-BAYYINAH (THE CLEAR PROOF)

(MAKKAN) Revealed Before Hijrah

1 Section: 8 Verses 94 Words, 399 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

لَمۡ یَکُنِ الَّذِیۡنَ کَفَرُوۡا مِنۡ اَہۡلِ الۡکِتٰبِ وَ الۡمُشۡرِکِیۡنَ مُنۡفَکِّیۡنَ حَتّٰی تَاۡتِیَہُمُ الۡبَیِّنَۃُ ۙ﴿۱﴾

1. The infidels among the people of the Book and the polytheists would not change their religion [1] until clear proof [2] is conveyed to them.

1. It means the Christians and Jews of Arabia and the polytheists were so staunch in their infidelity and obduracy that under no circumstances were they prepared to give up their religion. Firstly, the people of Arabia were very stonehearted and rebellious. Secondly, in this region no Prophet had come from Hazrat Ismail (On whom be peace) until the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which had helped to increase their ignorance. From this verse emerge two issues:

1. Although both the People of the Book and the polytheists are all infidels, but because the People of the Book have a link with some Prophet their laws are lenient. Observe, here the People of the Book are mentioned first, animals slaughtered by them and their women are lawful. If they accept faith, they will receive double rewards. Hence, if the link to a Prophet can provide the infidels with so many benefits, then any Muslim who can create a special link with the Holy Prophet صلی اللہ علیہ وآلہ وسلم, what can we say about him?
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had reformed such a nation whose reformation apparently seemed impossible.
3. To act upon the heavenly revealed books prior to their annulment was a means of guidance but after their annulment it became heresy, just like the old prescribed medicine now becomes harmful for the patient.

2. By "*clear proof*" is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he is the proof of the Oneness of Allah Almighty, of every religious tenet and of his own blessed personality i.e. O My Beloved! The people of Arabia were waiting for their guidance for you. Or, O My Beloved! In this region nobody could have provided guidance besides you. If any awe-inspiring and wrathful Prophet had been sent here, he would have destroyed them out of despondency, by cursing them and made the region totally desolate like what had happened to Thamud and Aad. But you O My Beloved! Have made them believers and your Companions and provided grandeur to the cities of Makkah and Madina. It should be remembered proof is that through which one can prove one's claim, while clear proof is that one against which there can be no criticism or arguments, like sunshine is for the sun, or smoke is for fire, or a state witness among the witnesses. Since the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the embodiment of miracles, then him remaining pure and truthful in a place like Arabia without being tutored by anyone, being all-knowing and omniscient about defection and testimony, Divinity of Allah Almighty, are themselves clear proofs about the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prophethood. For this reason the Holy Prophet صلی اللہ علیہ وآلہ وسلم has been called Proof.

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ﴿۲﴾

2. By a Messenger [3] of Allah reciting pure Scripture [4].

3. The Holy Prophet صلی اللہ علیہ وآلہ وسلم . Here, it is not being said to whom is the Prophet sent. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet for the entire creation of Allah Almighty. The prophet and the attorney both do different works, but the attorney does so on his own responsibility while the Prophet does so at the responsibility of the sender because the speeds and deeds of the Prophet are not his own but that of the sender. Every word and deed of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , in fact, his every expression is from Allah Almighty, because he is Allah's Prophet and a Prophet under every condition. Thus, raising objection against the Holy Prophet صلی اللہ علیہ وآلہ وسلم is equal to raising objection against Allah Almighty. The praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed praise of Allah Almighty. It should be remembered that the *TANWEEN* on *RASOOL* i.e. *RASOOLUN* is one of respect i.e. dignified Prophet who is a Prophet from eternity. He was already a Prophet while Hazrat Adam (On whom be peace) was still between water and dust i.e. still assuming the nature of man. He will be a Prophet for eternity. A man after death is out of the kingdom of the king but he still remains the follower of the Holy Prophetصلی اللہ علیہ وآلہ وسلم even after his death. That is why the follower is made to identify the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the grave. Prior to the advent of the Holy Prophetصلی اللہ علیہ وآلہ وسلم these questions were not asked in the grave. He is a Prophet under all circumstances, in a state of sleep and wakefulness, being in motion, etc. For this reason emulating every habit of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of worship for us. He is a Prophet unto everybody, so much so, that on the Day of Judgement the Prophets who had been making their followers to recite their Kalimah would now be reciting the Kalimah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Through "From Allah" is told that his Prophethood is not through your votes and support, that you may make him to retire or remove him, but he is a Prophet from Allah Almighty. Just as you cannot extinguish the light of the moon and the sun, likewise you cannot diminish his greatness.

4. It means, the Holy Qur'aan, which is the collection of all the previous revealed books, and is pure from interpolation i.e. it has been revealed from a pure place through the pure angels to a pure Prophet. It will remain for eternity on pure tongues, in pure hearts and in the pure hands. Also, it is protected from any addition or alteration. It should be remembered that the recitation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a miracle as he read and taught it to others without anyone's tutorship, understood and made others to understand it. Our recitation is not a miracle because we are taught its recitation, its laws of recitation, its laws and mystical meanings from qualified Huffaaz and scholars of the Holy Qur'aan. Also, it is through the Holy Prophet صلی اللہ علیہ وآلہ وسلم that the angels received the heavenly Qur'aan.

فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ﴿۳﴾

3. Therein are eternally booked true Commands [5].

5. So that all the previous and future incidents, commandments and mysteries, which are found in, the Holy QUR'AAN are all perfect and beyond any change.

وَ مَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ؕ﴿۴﴾

4. But the people of the Book become divided after clear proof had come to them [6].

6. It means prior to the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم all the People of the Book were unanimous that they would believe in the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. But when the Holy Prophet صلی اللہ علیہ وآلہ وسلم came into the world, some believed in him and others rejected him.
From this emerge a few benefits:
1. Those from the People of the Book had received only the words of the Book and their meanings did not obtain faith, but those who obtained the light of the book and its mystical meanings received faith. This is the very condition of the Holy Qur'aan that it's mere recitation and superficial meanings will not provide faith. Even the Aryans and Christians too, read this. Likewise, the mere observation of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم human form will not provide anyone with faith. His human form was seen by the devil and by Abu Jahl. But only those who behold his illuminating form become people of faith.
2. Some people of the Book had acquired the knowledge of the book while others had received it through Divine inspiration. Those who only had its superficial knowledge remained infidels while those with Divinely inspired knowledge, accepted faith. The tillage field does not fulfill its needs through the water of the well, until it does not rain.
3. The sin of the scholar is severer than the sin of the ignorant person. Observe, here Allah Almighty has specifically censured the People of the Book, although similar is the condition of the polytheists as well.
4. Not everyone can receive beneficence from the Prophet. Some remain bereft as well. The bat cannot obtain light from the sun.

5. And they were only commanded to worship Allah, being exclusively one sided, and should establish Salaah and give Zakaat [7]. And this is the Right Religion [8].

وَ مَاۤ اُمِرُوْۤا اِلَّا لِیَعْبُدُوا اللّٰهَ مُخْلِصِیْنَ لَهُ الدِّیْنَ ﳔ حُنَفَآءَ وَ یُقِیْمُوا الصَّلٰوةَ وَ یُؤْتُوا الزَّكٰوةَ وَ ذٰلِكَ دِیْنُ الْقَیِّمَةِؕ۝۵

7. It means the People of the Book were given some orders through the Holy Prophet صلی اللہ علیہ وآلہ وسلم which were found in the old and new Testaments as well i.e. in Tauraat and Injeel. Like to worship Allah Almighty, acquire and keep good beliefs and to remain aloof from the irreligious people, the firm commitment to uphold the institution of Salaah and Zakaat, although there is a difference in their fulfillment, but the principle is the same. Then why do the People of the Book still flee and flare up with the Holy Prophet صلی اللہ علیہ وآلہ وسلم It should be remembered that having pure Islamic beliefs, sincerity in the observance of religion and inner disgust for the infidels, adopting difference in the outer appearance, character and practices is an act of purity. To perform the Salaah regularly, punctually and correctly with the presence of heart and mind, to establish Salaah as an institution, doing all those deeds which will gain the pleasure of Allah Almighty are acts of worship, although Salaah and Zakaat are included in it, but because of their importance they have been mentioned separately.
8. Which is still continuing from the time of Hazrat Adam (On whom be peace) upto now. From this verse emerge two issues:
1. The infidels are duty-bound to different acts of worship as well i.e. after accepting Islam they should perform their Salaah and give their Zakaat as is being understood from "*they were commanded*".
2. That beliefs and deeds are both important in religion, because Allah Almighty has declared sincerity, Salaah, etc. as right faith. It should be remembered that some Jews and Christians had abandoned true acts of worship and had adopted monastic life, forsaking the world, like the present day mendicants and religious charlatans who are perpetually under the influence of hemp and marijuana and had expressed the thought that there is no need for good deeds, and like the Marjiyya and Rafzis of today. The view of both groups has been

refuted in this verse.

6.Undoubtedly, all the infidels among the people of the Book and the polytheists [9] are in the fire of hell [10], to remain therein forever. They are the worst [11] of creatures.

إِنَّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۗ اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

9. It means the polytheists and the People of the Book; both are equal in the actual infidelity. Hence, in the actual punishment i.e. eternal stay in Hell, too both will be equal. Although because of the difference in the nature of infidelity there will be a difference in punishment. Thus, some will be in the highest region of Hell receiving lighter punishment while others will be in the bottom region of Hell receiving severe punishment. Thus, there can be no objection raised at the verse. It should be observed that the People of the Book were proud of their knowledge and being from the household of the Prophets, while the polytheists took pride in being of service to the Ka'bah and being from the progeny of Hazrat Ebrahim (On whom be peace). In this verse there is a repudiation of both their views. From this we learn that the punishment of every type of infidelity is the eternal abode in Hell. The one who rejects Allah Almighty is the rejecter of the Prophet, the rejecter of the Holy Qur'aan and the enemy of the Noble Companions and the household members of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . They are all equal in punishment. However, knowledge and family lineage are beneficial for the believers, but they would be useless to the infidels.

10. It should be remembered that although the entry of the infidels into Hell would be only after the Day of Judgement, but because this is a certainty, or because infidelity is the certain cause of this entry, entry into infidelity is like entry into Hell, therefore it has been stated here that they are in the fire of Hell. It should also be remembered that some of the infidels would be kept separately from Hell like Hazrat Abu Talib, and some will be in the cooler regions of Hell, but since most of the infidels would be in the fire, hence both these groups would be punished in the fire. In the cooler region fire is at a distance, which would provide coolness. Thus, it has been declared for the infidels that they are in the fire i.e. the punishment of all the infidels is fire, some are punished near the fire and some are punished away from the fire.

11. It means all the People of the Book, despite being scholars or from the progeny of the Prophets, and the polytheists despite rendering service to the sacred Ka'bah or being from the progeny of Hazrat Ebrahim (On whom be peace) are worse than the entire creation, its dogs and pigs and the impurities, etc. because Hell is for them. It is they on whom is the curse of Allah Almighty and His entire creation. There was no place for them in the Ark of Hazrat Nuh (On whom be peace), although all the animals were given refuge in it. This is because they are the traitors of the Divine State. No other creation is a traitor. It should be remembered that by creation is meant the creation of that period. Shaitaan and the Pharaoh are from the earlier creation while Dajjal is from the later creation. Thus, the meaning of the verse is crystal clear. From this verse it is understood that Mirzais, Shias, Wahabis, and apostates are not Sayyeds because Sayyeds are leaders while these people are the worst creation. Also, Sayyeds are bound for respect while these are duty-bound for contempt.

7. Verily, those who believe and do righteous deeds, they are the best [12] creatures.

إِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ۙ اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

12. It means those people who adhered strictly to the laws of Islam in the world and did all types of good deeds according to their power are superior to the entire creation, angels, jinns, etc. because paradise is created for them. The Beauteous Vision of Allah Almighty is for them. Angels carrying the Throne of Allah Almighty are offering prayers for them. It is for them that the heavens and the earth weep after their death. It should be remembered that all the deeds, which are good will, please Allah Almighty. The sacrifice of sleep by the Companion of the Cave i.e. Hazrat Abu Bakr on the Holy Prophet صلی اللہ علیہ وآلہ وسلم , the sacrifice of Hazrat Alli Murtaza of his Asr Salaah at Khaibar and Abu Umayyah Zamri's discarding the word Kufr from his mouth are all examples of pious deeds. On the other hand recitation of the Kalimah by the hypocrites and their construction of Masjide Daraar are examples of evil deeds. From this emerge a few issues:

1. Ordinary believers are better than ordinary angels and special believers are superior to special angels.
2. The deeds of man are better than the deeds of all other creation, because Paradise is only for man.
3. No pious believer is mean. He is the noblest of the creation. Likewise no infidel is noble.

8. Their reward is with their Lord, which are Paradises of eternity beneath which streams flow, wherein they will remain forever [13]. Allah is well pleased with them, and they are well pleased with Him [14]. This is for him who fears his Lord [15].

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَاۤ اَبَدًا ؕ رَضِیَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِیَ رَبَّهٗ ﴿۸﴾

13. From this verse emerge a few issues:

1. The worldly bounties are no reward for the pious. It is a form of allowance or fringe benefit, as is being understood from "*by their Lord.*" In the world calamities, too, would come.
2. The bounties of the Hereafter are in exchange of faith and good deeds. If you want to reap good then sow good, as is understood from "*their reward.*"
3. The world is a stage, while Paradise is the actual abode as is understood from "*habitation*". By habitation is meant the actual abode. It is for this reason that the mine is called the quarry, as it is the actual place of minerals.
4. After entry into Paradise for the purpose of reward, there will be no exit from it nor will death take place as is understood from "*abiding therein*". Hazrat Adam's (On whom be peace) first stay in paradise and the Holy Prophet's صلی اللہ علیہ وآلہ وسلم therein on the Night of Me'raaj was not for the purpose of reward. Therefore they had come back from it.

14. This proclamation would either be made after arriving in Paradise that O inmates of Paradise, We are pleased with you, and will never be displeased with you. The ecstatic joy that this proclamation will provide for the inmates of Paradise is beyond description. In short, it should be remembered that pleasure is not opposite to wrath but it means happiness whose revelation would specially be made in Paradise. Otherwise, even in the world Allah Almighty was never displeased with them, nor were they displeased with Him.

From this emerge two issues:

1. The pleasure of Allah Almighty would be His greatest bounty of Paradise. For a lover there is no greater bounty than the pleasure of his beloved. For this reason it has been mentioned separately with greater emphasis. It is to gain this pleasure that Hazrat Khaleelullah Ebrahim (On whom be peace) offered the sacrifice of his son and Hazrat Imam Husain (May Allah be pleased with him) sacrificed his blessed life and that of his kith and kin. It is for this pleasure that the Muslim soldiers strive to gain martyrdom.

2. The pleasure of Allah Almighty and His Beauteous Vision will not be obtained in exchange of any good deeds but it is the special favour of Allah Almighty. Or, that they are pleased with Allah Almighty and He is pleased with them in the world. The signs of Allah Almighty's pleasures are the following: that a person receives guidance to do good deeds; the hearts of the creation turn towards Him and they remember Him well among themselves; the angels too love such persons. The signs of man's pleasure for Allah Almighty means that he is totally pleased with Allah Almighty during bereavement and happiness, during prosperity and adversity i.e. he is pleased with his Lord under all conditions. He carries out all his severe religious commands with absolute joy. When the patient is pleased with the doctor, then he will be pleased with his bitter medicine and surgical procedures. Only some fortunate people obtain this favour.

15. It means pleasure is for fortunate people whose hearts are filled with the fear of Allah Almighty. It should be remembered that fear can be for harm like the snake is afraid of the scorpion, and it can be of oppression like the fear of an oppressive ruler. The result of this is hatred. Fear can be out of love like the awe in the court of a benevolent king, or the fear in the heart of a child for a compassionate father. The outcome of this is obedience. Fear of Allah Almighty should be of this type. This type of fear is in proportion to one's faith; the more complete the faith, the greater will be the fear of Allah Almighty. He in whose heart will be the fear of Allah Almighty, that heart will be bereft of the fear of the creation. In fact, the creation will fear him. From this verse we learn that one can say RADIYALLAHU ANHU (May Allah be pleased with him) with the name of every Saint and pious sage. This word is not restricted to the Noble Companions only. "Who fears" is of general nature.

ایاتها ٨ ۹۹ سُوْرَةُ الزَّلْزَالِ مَدَنِيَّةٌ ٩٣ رکوعها ١

SURAH AL-ZILZAAL (THE EARTHQUAKE)

(MAKKAN) Revealed Before Hijrah

1 Section: 8 Verses 35 Words , 139 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ﴿۱﴾

1.When the earth is violently shaken by its full shaking.

وَ اَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ

2. And the earth throws out its burden [1].

1. This verse has two explanations:
1. Near the time of the Day of Judgement there will be earthquakes experienced by the earth in general, by means of which the earth will split asunder and expel out of it its treasures, gold and silver mines, etc. In this case weight will denote these buried treasures, etc.
2. On the Day of Judgement, due to the blow of the second Trumpet there will be a severe earthquake in the earth. It will burst open and throw out the corpses of man and jinn buried in it. It should be remembered that man and jinn in their lifetime are a burden on the earth and after their burial are burden of the earth. It is for this reason that they are called THAQAL-*AIN* (two burdens). You should remember this as well that sometimes the tremor of the earth is to reveal the greatness of something e.g. at the time of the blessed birth of the Holy Prophet صلی اللہ علیہ وآلہ وسلم tremor was felt in the palace of Emperor Khosroes (Kisra). Sometimes it takes place for the purpose of mercy e.g. during the Holy Prophet's صلی اللہ علیہ وآلہ وسلم journey to Syria a tremor was felt at the monastery of Baheera. Sometimes it is for the punishment e.g. the common earthquakes. This earthquake of the Day of Judgement will be a form of mercy for the Muslims and a source of punishment for the infidels.

وَ قَالَ الْاِنْسَانُ مَالَهَا ۚ

3. And man will say: "What has happened to it [2]?

2. It means at the time of this earthquake, those who would be present would exclaim out of astonishment that "what has happened to the earth?" Such general earthquakes had never taken place before. If this earthquake had taken place through the force of lava or sulphuric acid then the entire earth would be affected by it, but some specific places would have experienced it. In short, all principles of philosophy would come to an end. Or, the earthquake after the sounding of the second trumpet when people would be resurrected will see the signs and cracks caused by the earthquake; they would say this out of total astonishment. It should be remembered that after emerging out of the graves people would be uttering some words, which has been mentioned at different places in the Holy Qur'aan. For example, the infidels would be saying: "*Ah! Woe to us Who has awakened us from sleeping*" (S36:V51). The believers would be saying: "*This is what the Most Affectionate had promised and the Messengers told the truth*"(S36:V51) etc. But when moving to the Field of Accountability all will be silent. "*And you will not hear but a very low sound*"(S20:V108). Thus, there is no inconsistency in the verses.

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ

4. That day it will narrate all its news [3].

3. It means every nook and cranny of the earth will testify about those good and evil deeds of the people, which were committed on it. For this reason there is a command that give Azaan in a high-pitched voice, make some zikr loudly so that the furthest portions of the earth would be able to testify for your good deeds. When today, due to the wonder of the scientific inventions satellite photos, radio, telephone, etc. are able to produce sound, then if tomorrow, on the Day of Judgement, the speaking of the earth should not pose any problem. It should be remembered that on the Day of Judgement there would be seven types of witnesses: the earth, the heaven, time, our own limbs, angels recording our deeds, our record of deeds and Allah Almighty (*Tafseer Roohul Bayaan*).

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ؕ﴿۵﴾

5. For your Lord shall Command it to do so 4.

4. The testimony of the earth against the infidels will neither be out of enmity, because like the mother the earth is the origin of man. A mother cannot be the enemy of her children, nor will it be out of impurity of the soul because the earth is pure from the soul and all sensual impurities. But this will be purely through Divine Command. Hence it will be totally true and accurate. It should be remembered just as the earth has the capacity to absorb water, etc. in it, likewise it has the ability to capture our words and deeds. Today it is absorbing everything. On the Day of Judgement it would be narrating everything. The procedure is the same as when recording sound i.e. sound is first absorbed in the machine and when it is needed it is released by pressing the play button. Further, the earth is able to absorb auspiciousness as well as wretchedness by means of which places of the pious servant become blessed and the places of the reprobates becomes inauspicious. The Holy Prophet صلى الله عليه وآله وسلم had forbidden his followers to stop at the territory of the Thamud. The ground of the two Harams i.e. Makkah and Madina will always remain blessed until the Day of Judgement. Today, Science has proven that every sound from the beginning of time has been captured in the air, while effort is being made to listen to the sound and voices of the previous people. Thus, if the earth can keep our deeds, our conversations, our auspiciousness and ill fortunes and tomorrow narrate them. On the Day of Judgement this should not cause any astonishment.

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ؕ﴿۶﴾

6.On that day mankind will return in groups, so that they may be shown their deeds 6.

5. On the Day of Judgement dead bodies would be resurrected from their graves and would be walking to the Place of Accountability in different conditions. Some will be moving swiftly on conveyances, some will be moving on foot, some will be moving flat-faced, some will be blind, some will be seeing, some will be black, some will be white. Or, after giving account some will be walking from the right side of the Divine Throne to Paradise and others from the left side into Hell. From this we learn that on the Day of Judgement the inmates of Paradise and of Hell would be identified. If anyone now says that the Holy Prophet صلى الله عليه وآله وسلم would not be able to identify them, he is rejecting verses of this nature. Today the state only appoints those doctors as civil surgeons who can identify the ill and diagnose their illnesses. For the purpose of such diagnoses hundreds of instruments had been invented. Then, has Allah Almighty placed the major intercession in the hands of a person who is unable to identify who is entitled for it, or not entitled for it? Will the Holy Prophet صلى الله عليه وآله وسلم be saying to his followers that he does not know who they are, believers or infidels? This will certainly not be the case.

6. The meaning of this verse is either that whatever little good a believer would be doing he will see the reward of it, and any infidel who would be doing little bit of evil, he will be serving the punishment for it. Thus, this is the commentary of "in different ways." Since the sins of the believers are forgivable due to the mercy and grace of Allah Almighty while the good deeds of the infidels would be seized, therefore mention is not made of both of them. Or, it could mean that every believer and the infidel will see their good and evil deeds in their books of record: the believer with the forgiveness of the sins and the infidel with the seizure of his good deeds. Thus, this verse is neither against intercession or forgiveness nor against the verses relating to seizure. Here, remember a few things:

1. By the pronoun "*MUN*"(who) are meant only those persons whose deeds are suitable for reward and punishment. Animals, jinns and angels are excluded from it because in "people will return", mention is being made of human beings only. Also, that the deeds of angels and animals are not suitable for reward and punishment. Although there is punishment for the jinns on committing sins, but there is no Paradise for their good deeds.

2. There are several ways of doing good and evil deeds: he should do them himself, have them done by proxy by someone, and introduce a practice so that others may put them into practice.

3. "*Khair*" are all those permissible deeds, which are done with good intentions. "*Shar*" are all those forbidden deeds or those lawful deeds done with evil intentions. Thus, this verse is the embodiment of the Holy QUR'AAN.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۞

7. Then whosoever has done a good deed of an atom's weight shall see it.

وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۞

8. And whosoever has done an evil deed of an atom's weight shall see it .

اٰیاتها ۱۱ ۱۰۰ سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ۱۴ رکوعها ۱

SURAH AL-ADIYAAT (THOSE THAT RUN)

(MAKKAN) Revealed Before Hijrah

1 Section: 11 Verses 40 Words , 163 letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful [1].

SECTION 1

وَالْعٰدِيٰتِ ضَبْحًا ۞

1. (I swear) by (horses) who run snortingly (in war).

1. The word Adiyaat is derived from ADOO and it means to run, to exceed the limit. It is for this reason that an enemy is called ADOO as he has exceeded the limit of love. It means oath on those horses of the Muslim soldiers who during Holy War come out of their boundary and enter the boundaries and borders of the infidels. From this emerge a few issues:

1. That Surah Adiyaat, in all probability, is Madinite because prior to Hijrah there was

neither Holy War nor horses of the Muslim soldiers. If it was Makkan, then it will be said that in it there is a prophecy of the future.
2. The status of a Muslim soldier is very lofty, because Allah Almighty had taken an oath on their horses, in fact on the breath of these horses and their hooves, etc.
3. When the horse of an Islamic soldier takes the soldier on its back, it has increased its own dignity. Thus, on the night of Hijrah when Hazrat Abu Bakr Siddique placed the Holy Prophet صلى الله عليه وآله وسلم on his shoulders; when Hazrat Alli Murtaza made the Holy Prophet صلى الله عليه وآله وسلم to sleep on his lap at a place called Sahba; when Hazrat Aisha Siddiqah had placed the blessed head of the Holy Prophet صلى الله عليه وآله وسلم on her chest at the time of his demise; and Hazrat Amina and Bibi Halima Saadia who fed the Holy Prophet صلى الله عليه وآله وسلم in their laps. What would be the lofty dignity of these?
4. Since the breath of the horse of an Islamic soldier is so blessed, that oath is taken on it then the breath of the one who remembers Allah Almighty, too, is blessed through which there is cure of the ills of people. In the life of the Noble Sufis the meaning of this verse could also be Oath is on that Godly Group who have come out of the sensual and devilish boundaries and entered the boundaries of the Most Compassionate through offering Zikrullah.

فَالْمُوْرِيٰتِ قَدْحًا ۙ﴿۲﴾

2. Bringing out sparks from stones striking their hooves [2].

2. It means when those horses walk on a rocky ground a spark emanates from their hooves.This is so beloved to Allah Almighty that it is mentioned in the oath.This tells us that even the distant contact with the beloveds of Allah Almighty is a means of gaining respect. According to the Sufi practice, a person who is stonehearted too will have a glowing heart if he maintains contact with the pious servants of Allah Almighty.

فَالْمُغِيْرٰتِ صُبْحًا ۙ﴿۳﴾

3. And making raid at dawn [3].

3. In that after travelling the entire night they attack the infidels in the darkness. This tells us that Jihad in the early hours of the morning is full of blessings. In fact, every deed whether religious or worldly, done in the morning is full of Divine grace.

فَاَثَرْنَ بِهٖ نَقْعًا ۙ﴿۴﴾

4. Thereby raising dust clouds [4].

4. This tells us that the dust raised during Holy War, too, is beloved to Allah Almighty as it is the dust of the Path of Allah.The tears shed out of fear of Allah and fighting in His Path are an excellent form of extinguishing the fire of Hell.

فَوَسَطْنَ بِهٖ جَمْعًا ۙ﴿۵﴾

5. And penetrating in the middle of the forces [5] (of enemy).

5. It means those horses of the Muslim soldiers in this attack rush into the infidel forces without any fear. This penetration of theirs, too, is beloved to Allah Almighty. Likewise, that believer who being trapped by the evil people remains steadfast on his faith is accepted in the court of Allah Almighty.

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ﴿۶﴾

6. Undoubtedly, man is ungrateful [6] to the Lord.

6. Here, person suggests a negligent person or an infidel and not Prophets and Saints. Says Allah Almighty: "*Are there very few in My bondsmen that are thankful?*"(S34:V13) And regarding the Prophets it is said: "*Most certainly he was a thankful servant*"(S17:V3). What it means is that some out of ingratitude to Allah Almighty do not believe in Allah Almighty like the atheists and after believing in Allah Almighty regard His bounties to belong to someone else, like the polytheists, while some regard bounties as a creation of their own excellence and some do not ponder over these bounties as to why they have received these and what is the way of expressing gratitude for them. It should be remembered that in the entire creation most favours have been bestowed on man. It is him who is made the noblest creation. It is he who is made the master over all the creation who renders service to him. Prophets and Saints are born from man. The most ungrateful, too, is man. It is he who laid false claims to divinity and Prophethood. It is man who had opposed the Prophets. Gratitude can be of the heart, of the tongue as well as of practice. Practical gratitude is of many kinds. All types of worship and service to mankind are kinds of practical gratitude. Similarly, ingratitude too is of the heart, verbal, practical, etc. Practical ingratitude is of many types. Of these some forms of ingratitude is infidelity, some are transgression. Ingratitude of the heart is one of the worst forms of diseases whose physicians are the grateful persons. To be in their company, to study their books and about their conditions, and to look at those below you in the world, to think about those above in religion, and to think that the bounties of Allah Almighty are not our possessions but a trust from Allah Almighty and to abuse as a breach of trust, etc. are the remedies of this disease.

وَ اِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌۚ﴿۷﴾

7. And certainly he is a witness [7].

7. The personal pronoun in "*undoubtedly he*" either returns to Allah Almighty or towards man (*Tafseer Baidawi, Khazain, etc.*). Allah Almighty Himself is the witness over the ingratitude of man, as He is observing every movement of man. Or, that man himself is the witness against his ingratitude as tomorrow, on the Day of Judgement all his limbs would be testifying about his deeds. Or, that even today man is the witness over his ingratitude because after committing a sin his own heart censures him and he tries to hide those from the people. Or, that man taunts others at these defects of theirs, which are found in him i.e. he is testifying against himself by calling the names of others (*Tafseer Azizi*).

وَ اِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌؕ﴿۸﴾

8.And surely he is passionate for the love of wealth [8].

8. It means callous man has become hard-hearted due to his love for material wealth because love of wealth is the cause of hard-heartedness just as love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the means of being softhearted. Observe! Yazid, Pharaoh, Shaddaad, were more hard-hearted than the animals simply because of their love for the worldly things. Or, a negligent man is hard-hearted because of his love for wealth, but he is softhearted if he is religiously inclined. It is for this reason that generally people bear difficulties for the sake of the world, which they will never bear for the sake of religion. It should be remembered that the love for the world is of four types: Love of faith i.e. love for wealth for Hajj, etc. love for sensual desire like having love for wealth for personal comforts, love for transgression i.e. love for accumulation and hoarding of wealth; Satanic love i.e. love for wealth for the purpose of sin and rebellion. Here, the latter two types are denoted: The first type of love is acts of worship. Hazrat Sulaiman (On whom be peace) had said: "*Most certainly I have loved the love for these*" (S38:V32). The Holy Prophet صلی اللہ علیہ وآلہ وسلم loved the horses of the Muslim soldiers. Since wealth is the

means of achieving much good, hence it has been called as obtainer of good. Near the pious Sufis that love for a bounty, which saturates the heart is evil in which there is no place for the love of the Bestower of the bounty. The very thing is denoted here. In the deepest recesses of the heart there should be love for the beloved only, without any place for any foreign being. Other types of love are outside the heart. As long as the ship is in the water it is safe but if the water enters the ship it will sink.

9. Does such one know not when those in the graves [9] would be raised again?

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ﴿٩﴾

9. This question is for negation i.e. although man knows about the Day of Judgement, but he never prepares for it. A believer is aware of it and believes in it. An infidel is aware of it though he does not believe in it. Because the infidels were aware that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was truthful, but due to jealousy they had rejected his Prophethood. Because animals too would be resurrected on the Day of Judgement and their number is larger than the human beings. Also, at the time of resurrection man will be dumb like the animals, hence the pronoun "those" has been used here. By graves is meant the world of Barzakh (partition). Thus, there can be no objection raised at the verse.

10. And what is in their breasts [10] is brought out.

وَ حُصِّلَ مَا فِي الصُّدُوْرِ ﴿١٠﴾

10. In that inner faith, infidelity, hypocrisy, love or enmity for the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم would all be revealed on the faces. At the time of seeking intercession from the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and seeing him at his lofty station (Maqaame Mahmood) the faces of the believers would be shining brightly. From this we learn that on the Day of Judgement the believers would be distinguished from the infidels. Or, in that infidelity and belief will appear in different forms before the infidels and believers. Or, in that the writings of infidelity and faith would be before them. It should be remembered that there is no recording of involuntary lurking fears and evil suggestion of the heart nor is there punishment and reward for them. But for intentions, etc. with one's power there is a record as well as reward and punishment for them. There will be forms for them. Thus, there is no objection that can be raised about the verse.

11. Certainly on that day their Lord will be fully aware of them [11].

اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿١١﴾

11. Although this is known to Allah Almighty from eternity, but their disclosure will only be on the Day of Judgement that His servants would be rewarded or punished. Those people who had rejected in this world would be accepting it there. Thus, the disclosure of the secrets of the heart is not for the knowledge of Allah Almighty but for revealing these to His servants.

ایاتہا ۱۱ ۱۰۱ سُوْرَۃُ الْقَارِعَۃِ مَکِّیَّۃٌ ۳۰ رکوعہا ۱

SURAH AL-QARIAH (THE FRIGHTENING CALAMITY)

(MAKKAN) Revealed Before Hijrah

1 Section 11 Verses , 36 Words 152 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اَلۡقَارِعَۃُ ﴿۱﴾

1. The dreadful calamity.

مَا الۡقَارِعَۃُ ﴿۲﴾

2. What is that dreadful calamity [1]?

1. It means the Day of Judgement when the hearts of all the human beings would be jolted due to its dread and terrors. One name of Judgement Day is "Frightening Calamity." It should be remembered that the Prophets and Saints would be protected from the grief of Judgement Day. Says Allah Almighty: "*The Great Terror shall not grieve them*"(S21:V103). But common as well as the specific people will experience this dread and terror. It is in this terror that people would be forgetting the beloved intercessor and go to the threshold of other Noble Prophets. In fact, even the Prophets themselves would not be able to give the whereabouts of the Holy Prophet yet everyone knew in the world that the blessed Prophet صلی اللہ علیہ وآلہ وسلم of Allah is the intercessor of sinners. This is the meaning of the Frightening Calamity.

وَ مَاۤ اَدۡرٰىکَ مَا الۡقَارِعَۃُ ﴿۳﴾

3. And what do you know what this dreadful calamity [2] is?

2. In it the address is made to the believers reciting the Holy Qur'aan, i.e. O believer! Although the Holy Qur'aan and the Possessor of the Holy Qur'aan have described every angle of the dread of Judgement Day, you will not be able to have full knowledge of it in the true sense of the word. This you will only have after seeing it. Thus, prepare yourself for that day. If this is addressed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم then it would mean that O My Beloved! The terror and dread of Judgement Day is such that even you would not be able to perceive it by means of your intelligence and assumption, although your intelligence and understanding is greater than the entire creation. You have got its knowledge through Divine revelation and manifestation. Thus, this verse in no way negates the knowledge of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he had witnessed the signs of Judgement Day, the Judgement Day itself, in fact Hell, Paradise and the punishment and rewards of these places during the night of Me'raaj, etc.

یَوۡمَ یَکُوۡنُ النَّاسُ کَالۡفَرَاشِ الۡمَبۡثُوۡثِ ﴿۴﴾

4. The day when mankind shall be like scattered moths [3].

3. It means at the time of the first Trumpet of Judgement Day people would be running helter-skelter in all directions out of total fear in such a manner like how the crowded moths are dispersed, when the light of the lamp is extinguished. Under this aspect, the meaning of the next verse is clear. The running of the people to seek refuge and the flying of the

mountains broken into particles will take place at the time of the first Trumpet. Or, that at the time of the second Trumpet people after resurrection would be running to the Field of Accountability in every direction in such a manner like how the moths fly in all directions of the burning lamp. Under this circumstance the discussion, which follows, mentions the condition of the first Trumpet. It should be remembered that although the jinns and animals too would be resurrected on Judgement Day, but because the actual purpose is the resurrection of human beings, mention is being made of that. Here, the word human being includes all human beings, whether big or small, good or evil. Since this resurrection and assembling would be taking place in a short time after which silence will prevail upon everyone, no one would be able to display any pride and superiority. Hence, they have been compared to moths.

5. And the mountains become like cotton wool [4].

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ﴿٥﴾

4. It means that due to the frightening and pulsating sound of the First Trumpet the colourful mountains would be reduced to tiny particles and flying in the air in such a manner like the particles of the colourful wool at the time of its combing.

6. And then as for him whose scales are heavy.

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ﴿٦﴾

7. He shall be given a pleasant [5] life.

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٧﴾

5. It means on the Day of Judgement the one whose good deeds would be heavy on the scale will be enjoying eternally the pure pleasures of Paradise. Here, keep in mind the following issues:
1. That the weighing of deeds on the Day of Judgement is a certainty.
2. This weighing is for human beings only, that there is Paradise and Hell for jinns but there is no weighing of deeds for the angels and animals, as there is no Paradise or Hell for them. Although there is Hell for infidel jinns but there is no Paradise for believing jinns. Hence, there is no weighing of deeds for them.
3. Weighing will only be of those, which have already been entered in the record of deeds. Thus, the deeds of minor children and the demented people will not be weighed. Likewise, there is no weight for the love of Allah Almighty and the Holy Prophet صلی اللہ علیہ وآلہ وسلم, as this is not written.
4. There the weight of deeds is not dependent on approximates but is based on sincerity and love. A single Sajdah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is far superior than the worship of the entire creation.
5. There will be no weighing for the sinless and beloved servants of Allah Almighty as well as for those infidels who will not be in possession of pious deeds because this weighing is not done with weights but between pious and evil deeds. Says Allah Almighty: "*And We shall not establish any weight for them*"(S18:V105). Weighing is for sinners like us as well as those infidels who will have visible good deeds but they will be without any weight.

8. And for him whose scale is light [6].

وَ اَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ﴿٨﴾

6. There the weighing is for the purpose of justice and not for bounty. Those on whom there will be the mercy and bounty of Allah Almighty will enter Paradise without any weighing or any accountability. The buyers are given the commodity by weighing but the beggars are given alms without measuring or weighing. The beloved guests are fed at the

banquet without any measurement and weighing.

فَاُمُّهٗ هَاوِيَةٌ ۝۹

9. His abode shall be the bottomless pit [7].

7. The good deeds of the believer will be heavy on the scale but light on himself. Therefore when he will walk towards Paradise with theses pious deeds he will be carrying no burden on him at all. In fact, he will be riding on some of these deeds like on his sacrificial animal. But the sins of the infidel would be heavy on the scale as well as full of weight on his shoulders. Observe, the one who sits in the pond of the water does not feel the weight of the water, but when you fill the water-skin you will feel its weight.

وَمَآ اَدْرٰىكَ مَاهِيَهْ ۝۱۰

10. And what do you understand what that (bottomless pit) is?

نَارٌ حَامِيَةٌ ۝۱۱

11. It is a blazing fire.

آیاتها ۸ ۱۰۲ سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ ۱۲ رکوعها ۱

SURAH AT-TAKATHUR (PILING UP WEALTH)

(MAKKAN) Revealed Before Hijrah

1 Section : 8 Verses 28 Words 120 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, Most Merciful.

SECTION 1

اَلْهٰكُمُ التَّكَاثُرُ ۝۱

1. The piling up of more wealth [1] has diverted [2] you away from Allah.

Reason for its Revelation:
Once there was a debate between Bani Abd Manaf and Bani Saham regarding family superiority. Each one claimed that they were

greater in wealth, profession, hospitality, and dignity and number than the other. The numerical superiority of the Abd Manaf turned to be greater at which Bani Saham said calculate this by adding the living and the dead persons. If our deceased are added to our living we will be higher in number than you. Saying this they both went to the cemetery and pointing towards the graves began to say that so and so was of such great status. In response to it, this verse was revealed (Tafseer Azizi, Roohul Bayaan).

1. Discussion of death, the worry about the grave through the fear of the Hereafter. Or, due to the obedience and devotion to Allah Almighty, or due to the remembrance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It should be remembered that any activity which makes you neglect Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم is *LAHWA* (amusement). The word *ALHA* is derived from *LAHWA* meaning heedless.

2. Takathur is derived from abundance and its meaning is to express abundance in opposition to one another or its desire. If it is expressed in the form of gratitude then it is an act of worship, but if done for the sake of arrogance i.e. to be boastful about it, then it is an act of sin, whether this pride is concerning knowledge, wealth, honour or good deeds. Greater desire for religion is an excellent thing but the covetous desire of the world is an act of evil, especially when it makes you negligent about Allah Almighty. Here, the word Takathur denotes this concept.

حَتّٰی زُرۡتُمُ الۡمَقَابِرَ ؕ﴿۲﴾

2.Till you reach the graves [3].

3. It means you remain the victim of greed and lust or arrogance until your time of death. Since the grave, too, is man's one stage of the journey, but his final abode is Paradise or Hell, therefore "you saw" has been used here. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said that three things go with the deceased: Wealth, kith and kin and deeds. The first two return after his burial, but the deeds remain with him. Your own wealth is that which a person is able to eat and digest, wear it until it wears out or sends it ahead of him by giving charity. Or, the verse could mean that your extent of pride is such that you are boasting about your deceased predecessors. You visit their graves for this purpose. Thus, we learn that to visit the graves for the purpose of pride is prohibited. If this is done for the purpose of taking lessons from them like to serve as a reminder of your death, or for the purpose of conveying the rewards of your Quranic recitation for the inmates of the graves, or to derive blessings from the inmate of the grave, etc. is permissible. To undertake a journey to derive blessings from the inmate of the grave is permissible as well. That is why people travel to Madina Shareef, Baghdad Shareef, etc. Or, O infidels! You make mention about your deceased predecessors for the purpose of expressing pride as well. This tells us that to be boastful about having family links with village headmen and chiefs is forbidden. However, to be proud of having links with the religious and pious persons is acceptable. We are proud to be the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the devotees and disciples of Huzoor Ghause Paak.

کَلَّا سَوۡفَ تَعۡلَمُوۡنَ ۙ﴿۳﴾

3. Indeed soon you will come to know it [4].

4. When punishments like famine, etc. will be inflicted upon you, or when believers would be given victory over you, then you will accept Islam at any event. It would be better for you if you can accept Islam willingly today so that you can be elevated to a great status. Or, accepting faith at the time of death on seeing the angels of punishment. But acceptance of that time will not help you in any way.

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝۴

4. Again, without doubt, you will soon come to know it [5].

5. On reaching your graves, or on the Day of Judgement after you are resurrected and had seen the Divine punishment. But the acknowledgement and acceptance of that time will not benefit you in any way. Hazrat Alli Murtaza says that the revelation of this verse gave us the certainty about the punishment of the grave, because here in the first verse mention is being made of the punishment of the grave, while in the second verse mention is being made about the punishment of the Hereafter (*Tafseer Roohul Bayaan*). It should be remembered that in comparison to *Barzakh* (stay in the grave), the world is a dream, while *Barzakh* is a dream in comparison with the Hereafter. To the believers in the world have convincing knowledge of the Hereafter, while in the grave he will have positive knowledge of it, while on Judgement Day he will have absolute knowledge of it. Thus, here the address could be to the negligent believer as well.

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝۵

5. Yes, if you had known with knowledge of certainty, you would not have loved wealth [6].

6. It means, O infidels! Had you accepted the punishment of the grave, the accountability for your deeds, the Day of Judgement, etc. in the world? Or, O negligent believers! Had you pondered over the acrimony or unpleasantness of death, the horrors of the grave, the occurrence of the Day of Judgement, etc. than the love of the world would not have made you neglect Allah Almighty. Thus, the function of "if" is concealed. It should be remembered that faith after hearing is convincing knowledge but faith after seeing is positive knowledge, while faith after it has manifested on you is absolute knowledge. A classical example of this is accepting the sanctity of Makkah after hearing about it, then accepting it from a distant sight of it and then accepting it after entering the city and travelling in it. Our faith is thus based on convincing knowledge, while the belief of the Holy Prophet صلى الله عليه وآله وسلم is based on absolute knowledge; in fact it is of positive knowledge. The Noble Companions, in fact some special saints obtain positive knowledge in matters relating to faith. Though being in the world they see Paradise and Hell, in fact they even have the privilege of meeting the Holy Prophet صلى الله عليه وآله وسلم .

لَتَرَوُنَّ الْجَحِيْمَ ۝۶

6. Certainly you will see Hell [7].

7. After his burial the believer is shown Hell in the grave but it is then quickly hidden from him. Then a window of Paradise is opened for him for all times in order to make him very happy. On the other hand the infidel is first shown Paradise in the grave and is quickly hidden away. Thereafter the window of Hell is opened for all times in order to increase his despondency and grief. But those who are exempt from the accountability of the grave, there is no question of opening the window of Hell for them e.g. the Prophets, the Martyrs, the minor children of the believers, etc.

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝۷

7. Indeed you will see with sure vision [8].

8. At the Field of Accountability, from where the believers would be enjoying the sights of Paradise, where the blessed River of Kauthar would be reaching from which they would be drinking the water. Says Allah Almighty: "*And the Heaven shall be brought near to the dutiful*" (S26:V90). While the infidels would be seeing Hell from there and shivering and shaking like an aspen leaf. Says Allah Almighty: "And the Hell shall be made

apparent to those who have gone astray"(S26:V91). By this seeing all will have convincing knowledge and after reaching there they will have absolute knowledge. It should be remembered that some beloved servants of Allah Almighty see Paradise and Hell in the essential things or of pleasure and comfort. In world, like how the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw it in Salaatul Kusuf, or like Hazrat Talha. Hazrat Zaid and the martyrs of Badr who had seen Paradise in their earthly life.

8. Then on that day you shall be questioned [9] about the bounties (of Allah).

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

9. It means O infidels! Or, O neglect person! Allah Almighty Himself or the angels would be asking you questions regarding the bounties and favours at the Field of Accountability or at the edge of Hell, that from where did you obtain these? On what did you spend these, what gratitude did you express for these? Here, keep some of these issues at the back of your mind:

1. After death there will be three stops and accountability at three places: in the grave regarding faith, on the Day of Judgement about faith and deeds and at the edge of Hell regarding the expression of thanks for the bounties and favours.

2. These questions would not be asked of some special servants of Allah Almighty e.g. the Prophets, some Saints of Allah Almighty, minor children, etc. Says Allah Almighty: "Then they shall enter the Paradise and they shall be provided therein without measure"(S40:V40).

3. The Prophets would be questioned about their followers i.e. how did they treat you like how the lover asks the beloved at the time of meeting enquires about the well-being of the beloved. Thus, it will be asked of Hazrat Isa (On whom be peace): *"Did you say to the people?"*(S5:V116). Or, that testimony would be taken from the Holy Prophet in favour of all the Prophets: *"O Beloved Muhammad! We will bring you as a witness and a guardian against all those"* (S4:V41).

4. This question will be regarding every bounty, physical or spiritual, be it from the fact, it will be regarding provision of the cold water, shelter of the trees and sleep of comfort as is stated in Hadith Shareef, and the application of favours.

5. Anything, which is provided without privilege or right, is a favour. Every bestowal of Allah Almighty is a favour and a bounty, whether it is physical or spiritual. This is of two types: that which is acquired and that which is bestowed. Those bounties which we have been acquired through our effort are acquired bounties, e.g. wealth, kingdom, etc. Those which are provided purely through the Grace of Allah Almighty are Divine bestowed, e.g. our limbs, the moon, the sun, etc. Regarding the acquired bounties there would be three questions: From where did you acquire them? How did you spend them? How did you express gratitude for them? While concerning the bestowed favours and bounties the last two questions would be asked.

6. It is stated in Tafseer Khazain, Azizi and Roohul Bayaan that in this verse *NAEEM* (favour) denote the person and personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We would be questioned regarding the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Did you obey him or not? The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the origin of all the bounties. The one who succeeds is making him the object of his heart; all the bounties are mercies for him. He whose heart is bereft of the devotion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم all bounties are inconveniences for him. The wealth of Hazrat Uthman is one of mercy; the wealth of Abu Jahl is one of inconvenience and hardship.

ایاتها ۳ ۱۰۳ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ۱۳ رکوعها ۱

SURAH AL-ASR (THE TIME) (MAKKAN)

Revealed Before Hijrah 1 Section: 3 Verses 14 Words , 68 Lettres

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَ الْعَصْرِ ﴿۱﴾

1. (I swear) by the time [1] (of My Beloved Prophet).

Reason for its Revelation:

Once Kara bin Umayyah said to Hazrat Abu Bakr Siddique that: "You had been a very astute businessman. But what loss have you incurred that after accepting Islam you have chosen the love of the poor for the friendship of the wealthy and accepted the worship of One Allah instead of the many duties. On hearing this Hazrat Abu Bakr Siddique replied: "A pious believer is never in the state of loss." In acknowledgement of the view of Hazrat Abu Bakr Siddique this verse was revealed (Tafseer Azizi). Thus, this Surah is about the virtues of Siddique Akbar (May Allah be pleased with him).

1. Asr is a name given to Salaatul Asr as well. This word denotes time, period i.e. Oath on Salaatul Asr, which is the middle prayer in the cycle of the five daily prayers in which the angels of day and night assemble. Or, oath on the time of Asr when the day's things travel and night falls. Or, oath of the absolute period and time, which brings to an end people's ages, bring about change in kingdoms, brings about change in the condition of the world. Or, the oath of that period and time in which the beloveds of Allah Almighty are separated from their Lord, in which the sinners are engaged in offering repentance, the evil doers are busy weeping for forgiveness and the pious are engaged in the worship of Allah Almighty. But the best translation is the oath of the period of the advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which is greater in excellence than every other period, in which the believers had been seen becoming Noble Companions through the blessed gaze of their beloved. Or, the oath of the period of Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, which is, not only until the Day of Judgement but it is for eternity. Or, the oath of the period of blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which is from eternity to eternity, because the Ummahs of the previous Prophets, too, received blessings from the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It is for this reason that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم appellation is "Mercy unto the worlds"(Tafseer Roohul Mu'ani, etc.). From this, emerge a few issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest Beloved of Allah Almighty, that He has taken an oath of his period, his place and his age.
2. Any time or thing which becomes linked with the Holy Prophet is also beloved and exalted. Thus, the Noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his blessed household members are the beloveds of Allah Almighty.
3. The period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is *KHAIRUL QUROON*- The Most Exalted Period. At that time bounties and blessings were countless. Any person who says that at that time just a handful of people

accepted Islam, while today there are millions of believers, are in fact regarding the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as the

2. Verily man is in a state of loss [2].

اِنَّ الْاِنْسَانَ لَفِیْ خُسْرٍ ۙ﴿۲﴾

2. In that he is wasting his actual life's capital in infidelity, sin, negligence, seeking the world, sport and amusement. He does not make life the means of brightening his Hereafter. Man is the merchant and life is his shop and the deeds are the waves of trade. If they are good, their purchaser is Allah Almighty and Paradise is their price. Says Allah Almighty: "No doubt Allah has purchased from the believers their lives and their belongings"(S9:V111). If they are evil their purchaser is the devil and Hell is their price. Like the wares, so is the purchaser. At the alcohol shop the buyer is a drunkard, while at the Tasbeeh and Musalla shop the buyer will be a performer of Salaah. Also, the profit and loss of a small capital will be small while that of the big capital will be big. The life of a human being is more valuable than the entire creation because by means of it he is able to earn Sainthood, nearness of Allah Almighty and Paradise. The lives of the angels, jinns and animals are not like that of the human beings. Thus, if man earns profit he will become *Ghaus* and *Qutub*. If he goes into loss he will be beaten up in Hell. Thus the verse is absolutely true; that man is in a state of loss.

3. Except those who believe [3] and do righteous deeds [4], and (those) who exhort one another to accept truth [5], (those who) counsel one another to be patient [6].

اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ تَوَاصَوْا بِالْحَقِّ ۙ۬ وَ تَوَاصَوْا بِالصَّبْرِ ﴿۳﴾

ع ۲۸

3. They are not in a state of loss but in gain. Says Allah Almighty: "Then those have two-fold increase"(S30:V39). Then as the faith is strong so will the gain be greater. Ask the Prince of Martyrs of Karbala about the taste of this gain, who sacrificed everything to gain everything. The Sufi sages say that at every breath of the negligent person his age is decreasing, just like the utensil having holes from which every drop flows and is being wasted and the utensil eventually becomes empty. Every breath of the pious believer is being accumulated in the Divine Treasury where it is increasing, like the drops of a distilled mixture from a distilling apparatus gather in a bottle to provide cure for the patients and are a means of gain for the herbalist. For this reason the martyrs on the conclusion of these breaths do not die, but acquire eternal life: "But they are alive, yes you are unaware"(S2:V154). The profit of life is worship; otherwise there will be disgrace. If the angels, jinns, etc. too are believers, yet here believers denote human beings, because Paradise is the outcome of the faith of human beings.

4. From this emerge a few issues:

1. Faith is precedence over deeds. Without faith no deed is acceptable. The heart is the king and all the limbs are the subjects. If the king is defective the kingdom, too, is defective. If the heart harbours defective beliefs then the good deeds are useless.

2. No believer should be heedless of the good deeds. Only he will eat the fruit who will protect the branches joined to the roots.

3. The believer should perform all types of good deeds as is being known from the generality of pious deeds. It is important to remember that there are many outer and inner limbs and the function of each limb is separate. Each deed is of three types-permissible, rewardable and sinful. Do deeds that are permissible and rewardable, but refrain from deeds that are sinful.

4. Do good deeds at all times as can be seen from the application of "*They do*". This tells us that a farmer protects and takes care of the field

until the harvest is cut. Just like that, the believer should do good deeds until the time of his death. He must protect this field from his enemy, the devil.

5. He had at all times commanded one another towards faith and good deeds. Or, until the time of death had counselled the people towards doing good deeds, like how Hazrat Ebrahim and Hazrat Yaqub (On them be peace) had counselled their children, and how our Holy Prophet until his last breath counselled his followers to establish Salaah and meting out good treatment to their slaves and servants. From this emerge a few issues:

1. First become pious then counsel others towards piety as can be understood from this narrational format.

2. At all times engage in propagational activities as is understood from the application of "they had counselled."

3. Every believer should become a preacher. One who knows any issue should explain it to the one who is unaware of it. Propagation is not the duty of the Islamic scholars alone as is understood by the generality of the subject of *"they had counselled"*.

4. One should propagate under all conditions and at every opportunity and should not be restricted to functions and the stage.

5. Like the Salaah and Fasting, propagation, too, is important.

6. People in general should propagate with all their might verbally and sincerely, while the Ulama (Scholars) should do this verbally and through their writing to spread the laws of Allah Almighty, as is understood from the generality of "they had counselled."

6. The literal meaning of patience is to stop, cause to stop, but technically it is used to stop the baser-self from breaking the limits of religion. Hold the reigns of frenzied horses tightly so that they are able to move properly without plunging you in right and left pit. Likewise, straighten your baser-self by pulling it tightly with the reigns of Shariah. Stop the people from indulging in frivolous activities during joyous moments and when in fear. Do not become bored when performing your worships. Thus, there are three categories of patience, while this verse is all comprehensive.

ایاتھا ۹ ۱۰۴ سُوْرَۃُ الْھُمَزَۃِ مَکِّیَّۃٌ ۳۲ رکوعہا ۱

SURAH AL-HUMAZAH (THE SLANDERER)

(MAKKAN) Revealed Before Hijrah

1 Section: 9 Verses 30 Words , 130 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

SECTION 1

1. Woe [1] unto every slanderer, backbiter [2].

وَیْلٌ لِّکُلِّ ھُمَزَۃٍ لُّمَزَۃِۣ ۙ﴿۱﴾

eason for its Revelation:
khnees bin Shareek, Waleed bin Mugheerah, Jmayyah bin Khalaf, etc. were boastfully wagging their tongues about their wealth and aying words of taunting regarding the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions. This Surah was revealed egarding them (*Tafseer Azizi, etc.*).

1. In the world at the time of death, as well as in the grave and at the time of resurrection. The word *WAIL* means woe and remorse. It is also one region of Hell, which is very severe in heat. It tells us that slandering about the Holy Prophet صلى الله عليه وآله وسلم and His Noble Companions is the most heinous form of infidelity.

2. *HAMIZ* is the plural of *HUMAZAH* meaning slanderer and *LAMIZ* is the plural of *LUMAZAH* meaning backbiter. There are a few differences in these words. To speak evil in the presence of the person is *HUMAZAH* and to speak evil in his absence is *LUMAZAH*. To speak evil verbally is *HUMAZAH* while saying this by hinting is *LUMAZAH*. To speak evil of someone directly is *HUMAZAH* while talking ill of anything of his is *LUMAZAH*. To speak ill clearly is *HUMAZAH* while speaking ill symbolically or secretly is *LUMAZAH*. It should be remembered that there are three types of insulting the Holy Prophet صلى الله عليه وآله وسلم nd all three are infidelity:

1. To insult in clear words like saying "*certainly you are a madman*"(S15:V6).
2. To say such words in the lofty status of the Holy Prophet صلى الله عليه وآله وسلم which could have an evil meaning like, *RAINA*, which the infidels would use to slight the dignity of the Holy Prophet صلى الله عليه وآله وسلم.
3. To praise the Holy Prophet صلى الله عليه وآله وسلم with evil intention for the purpose of deceiving like the utterance of the hypocrites to the Holy Prophet صلى الله عليه وآله وسلم that you are the Messenger of Allah. The first type is *HUMAZAH*, the other two are *LUMAZAH*. From this we understand the slightest insult of the Noble Companions and the sacred city of Madina is an act of infidelity. It should be remembered that Praising Allah Almighty is the practice of the Holy Prophet صلى الله عليه وآله وسلم while praising the Holy Prophet صلى الله عليه وآله وسلم i.e. Na'at Shareef is the practice of Allah Almighty while insulting the dignity of the Prophet is the practice of Shaitaan. All forms of worship will come to an end but the praises of the Holy Prophet صلى الله عليه وآله وسلم will continue in the grave and on the Day of Judgement. Allah Almighty is the object of Praise of the entire creation and the Holy Prophet صلى الله عليه وآله وسلم is the object of praise of the creation as well as object of praise of the Creator. For this reason his blessed name is *MUHAMMAD* i.e. one who is highly praised.

2. Who amasses wealth and counts it over and over [3].

الَّذِیۡ جَمَعَ مَالًا وَّ عَدَّدَہٗ ۙ﴿۲﴾

3. To accumulate wealth, and keep it counted is under some conditions an evil act:
1. To accumulate through unlawful means. Neither is the dua of the consumer of unlawful things accepted nor is there any pleasure in his worship.
2. He cannot fulfill religious duties through such accumulated wealth.
3. He will become so engrossed in the accumulation of such wealth that he will forget Allah Almighty.
4. That he will regard this wealth as the remover of calamities without placing trust in Allah Almighty. Save the rain water according to the needs, let the rest flow. Likewise use the wealth to fulfill your needs. Give some in charity, which will be entered in your account of the Hereafter before you go there. The Sufi sages say that the earning of wealth by the infidel is a criminal act and his accumulation of it, too, is criminal. For the believer both these are acts of worship. The wedding food is for those who are connected with the groom. The presence of the strangers i.e. uninvited guests there is a criminal act as well as eating there. The world is the wedding guests; the Holy Prophet صلى الله عليه وآله وسلم is the groom. Believers are guests, the infidels are enemies.

3. Who thinks wealth will remain with him forever [4].

يَحۡسَبُ اَنَّ مَالَهٗۤ اَخۡلَدَهٗ ۚ﴿۳﴾

4. It means he is so drunk in the love for wealth that he actually is under the impression that his wealth will remain with him eternally, and due to it he will remain safe from death and the causes of death. Otherwise, the polytheists of Arabia had not rejected death. It should be remembered that any wealth that is spent in the path of the sensual and devilish things is perishable but that which is spent in the Path of Allah Almighty is eternal. Says Allah Almighty: "*And He increases charity*" (S2:V276). Likewise, that life which is given in the Path of Allah Almighty is immortal: "*But they are alive, but you are unaware*"(S2:V154).

4. Never, he will surely be thrown in the crushing [5] fire.

كَلَّا لَیُنۡۢبَذَنَّ فِی الۡحُطَمَۃِ ۫﴿۴﴾

5. It means the evil minded person will not be taken to Hell, will not be placed in it, but he will be flung into it with utter disgrace and he would be in that region of fire which not only burns the skin but burn the bones and ribs to tiny particles. But it will not cause the person to die. Because this wretch in the world was trying to lower the rank of those beloved to Allah Almighty, this is the punishment he will receive for it. From this, emerge a few issues:

1. These verses are regarding the infidels, because sinful believers will not be thumped and flung into Hell.
2. In the Hereafter the reward and punishment will be in accordance with the deeds.
3. That oppressed person who is unable to take revenge, and then Allah Almighty takes revenge on his behalf. Because the beloved servants are unable to take revenge from these infidels, Allah Almighty will do so on their behalf.
4. The *Rafzis* cast aspersions on the Noble Companions by following the footsteps of Abu Jahl, Akhnees bin Shareek, etc. their punishment, too, would be like these wicked wretches.

5. And what would make [6] you understand what the crushing fire is [7]?

وَ مَاۤ اَدۡرٰىکَ مَا الۡحُطَمَۃُ ؕ﴿۵﴾

6. O infidel! Because you did not understand the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The one who did not believe in him, he neither understood Allah Almighty nor recognized anything about faith. Abu Jahl, etc. had listened to the Holy Qur'aan, but he did not obtain faith because he did not believe in the Possessor of the Qur`aan. Or, those who recite the Holy Qur'aan, since you have seen the heat of the worldly fires, or that of the sun or of the fever, which are all material. But that fire is beyond the material. Thus, these people will not be able to provide accurate information about that fire of Hell. It should be remembered that here the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not being addressed, because the Messenger of Allah صلی اللہ علیہ وآلہ وسلم on the night of *Me'raaj* had seen all the regions of Hell.

7. The fire of Hell is called the Fire of Allah Almighty because it is blazing beyond any natural causes. It is blazing directly at the command of Allah Almighty, like how Hazrat Isa (On whom be peace) is called the Spirit of Allah. Otherwise, all the fires belong to Allah Almighty. Just as the sun is full of light without any oil or lamp likewise that fire, too, is blazing without any means. From this we learn that Hell and all things linked with it have already been created. However, the criminals will only enter in it after the Day of Judgement.

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ﴿٦﴾

6. It is Allah's Fire kept ablaze.

الَّتِیْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ؕ﴿٧﴾

7. Which will mount over the hearts [8].

8. It means the fire of Hell will burn the outer and inner part of the infidel, in fact up to his heart. The fire of the world does not burn the heart; before the fire can reach the heart the person dies. The heart cannot endure heat. In Hell the heart will burn, but life will not come out. This is because this heart was full of the enmity of the devotees of Allah Almighty, of infidelity and malice. From this we learn that the fire of Hell will not be able to burn the heart of the believer because in it was faith. In fact, even the forehead, which had touched the ground in prostration, too, would be protected. Sand does not eat the bodies of some beloved servants of Allah Almighty.

اِنَّهَا عَلَیْهِمْ مُّؤْصَدَةٌ ۙ﴿٨﴾

8. Undoubtedly, it will be closed [9] on them.

9. It means fire will be in their hearts. Neither will cold air reach through breathing, etc. nor will external cold, so that there would be no decrease in the heat, like how cold air, snow, etc. in the world helps to extinguish inner heat. Or, that after they are flung in the fire the doors would be closed. There will be neither ventilator nor any windows. It will shut like the furnace, and whose gas and heat will melt the iron. Because in their hearts was blazing the fire of malice for the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the world, there that fire would be blazing. It should be remembered that Allah Almighty has created person's inner fires in two types: the fire of malice, and the fire of love. The fire of malice destroys faith and worship, but the fire of love burns everything besides the beloved. In the sacrifice of Hazrat Ismail (On whom be peace) and the martyrdom at Karbala the fire of love was in sight. The reprobation of Shaitaan and the oppression of Yazid were due to the fire of malice.

فِیْ عَمَدٍ مُّمَدَّدَةٍ ۠﴿٩﴾

9. In the long columns [10].

10. It means these infidels would be locked in the dungeons of Hell, which would be further tightened with pillars of fiery iron to bind it completely. Or, that the infidels would be tightly bound with pillars of fire.

ع ۲۹

اٰیاتها ٥ ۱۰٥ سُوْرَةُ الْفِیْلِ مَكِّیَّةٌ ۱۹ رکوعها ۱

SURAH AL-FEEL (THE ELEPHANT)

(MAKKAN) Revealed Before Hijrah

1 Section: 5Verses 20 Words , 96 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝

1. (O Beloved) Have you not seen how your Lord dealt with the companions of the elephant [1]?

It should be remembered that in the previous Surah, mentioned had been made of the punishment of the Hereafter of the enemies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . But in this Surah mention is being made of the worldly punishment of the enemies of the Holy Ka'bah. Because the status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is greater than that of the Sacred Ka'bah and the enemies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are more entitled to punishment than the enemies of the Sacred Ka'bah, therefore mention had first been made about the enemies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and now mention is being made about the enemies of the Ka'bah.

1. Abraha and his army with the elephants had come from Sana'a, the capital of Yemen, to Makkah Muazzamah to demolish the Sacred Ka'bah. This army camped at the Valley of Muhassar, three miles out of the holy city of Makkah and where it was destroyed through the stones of Ababeel.

INCIDENT:

The Emperor of Abyssinia had appointed Abraha bin Sabah Ashram as Governor of Yemen and sent him to Sana'a, its capital city. Abraha saw that the people of Yemen were sending their sacrificed offerings and gifts to the Sacred Ka'bah. This brought about malice in his heart. As an opposition to the Sacred Ka'bah, he had ordered the construction of a house out of marble, studded with jewels, in Sana'a. The name given to this house was *QALEES*. He ordered the people of Yemen to make its tawaaf, etc. Zubair bin Amro from Makkah, on finding an opportunity filled this *Qalees* with human excreta. Thereafter, a caravan travelling from *Makkah* made a bonfire near this house. A spark from this fire got into Qalees and burnt it. This infuriated Abraha so much that he set out with a huge army, which included twelve elephants, to destroy the Sacred Ka'bah in Makkah. This army stopped at the Valley of Muhassar, because his biggest elephant Mahmood would not go beyond this place. Among the things Abraha's soldiers had looted were the camels of Hazrat Abdul Muttalib. He went to Abraha, who had received him cordially. Hazrat Abdul Muttalib demanded that his camels be returned to him. Abraha was surprised to hear of this demand, as he had thought that Abdul Muttalib had come to plead for the safety of the Ka'bah. To this, Hazrat Abdul Muttalib replied: "The camels belong to me, therefore I demand their return. The Ka'bah belongs to Allah, surely He will protect it". At last, small birds of green colour appeared from the direction of Jeddah. Each bird carried three small stones of the size of a lentil, one in the beak and two in the two claws. With these stones, the entire army of Abraha with his elephants were all crushed to pulp. This incident took place on the 17th Muharram (Tafseer Roohul Bayaan, Tafseer Azizi, etc).

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝

2. Did He not cause their device to fail [2]?

2. In spite of Abraha having a huge army and a great deal of equipment, some of the Arabs had joined him as well, viz. the people of Taif had shown Abraha the road to Makkah. The people of Makkah had gone out of the city, hiding in the caves, thus leaving the city and the Ka'bah unprotected. But, Allah Almighty saved both the city and the Ka'bah. Likewise, O My Beloved, even if you are alone and there are many Abrahas opposing you, Allah Almighty will protect you. That is the physical Ka'bah, but you are the spiritual Ka'bah; that is the Ka'bah of the Qur'aan but you are the Ka'bah of Faith; that is the Ka'bah of heads, but you

are the Ka'bah of the hearts. It should be remembered that the clamour and agitation of falsehood is always loud, but it is short-lived. The life of the newspaper is one day, that of the railway timetable is six months. The life of the observatory and the calendar is one year, that of the university curriculum is usually three years. But, the life span of the Holy Qur'aan is eternity. The life of Abraha was short, but that of the Ka'bah is eternal. The lifespan of Abu Jahl is mortal, but that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is immortal.

3. And He sent on them swarms of birds [3].

وَّ اَرْسَلَ عَلَیْهِمْ طَیْرًا اَبَابِیْلَ ۙ﴿۳﴾

3. They came from the direction of the seaside of Jeddah in various groups. In the similar manner, at the time of Hijrah, Allah Almighty saved His Beloved Prophet صلی اللہ علیہ وآلہ وسلم through the web of the spider and the eggs of the pigeon from the infidels.On the occasion of the Battle of the Trench, He uprooted the huge army of the infidels through a tornado, and on the Day of Badr He brought Abu Jahl to dust through two young boys. Likewise, Allah Almighty on many occasions safeguarded Islam from many enemies like Abraha, through ordinary means.

4. Striking them with stones of baked clay [4].

تَرْمِیْهِمْ بِحِجَارَةٍ مِّنْ سِجِّیْلٍ ۙ﴿۴﴾

4. It means these swallow-type small birds were firing the stones at Abraha's soldiers with accurate aim, i.e. the stone that had the name of a particular soldier, was striking him. It was broken by crushing the head of the soldiers, piercing through their bodies, tearing through their bodies, tearing the elephants apart, and making a hole in the ground. From this we learn that these birds had full recognition of the stones as well as all the infidels as they were delivering each stone to the infidel whose name was on it, like a postman. Animals, too, have intelligence and the ability to differentiate between an infidel and a believer. The wisdom of Hazrat Sulaiman's (On whom be peace) ant and Hud-Hud, a bird from the woodpecker family, is mentioned in the Holy Qur'aan. The lion protected Hazrat Safeena, a devotee of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We further learn that these birds were aware of the names written on the stones, and in such a huge crowd were able to sift out each infidel and were able to aim so accurately that every stone had fallen on the head of each infidel. From it, those people should take a lesson who reject the intercession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the ground that how will the Holy Prophet صلی اللہ علیہ وآلہ وسلم be able to recognize his followers?

5. And thus made them like broken straw, eaten up [5] (as chaff).

فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ﴿۵﴾

5. It means, like the eaten straw dung or dung in the form of tiny particles which are useless and filthy. This is what happened to this army. According to the Sufi sages, the heart of the believer is like the Ka'bah and the baser self (Nafs-e-Ammarah) is like Abraha, evil friends and worldly arguments are the army and elephants of Abraha. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the ocean of mercy from where the *Ababeel* (birds) of Divine guidance fly.The religiously prescribed worships are stones through which the Abraha of the baser self and his army are crushed and thereby the Ka'bah (heart) remains safe. From this Surah emerge a few benefits:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم has been observing the events of the world, prior to his blessed birth. The incident of the "Companions of the Elephant" had taken place prior to his blessed birth, yet the verb used here is "*Did you not see*?" i.e. you did see. Here, the signs and effects of the incidents are not

intended, because these signs had been obliterated before the Holy Prophet صلی اللہ علیہ وآلہ وسلم had reached the age of discretion. Nor is it intended to hear the incident from the people because without a valid reason, mundane meaning is not purported. And since he was looking at the incidents prior to the birth, then after his passing on, too, he is seeing all the events.

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم saw these events in detail and not in an abridged form. For this reason "What he did" is not used here, but "how he dealt" is used.

3. Some miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had appeared prior to his blessed birth, of which "*Companions of the Elephants*" is one.

4. This event took place for the honour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . For this reason "Your Lord dealt" is used and not "*Allah dealt*"(*Tafseer Azizi*). Otherwise, the people of Qaramita and Mulahida and thereafter Yazid and Hajjaj, too, desecrated the honour of the Sacred Ka'bah, but no punishment was sent upon them (*Tafseer Roohul Bayaan*). Regarding the people of Aad, it is stated: "Have you not seen how your Lord dealt with the people of Aad?" and yet the people of Aad had been destroyed thousands of years prior to the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

ایاتها ۴ ۱۰۶ سُوْرَةُ قُرَيْشٍ مَّكِّيَّةٌ ۲۹ رکوعها ۱

SURAH AL-QURAISH (THE QURAISH)

(MAKKAN) Revealed Before Hijrah

1 Section : 4 Verses 17 Words , 73 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

لِاِيْلٰفِ قُرَيْشٍ ۙ﴿۱﴾

1. Because of the attachment of the Quraish [1].

1. The children of Nadar bin Kanana are called Quraish. The following is the genealogy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم : Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd Manaf, son of Qusay, son of Kilaab, son of Murra, son of Ka'b, son of Luway, son of Ghalib, son of Fahr, son of Malik, son of Nadar bin Kanana. Since the Quraish are from the progeny of Hazrat Ebrahim (On whom be peace), the inhabitants of the Haram, the servants of the Holy Ka'bah, administrators of *Zam-Zam* and in the end the compatriots of our Holy Prophet صلی اللہ علیہ وآلہ وسلم . Therefore they had enjoyed honour from earlier times, and they enjoy the same now as well. The word 'Quraish' is derived from *QARSH*, meaning to obtain mastery. It is for this reason that the sea

animal, which devours all the other animals, is called Qarsh. No animal can devour it (*Tafseer Azizi, etc*).

2. (Allah) kept them attached in their journeys during winter and summer [2]

اِلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ۚ ﴿۲﴾

2. The holy city of Makkah is surrounded by mountains. It was a desert-like sandy territory where there was no growth of any type. The wealth obtained from the period of Hajj was not sufficient for the people for a year. Therefore, during the winter season they would send trade caravans to Yemen and during summer to Syria. These caravans were very dear to the Quraish and since they were possessors of the above-mentioned attributes, robbers did not attack them en route to those destinations. Wherever these caravans would stop, the others would treat them generously and shower gifts on them. Thus, due to these journeys, the Quraish had become accustomed to travelling, gain experience in it and had become aware of these countries. That is why by means of them, propagation of Islam and many victories were gained in these places and they had learnt the art of governorship. These journeys proved very favourable and blessed for them. For that reason, these journeys have been mentioned specifically.

3. So they should worship [3] the Lord of this House (the Ka'bah).

فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ۙ ﴿۳﴾

3. It means, O Quraish of Makkah! People render service to you because you are the servant of the Holy Ka'bah. Then it becomes your obligation to worship the Lord of the Ka'bah (Tafseer Azizi). From this we learn that the one whom Allah Almighty grants religious honour, he should serve the religion, as is the example of the Ulama, the religious guides, the Sayyeds, etc. Since they are enjoying the benefits of the name of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they should be loyal to him as well. It should be remembered that this Surah is Makkan and was probably revealed before Me'raaj, when Salaah, Fasting, etc. had not been made obligatory. Here, worship signifies reciting the names of Allah Almighty and His Beloved Rasul, i.e. reciting the Kalimah. To see the blessed face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم with love, is the first act of worship of Islam and is superior to all other acts of worship. From this, emerge a few issues:

1. The infidels, too, are obligated to religious worship. They should accept Islam and perform these worships.
2. In the state of infidelity no pious act is a true act of worship, because the infidels of Makkah would perform Tawaaf, Hajj, and Umrah and render service to the pilgrims, but these have been declared as null and void.
3. The Sacred Ka'bah is the manifestation of Divine splendour.
4. Although Allah Almighty is the Lord of everyone, lofty and low, His Divinity should be linked with His lofty creation. You should therefore say: "O Lord of Mustapha, O Lord of the Sacred Ka'bah."
5. Although the Ka'bah is built like other homes, having been built of stones, wood, walls, roof, etc., it is not like them. Although the Holy Qur'aan is printed with ink on paper like other books, it is not like them. Likewise, although the Prophets eat and drink, they are totally different from us.

4. Who has fed them against hunger [4] and secured them from a big fear [5].

الَّذِیْۤ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ۬ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۠ ﴿۴﴾

4. In that He provided them with sustenance in the mountainous, barren territory of Makkah,

through the glory of the Ka'bah. Or, when the people of Makkah totally boycotted the believers, Allah Almighty stopped rainfall and import and export from them. But, when they ended the boycott, it began to rain again, import and export began once again and they found relief from hunger. From this we learn that in hunger, bread is a bounty from Allah Almighty, for which expressing of gratitude is obligatory. Or, that He granted the people of Makkah relief from spiritual hunger by blessing them with spiritual nourishment through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the form of faith and acts of worship.

5. In that there is peace and security in the Haram Shareef. Or, that He had protected the people of Makkah from the fear of leprosy, i.e. this disease will never take place there. Furthermore, there is safety from all types of epidemics and plagues. Or, due to the blessing of the Haram, He safeguarded the people of Makkah from death and destruction, because everywhere in Arabia plundering and pilfering is rife. Or, that due to the blessings of the Prophet صلی اللہ علیہ وآلہ وسلم, He granted them protection from the fears of the grave and the Hereafter. By accepting faith, they could enter Paradise. The city is on a straight path, which is the place of intercession.

ایاتها ۷ ۱۰۷ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ ۱۷ رکوعها ۱

SURAH AL-MA'OON (ARTICLES OF USE)

(MAKKAN) Revealed Before Hijrah

1Section: 7Verses 25 Words, 125 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ①

1. Well, have you seen him who belies the Religion [1]?

1. The first half of Surah Ma'oon is Makkan and was revealed regarding Abu Jahl or Aas bin Waa'il and the second half is Madinite, which was revealed regarding the hypocrites Abdullah bin Salool, etc.

Reason for its Revelation:

Whenever a wealthy person would be on his deathbed in the holy city of Makkah, Abu Jahl, etc. would go to him and say that leave your children and wealth with us so that they can be taken care of in a proper way. The dying person would do exactly that. After his death, these people would take full control of the wealth, but they would throw out the orphaned children of the deceased. Thus, one such oppressed orphan went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to complain about his ill treatment. The Holy Prophet صلی اللہ علیہ وآلہ وسلم went with him to these people and said: "Do you not fear Allah and the Last Day?" These people began to make fun of the Day of Judgement. The Holy Prophet صلی اللہ علیہ وآلہ وسلم came back dejected. In response to it, the first part of this Surah was revealed.

فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ۙ﴿۲﴾

2. That is he who drives away the orphan [2].

2. By "religion" is meant Religion of Islam. Or, the Day of Judgement. By "belies" means belying verbally and practically, i.e. O My Beloved! Ponder over the evil-mindedness of Abu Jahl, etc. that they are belying a pure thing like the creed of Islam, or an apparent thing like the Day of Judgement; being rejectors of these verbally and in oppressing the orphans to belie it practically. Because infidelity is the worst of all sins, therefore mention is made of it.

وَ لَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ؕ﴿۳﴾

3. And does not urge the feeding of the needy [3].

3. In that he devours the wealth of the orphans and oppresses them. Had he remembered about his own helplessness on the Day of Judgement, and then he would not have oppressed the orphans and the helpless. From this, emerge two issues:
1. Oppressing the orphan is a sign of rejecting the Day of Judgement. Hence, this has been mentioned with it.
2. Even the infidels are duty-bound to social affairs. The Islamic head of state will force them to stay away from oppression, robbery, etc. and they would be punished for these criminal acts in the Hereafter as well.

فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ﴿۴﴾

4. So curse be to those offering Salaah [4].

4. It means neither does he give charity nor allows the people to do so. In fact, he stops them from giving. From this we understand that stopping people from giving charity through pretentious means is the practice of Abu Jahl and the likes of him. Wahabis should take a lesson from it, who stop people from holding Meelad Shareef and Giyarwee Shareef, stop the believers from giving charity on the occasion of Muharram, etc. yet they do not stop the people from gambling and drinking alcohol.

الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿۵﴾

5. Who are neglectful of their Salaah [5].

5. These verses were revealed in Madina Shareef, regarding the hypocrites like Abdullah bin Ubay, etc. who would sometimes perform Salaah with total lack of devotion and love, not out of belief, but in order to show the believers. *WAIL* is the name of a region in Hell. Depravity and woe, too, is called '*WAIL*'. Since these hypocrite worshippers were infidels as well as frauds, their punishment is severer than the known and open infidels. By worshippers (*Musallee)* is meant those worshippers who only pose as worshippers. It should be remembered that those essentials of Salaah, which are performed through our postures, and the correct conditions, are the postures of Salaah. Fear of Allah Almighty and humility, which are works of our heart and a condition for acceptance, is the very essence of Salaah. Without it, Salaah is of no avail. But this humility can be obtained through the powerhouse only. May Allah Almighty grant this to us. From this we learn that incorrect Salaah is the means of depravity of this world and the Hereafter. The correct Salaah of the believer rectifies the worshipper. Says Allah Almighty: "*Undoubtedly, prayer forbids one from indecency and evil*" (S29:V45). Thus, there is no inconsistency in the verses.

الَّذِيْنَ هُمْ يُرَآءُوْنَ ۙ﴿۶﴾

6. Those who show 6 it (to others).

6. There are a few ways of forgetting Salaah. Not performing it sometimes, not performing it in congregation without any valid reason; not performing it regularly, not performing it in the mosque without any valid reason; not performing it on its prescribed time, not performing it in its correct manner; not performing it with devotion; not performing it with careful consideration and to perform it lazily and in an indifferent way. For this reason the jurists say that it is forbidden to perform Salaah by folding the sleeves, placing a handkerchief over the head or shoulder or leaving the shirt buttons open, as this is a sign of laziness and indifference. It should be remembered that Salaah is the worship of Allah Almighty, a pillar of Islam and a means of obtaining reward for its performer. It is linked in three ways; linked to Allah Almighty, to the subservience of Islam and to the person.

وَ يَمْنَعُوْنَ الْمَاعُوْنَ ﴿۷﴾

7. And refuse to give daily articles of use 7 (to the needy ones).

7. It means the hypocrites do not perform their acts of worship for the sole pleasure of Allah Almighty, but to show the people. That is why they will perform their Salaah in front of people, but not when they are alone. It should be remembered that in ostentation there are two things worth considering: To whom are you showing and the purpose for showing. To do good deeds in order to show the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not showing off. It is by pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم that good deeds are increasingly accepted. Says Allah Almighty: "*And regard what they spend as approaches to Allah and a means of taking blessings of the Messenger*"(S9:V99). It is further stated: "*Allah and His Messenger had a greater right, that they should please him*" (S9:V62). It is for this reason that the Noble Companions would perform their acts of worship with the intention of pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For further details on this, consult the books 'Shaane Habibur Rahman' and Sultanate Mustapha. Likewise, showing an action or a practice for the purpose of education is a form of propagation and not showing off. The Holy Prophet performed Tawaaf on a camel. To perform an action publicly for the purpose of creating a desire in others is inducement and not showing off. To perform a deed openly for the purpose of clearing an accusation is not showing off. Perform the obligatory duties openly, but the general optional acts should be done privately. However, to perform good deeds for show so that people may give him something or begin to respect him is showing off and a concealed polytheism. There are three types of *RIYA* (showing off): Showing off in the actual deed like performing Salaah in the presence of the people and not alone; showing off in the attribute of the deed, e.g. reciting melodiously in the presence of the people; but when alone, reciting the same in an ordinary way; showing off in intention, although he performs the Salaah in uniformity under all conditions, but loves its revelation. The instructions and laws of all three are different.

ایاتها ۳ ۱۰۸ سُوْرَةُ الْکَوْثَرِ مَکِّیَّةٌ ۱۵ رکوعها ۱

SURAH AL-KAUTHAR (THE ABUNDANCE OF GOOD)

(MAKKAN) Revealed Before Hijrah

1Section: 3 Verses 10 Words, 42 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِنَّاۤ اَعْطَیْنٰكَ الْكَوْثَرَؕ۝۱

1. (O Beloved Muhammad) Undoubtedly, We have bestowed upon you an abundance of good [1].

Reason for its Revelation:
When the Holy Prophet's صلی اللہ علیہ وآلہ وسلم son Hazrat Cassim died in Makkah and Hazrat Ebrahim died in Madina, infidels like Aas bin Waa'il, etc. said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم has now become issueless. After him his name will not be perpetuated, nor his religion. In order to repudiate their claim and to comfort the Holy Prophet صلی اللہ علیہ وآلہ وسلم, this blessed Surah was revealed (*Tafseer Roohul Bayaan*, etc.).

1. This word "*Kauthar*" in terms of grammatical metre denotes exaggerated case and is formed from abundance. *KATHEER* indicates many, *AKHTAR* indicates the superlative form i.e. most. *KITHAAR* denotes very much and *KAUTHAR* means abundance of good which is beyond the intelligence and understanding of a person. By it is meant the Fountain of Kauthar, whose area is equal to a month's journey. It is flowing on rubies and pearls. At its edge there are countless tents of single pearl and rows of lush green trees. Its goblets are countless as the stars. Its one tributary is in the homes of the inmates of Paradise, while the second one would be at the Field of Accountability, from which the apostates would be barred. Or, it means the abundance of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم many children or countless followers, which have spread to every nook, and cranny of the world. Or, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم boundless knowledge and deeds, or the Holy Prophet's صلی اللہ علیہ وآلہ وسلم countless virtues and attributes, or his Major Intercession, or it could mean the world of abundance (*Tafseer Azizi, etc.*). Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that by "Kauthar" is meant abundance of good. It includes the Fountain of Kauthar (*Bukhari Shareef*). Here, bear a few things in mind:

1. This topic has been commenced with *INNA* 'most certainly'; because the infidels of Makkah were rejectors of this possession of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, like how today some people of defective faith deny it, saying that the Holy Prophet صلی اللہ علیہ وآلہ وسلم possesses nothing, so what will he give? Seek whatever you want from Allah Almighty.
2. Allah Almighty has granted everything to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and he has taken everything. All the Prophets and angels have obtained all the virtues from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. He says: "*Allah gives and I am the distributor of those bounties*". Another thing to remember is that it is Allah Almighty Himself Who has granted all the bounties to our Beloved Prophet صلی اللہ علیہ وآلہ وسلم. The world has obtained these bounties from the Prophet of Allah صلی اللہ علیہ وآلہ وسلم given to him.

3. No one can seize anything from the Holy Prophet صلی اللہ علیہ وآلہ وسلم because this is the bestowal of Allah Almighty. Does anybody have the power to extinguish the light of the sun?
4. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the master of the entire world, because the world is less; while that which is given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is tremendously abundant. The world is the smallest part of the possessions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

2. So offer Salaah to your Lord and offer sacrifice [2].

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝۲

2. It means be regular with the five daily prayers, or in lieu of gratitude of this imperial gift, offer many *Nawafil* (voluntary) acts of worship. Or, offer the Salaah of Eid-ul-Adha after which offer your sacrifice. From this, emerge a few issues:
1. Regular performance of Salaah is the greatest gratitude for the bounties of Allah Almighty.
2. Sacrifice is a great Islamic custom. It is not acceptable to pay a price in its place.
3. Sacrifice is not specifically for the people of Makkah or the pilgrims, as has been understood. by some ignorant people, because the injunction regarding sacrifice is given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Madina 4. This Surah is Madinite, because Qurbani became obligatory after Hijrah. Those who call it Makkan are of the opinion that by *NAHR* (sacrifice) is meant slaughtering in its totality, because the infidels slaughter their animals in the name of their idols. So, O believers! Sacrifice in the Name of your Lord. However, the first statement has greater strength.

3. Verily, your enemy is deprived of every good [3].

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝۳

3. In that he may not get the guidance to receive faith. In addition, he may neither receive guidance to do good deeds, nor receive Divine bounties, nor any other form of good. Nor will he obtain salvation in the Hereafter. Thus, Aas bin Waa'il had several children, but by granting them faith, Allah Almighty made him issueless. Even now, it is seen that those who had insulted the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم have usually died without a son.

آیاتها ۶ ۱۰۹ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ۱۸ رکوعها ۱

SURAH AL -KAFIROON (THE INFIDELS)
(MAKKAN) Revealed Before Hijrah
1Section: 6 Verses 26 Words , 94 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Reason for its Revelation:
Some leaders of the Quraish had come to the Holy Prophet صلى الله عليه وآله وسلم and said that accept some parts of our religion and we will accept some parts of your religion. Or, for one year you must worship our idols and for one year we will worship your Allah. In this way we will make peace between us. To this, the Holy Prophet صلى الله عليه وآله وسلم replied: "Allah Forbid! I can never commit polytheism". Hearing this, they said: "Why not kiss our idols out of respect? If you do this, we will accept you as a true Prophet. On that occasion, this Surah was revealed (*Tafseer Khazainul Irfaan, Tafseer Khazin, Azizi, etc.*). From this we learn that a religious truce with the infidels is not only totally forbidden, but that this would amount to infidelity. Furthermore, the respect of the big days of the infidels is infidelity. From this, those Muslims should take a lesson who lay wreaths at the tomb of Gandhi, or who participate in Hindu customs of Holi and Diwali by burning lights and throwing coloured powder, like the Hindus.

SECTION 1

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾

1. Please declare (O beloved Muhammad) "O infidels" 2.

2. By this is meant those infidels who had committed infidelity concerning the Knowledge of Allah Almighty and had been destined to die on infidelity, like Abu Jahl, Aas bin Waa'il, Umayyah bin Khalf, etc. as is understood from the subsequent subject. Thus, after the revelation of this Surah, the Holy Prophet صلى الله عليه وآله وسلم proceeded to the Haram Shareef, where there was a crowd of infidels. He made this proclamation and recited this Surah, which disheartened those people. Thereafter, they began to persecute the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions. From this, emerge a few issues:
1. In the heart of the believer there should be no fear for the infidel.
2. The infidels should not be remembered with good titles, without a religious reason.
3. To call an infidel an infidel is Islamic culture, because the Holy Prophet صلى الله عليه وآله وسلم did not address these wretches as brother or uncle, but addressed them as "*O infidels*".

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾

2. "I do not worship that which you worship" 3.

3. It means that since I have never committed polytheism prior to Prophethood, then how is this possible that after the advent of my prophethood I should worship idols? It should be remembered that the infidels were also worshipping stones, trees, stars and photos of some pious persons as well as worshipping Allah Almighty. But, against the law of Islam, here, used that which rejected the worship of the first type of deity. From this we learn that hiding the truth (Taqiyya) is against the teachings of Islam, because even in such a helpless situation, the Holy Prophet صلى الله عليه وآله وسلم did not conceal his religion but, instead, proclaimed it openly. You should reveal your religion through word and deed.

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ﴿۳﴾

3. "Nor do you worship that whom I worship"4.

4. It means O Infidels! You are not the worshippers of Allah because you worship idols and this is not the worship of Allah Almighty. The worship of Allah is that which would be according to the teachings of the Holy Prophet صلى الله عليه وآله وسلم . Secondly, any person who omits the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم and invents new acts of worship according to his own plan is not a saint, but a devil, like the present day hippie-idlers who omit Salaah and Fasting and yet people regard them as saints. Thirdly, those

pious persons to whom forty day seclusions (Chillah) and acts of worship are linked which are contradictory to Shariah, are wrong, e.g. a certain pious person hung himself upside down in a well for twelve years, because such pious persons would never neglect Salaah and congregation of that period. Fourthly, any believer who may be a stranger to us is our brother, while an infidel, even if he is your own son, is nothing to us. Observe, here, peace and compromise was not made with the infidels because our and their object of worship is not the same.

4. " And I shall never worship what you worship" 5.

وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾

5. It means that even in my future days of life I will never indulge in polytheism. A person goes astray through four ways: 1) Due to unawareness of the true religion the Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully aware of it at birth. 2) Due to the misguidance of the baser self (Nafs e Ammarah) the Holy Prophet صلی اللہ علیہ وآلہ وسلم had no baser self. 3) Due to the misguidance of the devil the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally protected from the devil. 4) Due to evil company others are benefiting from the company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he is deeply hued in the colours of Allah Almighty. Hence, there is no question of misguidance here at all. From this emerge a few issues:

1. In worldly matters a person can adopt leniency, but in matters of religion he must be very strict, so that the infidels should become despondent (*Tafseer Roohul Bayaan*).
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully aware of his future that he would never indulge in infidelity, polytheism and transgression.
3. A believer should make the infidels despondent of him.

5. "And nor will you worship that whom I worship" 6.

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾

6. It means that I am informing you that Allah Almighty, whom I worship, you will never worship. In fact, you will die an infidel and a transgressor. From this we learn that Allah Almighty has provided full knowledge to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم about the good and the bad end of every person, i.e. who will die on infidelity and who on faith. Here, the address is directed to those infidels who had been destined to die on infidelity.

6. (Therefore) "To you your religion and for me my religion" 7.

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿۶﴾

7. It means, O Infidels! Infidelity, transgression, rebelliousness and faithlessness has become so intensely obligatory upon you like heat is to fire and excreta is to impurity, because infidelity can never be separated from you. While my faith, mystical knowledge and closeness to Allah Almighty has become so obligatory for me like light is to the sun, as these virtuous qualities can never be separated from me. Under this condition it is a prophecy and the verse is firm and not abrogated. Or, it could mean, O Infidels! I have no connection with your infidelity. You are avowed infidels and have no connection with my Religion and faith. In this case, this verse is abrogated from verses of Jihad (Holy War), because although infidelity is not totally obliterated through holy war, its power is certainly broken. If anyone recites this Surah before sleeping will, if Allah wills, die on faith.

ایاتہا ۳ ۱۱۰ سُوْرَۃُ النَّصرِ مَدَنِیَّۃٌ ۱۱۴ رکوعہا ۱

SURAH AN-NASR (THE HELP)
(MAKKAN) Revealed Before Hijrah
1Section: 3Verses 17 Words , 77 Letters

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

اِذَا جَآءَ نَصۡرُ اللّٰہِ وَالۡفَتۡحُ ①

1. When the help of Allah and victory [1] comes.

Another name for this Surah is Surah Al-Fatah (The Victory) and Surah Wida (*The Farewell*), because in it is hinted of the worldly demise of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم (*Tafseer Azizi*). This Surah was revealed before the Conquest of Makkah. Some scholars have said that this Surah was revealed on the occasion of the Farewell Pilgrimage, but the first view is more accurate (*Tafseer Roohul Mu'ani*). Two years after the revelation of this Surah, the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم departed from this mundane world (*Tafseer Khazin and Madarik*).

1. By "*help*" is meant the help of Allah Almighty, whether by means of the angels or through the aid of the Muslim fighters. And by "*victory*" is meant the Conquest of Makkah, which would become the means of other victories as well as, acceptance of Islam by the people of Arabia in general. Although the Conquest of Makkah was to be an event in the future, it was a certainty. The verb "*will come*' is used in the past tense.

وَ رَاَیۡتَ النَّاسَ یَدۡخُلُوۡنَ فِیۡ دِیۡنِ اللّٰہِ اَفۡوَاجًا ②

2.And you see people entering the Religion of Allah in troops [2].

2. From it, emerge three issues:
1. That the number of the Noble Companions is not just five or seven, but thousands as Allah Almighty has described them as an "*army*".
2. The faith of those at the time of the Conquest of Makkah and thereafter, was accepted. In it, Abu Sufyaan, Amir Muawiyah, Hazrat Wahshi etc. are all included. All of them were of proper faith, as Allah Almighty has testified about their acceptance of faith.
3. These people remained firm on faith, even afterwards, because their acceptance of Religion is proven from this verse; while there is no proof from any source that they had renegaded from Islam. Furthermore, had these people been destined to become apostates, then Allah Almighty would not have described their faith in such glowing terms. From it, those Rafzis should take a lesson that say that besides five companions, the others all accepted Islam out of expediency and all became apostates after the worldly demise of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. It should be remembered that the number of the Noble Companions is one hundred and twenty-four thousand (124 000). The Companions of Badr are three hundred and thirteen and the Khulafa-e-Rashideen are four, just like the number of Prophets, the Messengers and the Apostles. Also, immediately after the conquest of Makkah, you will see that the people of Makkah will come to you from all directions to enter the Religion of Islam in troops. Prior to this, only one or two persons were accepting

Islam. Thus, after the Conquest of Makkah Bani Asad, Bani Fazara, Bani Murra, Bani Kanana, Bani Bilal, Bani Tameem, the tribe of Abul Qais, people of Bani Tay, people from Yemen, Syria, Taif and all the people of Makkah came in large numbers and accepted Islam. From it, emerge a few issues:

1. Information of the unseen is given in this Surah, which reached fruition.
2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had full knowledge about his blessed life, that it will not end before seeing the Conquest of Makkah and other such incidents. That is why the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not perform pilgrimage in the first year after the Conquest of Makkah, as he was absolutely certain about his life span.
3. The most virtuous thing in the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was that people could present themselves to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to accept Islam.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

3. Then celebrate the praise [3] of your Lord and seek His forgiveness. Surely He is Most Relenting [4].

3. It means O My Beloved! When you see these things happening, then engross yourself in the recitation of Tasbeeh (glorification) of Allah Almighty; Tahleel (verbal declaration) of the Unity of Allah Almighty and offering prayers of forgiveness for your followers, as henceforth your life would be nearing completion. These are the signs of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم worldly demise as the purpose of his advent had been completed. Why should you then be left in the world, which is a prison? You should be with your Lord Who loves you so dearly. A few issues emerge from it:

1. A person should decrease his contact with the world in his old age and increase his worship of Allah Almighty and be engrossed in religious practices. Prepare the necessities for the journey before the journey.
2. The Istighfaar (asking of forgiveness from Allah Almighty) of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is either to educate the Ummah, or is for the sinners of his Ummah. Otherwise, the Holy Prophet is totally free from sin.

4. Thereafter, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would recite the following in abundance: *SUBHANALLAH WA BIHAMDIHI ASTAGHFIRULLAH WA ATOOBOO ILAIH.* It is stated in some traditions that this Surah was revealed on the time of the Farewell Pilgrimage. After it was revealed: "*Today I have perfected your religion for you...*"(S5:V3). The Holy Prophet صلی اللہ علیہ وآلہ وسلم remained in the world for eighty days, after its revelation. Thereafter, the verse: "*O Beloved Prophet! They ask you for a decree...*"(S4:V177) was revealed, after which the Holy Prophet صلی اللہ علیہ وآلہ وسلم remained in the world for fifty days. After this, the verse: "*And fear the day in which you shall be made to return to Allah...*"(S2:V281) was revealed, after which the Holy Prophet صلی اللہ علیہ وآلہ وسلم lived for seven days. In short, the traditions are different (*Tafseer Khazainul Irfaan*).

آیاتها ۵ ۱۱۱ سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ۶ رکوعها ۱

SURAH AL-LAHAB (THE FLAME)

(MAKKAN) Revealed Before Hijrah

1Section: 5 Verses 1 20 Words , 70 Letters

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّ تَبَّ ۝١

1. The hands of Abu Lahab [2] (the father of flame) have perished, and he too has perished [3].

Reason for its Revelation:

When the blessed verse "*And O Beloved! Warn your nearest kinsmen"*(S26:V214) was revealed, the Holy Prophet صلی اللہ علیہ وآلہ وسلم went upon the Hill of Safa and called all his kinsmen to gather there and preached to them about the Oneness of Allah and Prophethood. On hearing it, Abu Lahab became infuriated and said: "May you perish! Did you assemble us here for this purpose? In reply to this wretch, this blessed Surah was revealed.

Benefits

From it, emerge a few issues:

1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had replied to the slanderers of Allah Almighty and those who slandered the Holy Prophet صلی اللہ علیہ وآلہ وسلم , Allah Almighty replied to them. Replying to the enemies of Allah Almighty is the blessed practice of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , while replying to the enemies of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the practice of Allah Almighty.

2. The type of prattle, which the infidels made with the Holy Prophet صلی اللہ علیہ وآلہ وسلم , Allah Almighty replied to them in the same manner. From it, one learns that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest Beloved of Allah Almighty.

3. The Holy Qur'aan has described the punishment of all the sinners in which the severest punishment is for the one who slanders the dignity of the Holy Prophetصلی اللہ علیہ وآلہ وسلم. Regarding these wretches, the Holy Qur'aan has sometimes said "*Zaneem"(despised) while at other places has used the word "Abtar*"(cut off from every good). Sometimes the Qur'aan has used: "Perished be the two hands", other times it describes this as: "*Allah will not grant them forgiveness"*(S63:V6). Such severe punishment has not been mentioned for any transgressor. Likewise, the types of bounties that have been granted for showing dignity for the Holy Prophet صلی اللہ علیہ وآلہ وسلم have never been granted for any act of worship. Consult the book "Sultanate Mustapha" for further discussion.

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَ مَا كَسَبَ ۝٢

2. His wealth and what he earned did not profit him [4].

4. If persons of great nobility, dignity and genealogy and people of wealth have become disgraced and dishonoured because of their opposition and enmity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , than what about those of lesser rank?

1. Abu Lahab's name was Abdul Uzza and was the son of Abdul Muttalib born from Bani bint

Hajirah. He was the step-uncle of the Holy Prophet صلى الله عليه وآله وسلم because Hazrat Abdullah was from Faatimah bint Amro bin Aid, who was the second wife of Hazrat Abdul Muttalib. His filial appellation was Abu Lahab because he was very handsome and wealthy. The Holy Prophet's daughters, Ruqayyah and Umme Kulthum, were given in marriage to his sons, Utbah and Utaibah. After the revelation of this Surah, Abu Lahab had them divorced from his sons. Utbah was torn apart by a lion after smelling his face (Tafseer Azizi, Madarijun Nabuwah). By perishing of his two hands is meant the destruction of himself.

2. Although Abu Lahab's destruction took place a week after the Battle of Badr. By sickness of the black grain known in Arabic as Adsa. The people of Arabia would regard it as an infectious disease and would thereby safeguard themselves from it. For this reason the dead body of this reprobate remained untouched. Due to the bursting of the stomach, a terrible odour emanated from it. As a result of it, the dead body was thrown away by hiring manual labourers (Tafseer Baidawi). But since this destruction was a certainty, it is mentioned in the past. It should be remembered that 'perish' is a word of curse and 'perished' is its confirmation. Thus, it is not repetitive. In Allah Almighty's words, a curse is used for the expression of wrath.

3. Reason for its Revelation:
After listening to the two previous verses of this Surah, Abu Lahab said that in the words of Muhammad صلى الله عليه وآله وسلم , if punishment were to come to me, I will give my wealth and children in compensation for my life. At that point in time, this verse was revealed. By "his wealth" is meant wealth that he had inherited and by "that which he earned" is meant the wealth that he had earned with his own effort. Or, by "what he earned" refers to the status and dignity. In other words, the wealthy, the dignity and the children were unable to save Abu Lahab from the punishment of Allah Almighty, just as Qarun's wealth was unable to save him from Divine punishment.

3. Soon shall he enter into a blazing fire [5].

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝۳

5. It means Abu Lahab, after death, will receive punishment of fire in the grave and after the Day of Judgement in Hell. From this we learn that Abu Lahab being an inmate of Hell is a certainty. But this does not necessarily mean that his faith becomes impossible by inference or intellect, so that he does not become duty-bound for faith, because infidelity is not a must for a person to be an inmate of Hell. Many sinful believers would be punished in Hell. Thus, there is no objection to be raised against the verse because, here, abridged faith is insufficient (Tafseer Roohul Bayaan).

4. And his wife [6] too, the carrier of firewood [7].

وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝۴

6. Umm Jameela bint Harb ibn Umayyah, i.e. the sister of Abu Sufyaan. Her name was Auraar and her appellation was Umm Jameela. She, too, will be sent into Hell because she is an obdurate enemy of the Holy Prophet صلى الله عليه وآله وسلم . She would carry a bundle of thorns from the jungle on her head and place them in the path of the Holy Prophet صلى الله عليه وآله وسلم , so that they could prick his sensitive feet and cause pain and hardship to the Messenger of Allah صلى الله عليه وآله وسلم . From this we understand that the marriages of the polytheists among themselves are in order if they are not performed in accordance with Islamic laws. This can be seen from the fact that Allah Almighty had called Umm Jameela the wife of Abu Lahab. Thus, the children of the infidels are legitimate and would be entitled to inheritance.

7. It means Umm Jameela's enmity is so severe that in spite of being wealthy, she goes to the jungle herself and from there she makes a

bundle of branches of thorny trees and carries it on her head, which she then places in the path of the Holy Prophet صلى الله عليه وآله وسلم. She does not enlist the help of her maids and servants for this work. It tells us that this, too, was a worldly punishment for this wicked lady, because any head on which there is the enmity of the Holy Prophet صلى الله عليه وآله وسلم on it there will be thorns in this world and thorns in the Hereafter. Today, those who harbour enmity for the Noble Companions are beating their chests under the pretext of mourning. Here, they are beating and in the Hereafter, too, they will be beating with the burning chains.

فِیْ جِیْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ﴿۵﴾

5. Around her neck shall be a rope of twisted fibre [8].

8. It means Umm Jameela, too, would die in the following manner: the rope of the bundle of thorns would fall in her neck, which would throttle her to death, i.e. she would hang herself. This is exactly what took place. Once, on a very hot day, while she was carrying this bundle she sat on a stone to rest. By the order of Allah Almighty an angel pulled her bundle down, as a result of which the bundle fell backwards and caused strangulation and her death in a disgraceful manner on the spot. Just as, today, some wicked religious charlatans die by beating themselves with knives and chains. This tells us that the enemy of the Holy Prophet صلى الله عليه وآله وسلم will not find peace in the world, nor in the grave and neither in the Hereafter.

ایاتها ۴ ۱۱۲ سُوْرَۃُ الْاِخْلَاصِ مَکِّیَّۃٌ ۲۲ رکوعها ۱

SURAH AL-IKHLAAS (THE SINCERITY OF PURITY)

(MAKKAN) Revealed Before Hijrah

1Section: 4 Verses 15 Words, 47 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

قُلْ هُوَ اللّٰهُ اَحَدٌ ﴿۱﴾

1. Please declare [1]: "Allah is One [2], and the Only."

This Surah has twenty names, some of which are *Ikhlaas, Tanzeehah, Tajreef, Najaat*, etc. (*Tafseer Saawi*). There are many virtues of this Surah. Reciting it three times, gives the person the reward of reciting the entire Qur'aan. Any person, on entering his house, should extend greetings. If the house is empty, then he should extend greetings and salutations to the Holy Prophet صلى الله عليه وآله وسلم and recite this Surah once. Due to this, if Allah wills, he will be safeguarded from poverty and hunger (*Tafseer Saawi*). The recitation of this Surah is extremely beneficial.

Reason for its Revelation.

The infidels of Arabia had been asking difficult questions from the Holy Prophet صلی اللہ علیہ وآلہ وسلم concerning Allah Almighty, i.e. is Allah Almighty made of gold or silver? What does He eat and drink? What is His genealogy? In reply to all these questions, this blessed Surah was revealed (*Tafseer Khazainul Irfaan*).

1. To whom must it be said? Either to Us, as praise is Ours and Muhammad is your life; that We are the object of praise and you are the one who praises. You say and We will listen. Or, say to the infidels that they should accept Our Oneness through your blessed tongue. Or, say to the believers. Or, say to all mankind or to the entire creation, because you are the Prophet unto the entire creation.

2. In reality, because He has no parts, nor any partner or associate, nor His equal. It should be remembered that there were many types of infidels in Arabia: atheists, polytheists, those who rejected the attributes of Allah Almighty, those who believed that Allah Almighty had children etc. In this Surah there is a refutation of all of them. In Allah Almighty, there is a refutation of the atheists and in Oneness; there is the refutation of the polytheists in totality. In the verse that follows, there is a refutation of the remaining infidels.

2. "Allah is Independent [3] from every need."

اَللّٰہُ الصَّمَدُ ۚ﴿۲﴾

3. He is totally independent of everything: He does not eat, nor drink, nor is He dependent on anyone for anything. In it, there is a refutation for those people who were advocating that just one Allah cannot take care of such a huge universe. He has enlisted help from some of His servants. By accepting them as His servants, they were calling them "*Ilah*"(deity) or "*Shuraka*"(partners) and were worshipping. For their refutation it has been said: "*And none is a supporter of Him because of weakness...*" (S17:V111). In Islam, the saints of Allah and the angels are maintaining the order of the world, but not due to the weakness of Allah Almighty, but in an honorary capacity, to reflect and reveal the grandeur of Allah Almighty.

3. "He begot none, nor was He begotten [4] (from anyone)."

لَمْ یَلِدْ ۙ۬ وَ لَمْ یُوْلَدْ ۙ﴿۳﴾

4. Because children are from the genus of the father, but Allah Almighty is free and pure from genus and resemblance. Also, anyone who is born from someone is created. Allah Almighty is from eternity to eternity. The need for children is for the perpetuation of breed and is in need of this. The One Who is from eternity, what need has He for breed. In it is the refutation of the polytheists, the Jews and the Christians. The polytheists believe in the angels as the daughters of Allah. The Jews had believed in Hazrat Uzair and the Christians had believed in Hazrat Isa as the sons of Allah Almighty.

4. "And there is none equal to Him [5]."

وَلَمْ یَکُنْ لَّہٗ کُفُوًا اَحَدٌ ٪﴿۴﴾

5. Neither in the Personality, nor in His Attributes, because He is Self-existent and the Creator, while everything else is possible creation and created. His Attributes are personal, eternal and limitless. On the other hand, the attributes of the creation are bestowed, are created and are limited. From this we learn that to accept the Holy Prophet صلی اللہ علیہ وآلہ وسلم as Knower of the Unseen and *HAAZIR* and *NAAZIR* (omnipresent) is not polytheism because in it there is no equality with Allah Almighty. This is like accepting man as *SAMEE* (one who can hear); *BASEER* (one who can see); *HAYY* (one who is alive) and *QADIR* (one who has power). It should be remembered that this Surah is regarding Oneness of Allah Almighty and His Praise, but by stating "say" it has provided the beautiful

reflection of Na'at - Praise of the Holy Prophet صلى الله عليه وآله وسلم as in it there is a hint towards the fact that the believer is he who believes in all these Attributes of Allah Almighty through your teachings. By leaving you out and accepting everything else, there is no faith. If the currency notes do not have the government seal, they are useless on the market. Observe, Shaitaan is a monotheist but he is accursed because he rejected prophethood.

ایاتها ۵ ١١٣ سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ ٢٠ رکوعها ١

SURAH AL-FALAQ (THE DAYBREAK)
(MADANI) Revealed After Hijrah
1Section: 5 Verses 1 23 Words, 74 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ۝۱

1.Please declare: "I take refuge with the Lord of the Daybreak [2]."

Reason for its Revelation:
During the 7th Hijri, just after the Treaty of Hudaibiyya, the Jewish chiefs said to their fellow Jew, Lubaid bin Asim, that your daughters are incomparable in witchcraft. We want you to cast a magical spell on the Holy Prophet صلى الله عليه وآله وسلم . Lubaid, through the help of a Jewish servant, managed to obtain the teeth of a worn-out comb and a few blessed hair of the Holy Prophet صلى الله عليه وآله وسلم and made an effigy from a candle and pierced eleven needles in it. In one chord, he tied eleven knots. Placing all this in the effigy, he pressed it firmly under a stone in the water of the well of Rawaan. The effect of this on the thinking of the Holy Prophet صلى الله عليه وآله وسلم was that he had erred in some worldly matters. This effect remained for a period of six months. Thereafter, Hazrat Jibraeel Ameen came down with these two Surahs, *Al-Falaq* and *An-Naas*, in which there are eleven verses about this witchcraft and gave it to the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Alli was sent to take out all these things, used for the witchcraft, from the bottom of the well. The Holy Prophet صلى الله عليه وآله وسلم recited these verses. At each verse, one knot became loose and in this way all the knots became loose and the Messenger of Allah صلى الله عليه وآله وسلم recovered from its effects. From it, emerge a few benefits:

1. Witchcraft and its evil effects are true.

2. Witchcraft can affect the body of a Prophet, just like the effect of sword, arrow and spear on the Prophet is not against Prophethood. The magicians failed against Hazrat Musa (On whom be peace) because their magic was in opposition to Prophetic miracle. In fact, the effect of this witchcraft was felt on the thinking of Hazrat Musa, who began to imagine that these sticks and ropes were moving. Says Allah Almighty: "*They looked to him as though they were running by the strength of their magic*"(S20:V66). The similar effect took place on the thinking of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

3. It is permissible to learn the duas to remove the effect of witchcraft, to wear Ta'weez and recite incantations to ward off such spells.

4. Allah Almighty protects the intellect of the Prophet from the evil effects of witchcraft, so that it does not become an obstacle to the propagation of Religion.

5. One should not throw ones hair and broken combs outside. Throw them in a safe place as many spells of witchcraft can be affected through them.

2. It means that just as Allah Almighty removes the night through the morning, likewise, He grants cure to illnesses through prayers. It tells us that one offering dua should remember Him with His Attributes, in accordance with his needs.

مِنْ شَرِّ مَا خَلَقَ ۙ﴿۲﴾

2. "From the mischief of all creatures [3] created by Him."

3. Whether man, animals, jinn or inanimate creation. This is a very comprehensive dua.

وَ مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۙ﴿۳﴾

3. "And from the evil of the darkness when it sets in [4]."

4. It means that when the moon becomes black during the lunar eclipse, or it remains out of view at the end of the month, because these times are put into much use for witchcraft. From this we understand that some of the times are inauspicious and ominous. Seek the refuge of Allah Almighty from these. Says Allah Almighty: "*In the day there is ill-fortune*" (S54:V19).

وَ مِنْ شَرِّ النَّفّٰثٰتِ فِی الْعُقَدِ ۙ﴿۴﴾

4. "And from the evil of those women who blow on the knots [5]."

5. It means the daughters of Lubaid who were practising witchcraft had blown on the blessed hair of the Holy Prophet صلی اللہ علیہ وآلہ وسلم through a chord string and made eleven knots. From this we learn that if there is an effect in the blowing of the magician, then surely how much effect will there not be in the verses of Allah and His Blessed Names if they are recited and blown on a person? Thus, to recite the verses of the Holy QUR'AAN on the ill persons and blow on them and make them into charms, etc. and knotting them is permissible. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would blow on sick persons.

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ﴿۵﴾

5. "And from the evil of the envier when he envies (me) [6]."

6. An envious person is he who desires the decline in the bounties of others while MANGHABAT is that person who desires for himself those bounties that are possessed by others. Envy is totally evil, while *Ghabata* is permissible in matters of religion. Envy is that first sin which took place in heaven by Shaitaan and by Qabeel on earth. Everyone is fully aware of their consequences. From this we learn that witchcraft and envy are two of the worst sins, because after mentioning the common sins, these two have been mentioned specifically

آياتها ٦ سُوْرَةُ النَّاسِ مَكِّيَّةٌ ٢١ ركوعها ١

SURAH AN-NAAS (THE MANKIND)

(MADANI) Revealed After Hijrah

(1Section: 6 Verses) 1 20 Words, 79 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ ①

1. Please declare [1]: "I (Muhammad) seek refuge with the Lord [2] of mankind."

1. O My Beloved! Say it with your blessed tongue so that with the effect of the prayer, the favourable effect of your blessed tongue, too, can be brought together and through your permission the other believers can say it. Without the rifle, the bullet cannot fire. Without the purity of the tongue, the dua can have no favourable effect. For your dua to produce a favourable effect first purify yourself. Or, let the pure and pious pray for you, or, take permission from them.

2. Allah Almighty is the Lord of the entire creation, but since the human being is the superior creation, mention has been made of him specifically. It should be remembered that Lord is He who is Self-existent and is Present everywhere, at all times, unselfishly. His protection is provided in the world of souls, in the world, in the grave and in the Hereafter. In short, everywhere. The Arabic word "Abb"(father) is that being who provides sustenance and protection for a short time, out of selfish motives. Thus, Allah Almighty is the Lord and not the father. Because a human being, in his childhood, obtains protection only, therefore, this characteristic or attribute is mentioned first.

مَلِكِ النَّاسِ ۙ ②

2."The King of mankind [3]."

3. The true Master and King of everybody. Because in his youth a person digresses from his path, out of frenzy and insensibility, he requires to be checked and placed under legal restrictions. For that reason, "God of all" is used here.

اِلٰهِ النَّاسِ ۙ ③

3."The God [4] of mankind."

4. The true object of worship and intent of every human being. Because a human being engages himself in worship of Allah in his old age, the Divinity and adoration of Allah Almighty is mentioned at the end.

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ ④

4. "From the evil of him who whispers evil designs in the hearts [5] and slinks away [6]."

5. It means Shaitaan, who places evil thoughts in the hearts of man. Evil thoughts are called "Waswasa"(evil suggestion), while good thoughts are called "Ilhaam"(inspiration). Evil suggestion is from Shaitaan, at the time of which one should recite "La Haul"; while Ilhaam or inspiration comes from Allah Almighty through the angels, for which one should express gratitude to your Creator. When the baser self, Nafs e Ammarah, gets the better of the person he will be plagued by many evil thoughts and suggestions; while in the overwhelming of the contented self, Nafs-e -Mutmainnah, the person will experience much inspiration.

6. It means he does not mislead you through word and sound, but straight away exercises influence on your heart. He makes evil appear as good. He is your enemy, but comes in the garb of a friend. May Allah Almighty protect us from him. Then he puts evil suggestions in accordance with the quality of the person.

5. "Those who whisper in the hearts of mankind 7."

الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ۝۵

7. In that at the time of callousness and negligence, Shaitaan places many evil suggestions in the heart of people, while during the time of rememberance of Allah Almighty, Shaitaan is overpowered. However, even in this state, he does his work. He places such evil intentions in the heart when the person is in Salaah. It should be remembered that Shaitaan is that enemy of ours who remains concealed from us, i.e. he can see us, but we cannot see him. Thus, seek protection and refuge from the All-Powerful Lord Who sees him and he cannot see Him. Seek protection from the powerful enemy from the Powerful Lord.

6. "From among jinn and mankind 8."

مِنَ الْجِنَّةِ وَ النَّاسِ ۝۶

8. This is the description of Shaitaan placing evil suggestions in the heart of man - that he is from the jinns as well as from man. Many, totally misguided, people will come to you in the guise of well-wishers. If you listen to just one word of theirs, they will try to influence you in the future. But, if you keep them far away from the beginning, they will remain aloof from you. Do not be heedless of them. There are many dacoits of the treasures of faith. When going to bed, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would recite both these Surahs, then blow it on his blessed hands and rub his hands over his entire body. Every Muslim should act upon this practice.

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S 33: V 1 - S 33:V2 - S 33: V34 - S 33:V40
S 33:V51 - S 33:V54 - S 33:V55 - S 33:V63
S 34:V01 - S 34:V02 - S 34: V 03 - S 34:V21
S 34: V26 - S 34:V48 - S 34: V 50 - S 35:V08
S 35: V 11 - S 35:V31 - S 35: V 38 - S 35:V44
S 36: V 76 - S 36:V79 - S 39:V07 - S 39:V46
S 40:V19 - S 40:V20 - S 40:V56 - S 41:V47
S 42: V 11 - S 42:V12 - S 42:V24 - S 42:V27
S 43: V 84 - S 43:V85 - S 44:V06 - S 48:V04

S 48:V11 - S 48: V 24 - S 48: V26 - S 49:V01
S 49: V 08 - S 49: V 18 - S 49:V19 - S 50:V16
S 50: V17 - S 50:V18 - S 50:V45 - S 53:V30
S 53:V32 - S 54:V52 - S 54:V53 - S 56:V85
S 57: V03 - S 57:V04 - S 57:V06 - S 57:V10
S 57: V40 - S 58:V01 - S 58:V6 - S 58:V07
S 58: V11 - S 58:V13 - S 59:V18 - S 59:V22
S 60:V3 - S 60: V10 - S 62:V07 - S 63:V11
S 64:V2 - S 64: V4 - S 64: V8 - S 64:V11
S 64:V18 - S 65: V12 - S 66: V2 - S 67:V13
S 67:V14 - S 67: V19 - S 68: V07 - S 76:V30
S 87:V07 - S 100: V11

CREATOR AND MASTER

S 34: V1 - S 35:V11 - S 36:V83 - S 39:V5
S 39: V6 - S 39:V44 - S 39:V46 - S 39:V62
S 39:V62 - S 39:V63 - S 40:V61 - S 42:V4
S 42: V11 - S 42:V12 - S 42:V49 - S 42:V53
S 43: V85 - S 44:V7 - S 44:V38 - S 44:V39
S 46: V3 - S 46:V67 - S 47:V14 - S 48:V4
S 48: V7 - S 50:V16 - S 50:V38 - S 50:V43
S 53:V25 - S 53:V31 - S 53:V45 - S 53:V46
S 54: V49 - S 54:V55 - S 55:V3 - S 56:V57
S 56: V58 - S 56:V59 - S 56:V60 - S 57:V2
S 57:V3 - S 57:V4 - S 57:V5 - S 59:V23
S 59:V24 - S 62: V1 - S 63:V7 - S 64:V1
S 64: V3 - S 65:V3 - S 65:V12 - S 67:V1
S 67: V3 - S 73:V9 - S 85:V13 - S 85:V16
S 87:V2 - S 87:V3 - S 87:V4 - S 87:V5
S 95: V8 - S 96:V1 - S 96:V4

ALLAH IS ALL POWERFULL

S 29:V17 - S 29:V19 - S 29:V20 - S 30:V5
S 30:V11 - S 30:V12 - S 30:V13 - S 30:V14
S 30: V15 - S 30:V16 - S 30:V17 - S 30:V18
S 30: V19 - S 30:V20 - S 30:V21 - S 30:V22
S 30:V23 - S 30:V24 - S 30:V25 - S 30:V26
S 30: V27 - S 31:V21 - S 30:V37 - S 30:V50
S 30: V54 - S 31:V18 - S 31:V30 - S 33:V27
S 33:V37 - S 33:V38 - S 34:V1 - S 34:V2
S 34:V21 - S 34: V23 - S 34:V39 - S 35:V1
S 35:V16 - S 39: V52 - S 35:V16 - S 35:V41
S 35:V44 - S 36: V12 - S 36:V82 - S 38:V85
S 39: V5 - S 39:V42 - S 39:V52 - S 39:V67
S 40: V3 - S 40:V15 - S 40:V16 - S 40:V68
S 42: V9 - S 42:V19 - S 42:V24 - S 42:V31
S 42: V50 - S 44:V8 - S 46:V33 - S 48:V14
S 51:V58 - S 53:V43 - S 53:V47 - S 53:V48
S 53:V49 - S 53:V50 - S 53:V51 - S 53:V52
S 53: V54 - S 54:V50 - S 54:V55 - S 57:V1
S 57: V2 - S 57:V6 - S 57:V17 - S 57:V25
S 58:V21 - S 59:V24 - S 60:V7 - S 61:V1
S 61:V8 - S 61:V9 - S 62:V1 - S 62:V3
S 64: V1 - S 64:V28 - S 66:V8 - S 67:V1
S 70: V41

MERCY AND FORGIVNESS OF ALLAH

S 25:V70 - S 27:V73 - S 29:V40 - S 29:V21
S 92:V12 - S 30:V5 - S 31:V6 - S 30:V9
S 30:V45 - S 30:V47 - S 31:V20 - S 33:V5

S 33:V24 - S 33:V45 - S 33:V50 - S 33:V59
S 33:V73 - S 34: V2 - S 35:V28 - S 35:V30
S 35:V45 - S 39: V53 - S 39:V54 - S 40:V3
S 42: V5 - S 42:V19 - S 42:V23 - S 42:V25
S 42: V28 - S 42:V30 - S 43:V5 - S 44:V42
S 46: V8 - S 48:V14 - S 49:V5 - S 49:V12
S 52:V28 - S 53:V22 - S 55:V1 - S 55:V3
S 55: V13 - S 55:V78 - S 57:V9 - S 57:V21
S 57: V28 - S 57:V29 - S 58:V2 - S 58:V12
S 59:V22 - S 60:V6 - S 60:V7 - S 60:V12
S 62:V4 - S 73:V20 - S 74:V6 - S 85:V14
S 85:V15 - S 92: V12

WHOM ALLAH DOES NOT LOVE AND WHO IS DEVOID OF GUIDANCE

S 39:V3 - S 39:V23 - S 42:V8 - S 40:V34
S 42:V40 - S 46:V10 - S 57:V23 - S 57:V24
S 60:V8 - S 61:V4 - S 61:V5 - S 61:V6
S 62:V5 - S 63:V6

PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

S 22:V49 - S 22: V67 - S 22: V68 - S 25:V1
S 25:V7 - S 25:V8 - S 25:V9 - S 25: V10
S 25:V11 - S 26: V214 - S 29:V18 - S 29: V48
S 33:V1 - S 33:V7 - S 33:V38 - S 33: V39
S 34:V49 - S 35: V33 - S 36:V3 - S 36: V4
S 36:V6 - S 37: V171 - S 37:V172 - S 37: V173
S 41:V14 - S 42: V13 - S 42:V48 - S 48: V51
S 48:V29 - S 51: V55 - S 52:V29 - S 53:V2

S 53: V3 - S 57:V25 - S 58:V21 - S 61: V9
S 62: V2 - S 62: V9 - S 69: V46 - S 74: V2
S 74: V3 - S 74: V4 - S 74: V5 - S 74: V6
S 74: V7 - S 88:V21 - S 88:V22

MERCY AND THE MOST EXCELLENT CHARACTER OF HAZRAT MUHAMMAD ﷺ

S 33: V6 - S 34: V47 - S 35: V8 - S 38: V86
S 40:V55 - S 40: V77 - S 42: V15 - S 43: V40
S 43: V41 - S 44:V12 - S 47: V19 - S 50: V39
S 50: V40 - S 52: V40 - S 58: V1 - S 60: V1
S 60: V12 - S 62: V3 - S 65: V11 - S 66: V9
S 68: V4 - S 70: V1 - S 70: V5 - S 73: V10
S 73: V11 - S 74: V48 - S 80: V1 - S 80: V2
S 80: V3 - S 80: V4 - S 80: V5 - S 80: V6
S 80: V7 - S 80: V8 - S 80: V9 - S 80: V10
S 93: V5 - S 105: V1 - S 105: V2 - S 105: V3
S 105: V4 - S 105: V5 - S 106: V1 - S 106: V2
S 106: V3 - S 106: V4 - S 110: V3

STATUS OF HAZRAT MUHAMMAD ﷺ

S 22: V15 - S 23: V 52 - S 22: V67 - S 22: V78
S 23: V58 - S 23: V101 - S 24: V26 - S 24: V35
S 24: V62 - S 24: V63 - S 25: V9 - S 25: V10
S 25: V31 - S 25: V56 - S 25: V57 - S 26: V 62
S 26: V215 - S 26: V21 - S 26: V218 - S 26: V219
S 29 V52 - S 30: V2 - S 30: V3 - S 30: V4
S 30: V5 - S 30: V6 - S 30: V52 - S 33: V5
S 33: V6 - S 33: V7 - S 33: V21 - S 33: V37

S 33: V40 - S 33: V46 - S 33: V50 - S 33: V51
S 33: V52 - S 33: V53 - S 33: V56 - S 33: V57
S 34: V28 - S 35: V24 - S 36: V8 - S 38: V1
S 38: V35 - S 38: V39 - S 38: V40 - S 38: V65
S 39: V12 - S 39: V36 - S 42: V43 - S 42: V52
S 42: V53 - S 43: V43 - S 43: V44 - S 44: V3
S 43: V88 - S 44: V37 - S 46: V5 - S 46: V6
S 46: V8 - S 46: V9 - S 46: V29 - S 46: V30
S 46: V31 - S 46: V32 - S 46: V35 - S 47: V19
S 48: V1 - S 48: V2 - S 48: V8 - S 48: V9
S 48: V10 - S 48: V18 - S 48: V28 - S 52: V48

KNOWLEDGE OF HAZRAT MUHAMMAD ﷺ

S 22: V5 - S 24: V16 - S 25: V29 - S 27: V65
S 36: V69 - S 36: V70 - S 40: V78 - S 46: V9
S 46: V29 - S 47: V30 - S 49: V2 - S 49: V9
S 53: V4 - S 54: V6 - S 55: V4 - S 55: V39
S 57: V12 - S 62: V2 - S 68: V2 - S 72: V25
S 72: V26 - S 81: V24 - S 87: V6 - S 87: V7
S 91: V12 - S 94: V1 - S 96: V5

OBEDIENCE OF HAZRAT MUHAMMAD ﷺ

S 24: V51 - S 24: V52 - S 24: V54 - S 25: V27
S 25: V28 - S 25: V29 - S 33: V21 - S 33: V36
S 33: V71 - S 45: V18 - S 47: V33 - S 48: V17
S 49: V1 - S 49: V14 - S 53: V4 - S 55: V4
S 58: V13 - S 58: V20 - S 59: V7 - S 74: V12
S 75: V16 - S 75: V17 - S 75: V18 - S 75: V19

HUMILITY OF HAZRAT MUHAMMAD ﷺ

S 28: V86 -	S28: V88 -	S 30: V52 -	S 30: V53
S 33: V1 -	S 33: V2 -	S 33: V3 -	S 33: V48
S 39: V30 -	S 39: V66 -	S 41: V6 -	S 43: V43
S 45: V18 -	S 46: V9 -	S 47: V19 -	S 52: V48
S 52: V49 -	S 76: V24 -	S 80: V1 -	S 80: V2
S 80: V3 -	S 80: V4 -	S 80: V5 -	S 80: V6
S 80: V7 -	S 80: V8 -	S 80: V9 -	S 80:V10
S 108: V3 -	S 110: V3		

PROPHETS

PROPHET ADAM عليه السلام

S 38: V72 -	S 38: V73 -	S 38: V74 -	S 38: V75
S 38: V76 -	S 38: V77 -	S 38: V78 -	S 38: V79
S 38: V76 -	S 38: V77 -	S 38: V78 -	S 38: V79
S 38: V80 -	S 38: V81 -	S 38: V82 -	S 38: V83
S 38: V84 -	S 38: V85 -	S 38: V86	

PROPHET EBRAHIM عليه السلام

S 22: V26 -	S 22: V27 -	S 22: V28 -	S 26: V69
S 26: V70 -	S 26: V71 -	S 26: V72 -	S 26: V73
S 26: V74 -	S 26: V75 -	S 26: V76 -	S 26: V77
S 26: V78 -	S 26: V79 -	S 26: V80 -	S 26: V81
S 26: V82 -	S 26: V83 -	S 26: V84 -	S 26: V85
S 29: V16 -	S 29: V17 -	S 29: V24 -	S 29: V26
S 29: V27 -	S 37: V83 -	S 37: V84 -	S 37: V85
S 37: V88 -	S 37: V89 -	S 37: V90 -	S 37: V91
S 37: V92 -	S 37: V93 -	S 37: V94 -	S 37: V95
S 37: V96 -	S 37: V97 -	S 37: V98 -	S 37: V99

S 37: V100 -	S 37: V101 -	S 37: V102 -	S 37: V103
S 37: V104 -	S 37: V105 -	S 37: V106 -	S 37: V107
S 37: V108 -	S 37: V109 -	S 37: V110 -	S 37: V111
S 37: V112 -	S 38: V45 -	S 38: V46 -	S 38: V47
S 43: V26 -	S 43: V27 -	S 43: V28 -	S 51: V24
S 51: V25 -	S 51: V26 -	S 51: V28 -	S 51: V29
S 51: V30 -	S 51: V31 -	S 51: V32 -	S 51: V33
S 51: V34 -	S 51: V35 -	S 51: V36 -	S 51: V37
S 57: V26 -	S 60: V4		

PROPHET DAWOOD

S 27: V15 -	S 27: V16 -	S 34: V10 -	S 34: V11
S 38: V17 -	S 38: V18 -	S 38: V19 -	S 38: V20
S 38: V21 -	S 38: V22 -	S 38: V23 -	S 38: V24
S 38: V25 -	S 38: V26		

PROPHET SHUAIB

S 26: V177 -	S 26: V178 -	S 26: V179 -	S 26: V180
S 26: V181 -	S 26: V182 -	S 26: V183 -	S 26: V184
S 26: V185 -	S 26: V186 -	S 26: V187 -	S 26: V188
S 26: V189 -	S 26: V190 -	S 26: V191 -	S 29: V37
S 29: V36			

PROPHET SALEH

S 26: V141 -	S 26: V142 -	S 26: V143 -	S 26: V144
S 26: V145 -	S 26: V146 -	S 26: V147 -	S 26: V148
S 26: V149 -	S 26: V150 -	S 26: V151 -	S 26: V152
S 26: V153 -	S 26: V154 -	S 26: V155 -	S 26: V156
S 26:V157 -	S 26: V158 -	S 41: V17 -	S 41: V18
S 51: V43 -	S 51: V44 -	S 51: V45 -	S 54: V23
S 54: V24 -	S 54: V25 -	S 54: V26 -	S 54: V27

S 54: V28 - S 54: V29 - S 54: V30 - S 54: V31
S 54: V32 - S 69: V4 - S 69: V5 - S 89: V9
S 89: V11 - S 89: V12 - S 89: V13 - S 91: V11
S 91: V12 - S 91: V13 - S 91: V14 - S 91: V15

PROPHET LUT ﷺ

S 26:V160 - S 26: V161 - S 26: V162 - S 26: V163
S 26: V164 - S 26: V165 - S 26: V166 - S 26: V167
S 26: V168 - S 26: V169 - S 26: V170 - S 26: V171
S 26:V172 - S 26: V173 - S 26: V174 - S 29: V28
S 29: V29 - S 29: V30 - S 29: V31 - S 29: V32
S 29: V33 - S 29: V34 - S 37: V133 - S 37: V134
S 37: V135 - S 37: V136 - S 37: V137 - S 37: V138
S 54: V33 - S 54: V34 - S 54: V35 - S 54: V37
S 54: V38 - S 54: V39 - S 66: V10

PROPHET MUSA ﷺ

S 23: V45 - S 23: V45 - S 23: V47 - S 23: V48
S 25: V35 - S 25: V36 - S 26: V11 - S 26: V12
S 26: V13 - S 26: V14 - S 26: V15 - S 26: V16
S 26: V17 - S 26: V23 - S 26: V24 - S 26: V25
S 26: V26 - S 26: V27 - S 26: V28 - S 26: V29
S 26: V30 - S 26: V31 - S 26: V32 - S 26: V33
S 26: V34 - S 26: V35 - S 26: V36 - S 26: V37
S 26: V38 - S 26: V39 - S 26: V40 - S 26: V41
S 26: V42 - S 26: V43 - S 26: V44 - S 26: V45
S 26: V46 - S 26: V47 - S 26: V49 - S 26: V50
S 26: V51 - S 26: V52 - S 26: V53 - S 26: V54
S 26: V55 - S 26: V56 - S 26: V57 - S 26: V58
S 26: V59 - S 26: V60 - S 26: V61 - S 26: V62

S 26: V65 - S 26: V66 - S 26: V67 - S 26: V68
S 27: V7 - S 27: V8 - S 27: V9 - S 27: V10
S 27: V11 - S 27: V12 - S 27: V13 - S 28: V14
S 28: V14 - S 28: V15 - S 28: V16 - S 28: V17
S 28: V18 - S 28: V20 - S 28: V21 - S 28: V22
S 28: V23 - S 28: V24 - S 28: V25 - S 28: V26
S 28: V27 - S 28: V28 - S 28: V29 - S 28: V30
S 28: V31 - S 28: V32 - S 28: V34 - S 28: V35
S 28: V36 - S 28: V37 - S 28: V38 - S 28: V39
S 28: V40 - S 29: V39 - S 29: V40 - S 33: V19
S 33: V69 - S 37: V114 - S 37: V115 - S 37: V116
S 37: V117 - S 37: V118 - S 37: V 119 - S 37: V120
S 37: V121 - S 40: V23 - S 40: V24 - S 40: V25
S 40: V26 - S 40: V27 - S 40: V28 - S 40: V29
S 40: V37 - S 40: V38 - S 40: V39 - S 40: V40
S 40: V41 - S 40: V42 - S 40: V43 - S 40: V44
S 40: V45 - S 40: V46 - S 41: V45 - S 43: V49
S 43: V51 - S 43: V52 - S 43: V53 - S 43: V54
S 43: V55 - S 43: V56 - S 44: V17 - S 44: V18
S 44: V19 - S 44: V20 - S 44: V21 - S 44: V22
S 44: V23 - S 44: V24 - S 44: V25 - S 44: V26
S 44: V27 - S 44: V28 - S 44: V29 - S 44: V30
S 44: V31 - S 44: V32 - S 44: V33 - S 51: V38
S 51: V39 - S 51: V30 - S 54: V41 - S 54: V42
S 61: V5 - S 66: V11 - S 79: V15 - S 79: V16
S 79: V17 - S 79: V18 - S 79: V19 - S 79: V20
S 79: V21 - S 79: V22 - S 79: V23 - S 79: V24
S 79: V25 - S 79: V26 - S 89: V10 - S 89: V11
S 89: V12 - S 89: V13

PROPHET NUH

S 23: V24 - S 23: V25 - S 23: V27 - S 23: V29
S 25: V37 - S 26: V105 - S 26: V106 - S 26: V107
S 26: V108 - S 26: V109 - S 26: V110 - S 26: V111
S 26: V112 - S 26: V113 - S 26: V114 - S 26: V115
S 26: V116 - S 26: V117 - S 26: V118 - S 26: V119
S 26: V120 - S 29: V14 - S 29: V15 - S 37: V75
S 37: V76 - S 37: V77 - S 37: V78 - S 37: V79
S 37: V80 - S 37: V81 - S 51: V46 - S 54: V9
S 54: V10 - S 54: V11 - S 54: V12 - S 54: V13
S 54: V14 - S 57: V26 - S 66: V10 - S 71: V1
S 71: V2 - S 71: V3 - S 71: V4 - S 71: V5
S 71: V6 - S 71: V7 - S 71: V8 - S 71: V9
S 71: V10 - S 71: V11 - S 71: V12 - S 71: V13
S 71: V14 - S 71: V15 - S 71: V16 - S 71: V17
S 71: V18 - S 71: V19 - S 71: V20 - S 71: V22
S 71: V23 - S 71: V26 - S 71: V28

PROPHET HUD

S 26: V125 - S 26: V126 - S 26: V127 - S 26: V128
S 26: V129 - S 26: V130 - S 26: V131 - S 26: V132
S 26: V133 - S 26: V134 - S 26: V135 - S 26: V136
S 26: V137 - S 26: V138 - S 26: V139 - S 26: V140
S 41: V15 - S 41:V16 - S 46: V21 - S 46: V22
S 46: V23 - S 46: V24 - S 46: V25 - S 46: V26
S 51: V41 - S 51: V42 - S 54: V18 - S 54: V19
S 54: V20 - S 69: V4 - S 69: V6 - S 69: V7
S 69: V8 - S 89: V6 - S 89: V7 - S 89: V8

PROPHET YUNUS ﷺ

S 37: V139 - S 37: V140 - S 37: V142 - S 37: V 145
S 37: V146 - S 37: V147 - S 37: V148 - S 68: V48
S 68: V49 - S 68: V50

ISLAM

S 23: V53 - S 23: V71 - S 29: V8 - S 29: V46
S 30: V30 - S 30: V43 - S 39: V2 - S 39: V3
S 39: V22 - S 45: V18 - S 48: V28 - S 49: V10
S 49: V11 - S 49: V12 - S 49: V13 - S 49: V17
S 53: V38 - S 53: V39 - S 57: V8 - S 57: V16
S 57: V27 - S 61: V8 - S 66: V8 - S 70: V19
S 73: V8

ISLAMIC CHARACTER

S 53: V40 - S 53: V41 - S 54: V32 - S 58: V9
S 58: V10 - S 58: V11 - S 59: V9 - S 61: V1
S 61: V3 - S 64: V11 - S 64: V13 - S 64: V14
S 64: V16 - S 65: V3 - S 66: V6 - S 70: V20
S 70: V21 - S 70: V22 - S 70: V23 - S 70: V24
S 70: V25 - S 70: V26 - S 70: V27 - S 70: V28
S 70: V29 - S 70: V30 - S 70: V31 - S 70: V32
S 70: V33 - S 70: V34 - S 70: V35 - S 73: V7
S 73: V20 - S 74: V6 - S 90: V17 - S 92: V1
S 92: V2 - S 92: V3 - S 92: V4 - S 92: V5
S 92: V6 - S 92: V7 - S 92: V8 - S 92: V9
S 92: V10 - S 94: V7 - S 104: V1 - S 104: V2
S 104: V3

MAN AND HIS EXCELLENCE IN THE LIGHT OF THE QUR'AAN

S 23: V12 - S 23: V13 - S 23: V14 - S 23:V115
S 29: V15 - S 33: V72 - S 35: V10 - S 38: V27
S 39: V07 - S 45: V12 - S 49: V13 - S 51: V54
S 55: V03 - S 55: V14 - S 64: V03 - S 76: V2
S 86: V5 - S 89: V15 - S 91: V1 - S 95: V5

COMMANDS AND PROHIBITIONS

S 22: V77 - S 23: V51 - S 23: V96 - S 24: V19
S 24: V21 - S 24: V22 - S 24: V32 - S 24: V33
S 29: V8 - S 29: V27 - S 29: V56 - S 30: V32
S 31: V6 - S 31: V12 - S 31: V13 - S 31: V14
S 31: V15 - S 31: V33 - S 33: V3 - S 33: V70
S 35: V5 - S 39: V2 - S 39: V10 - S 39: V11
S 39: V12 - S 39: V13 - S 39: V14 - S 42: V13
S 42: V14 - S 42: V47 - S 45: V14 - S 45: V181
S 45: V19 - S 46: V14 - S 46: V15 - S 46: V16
S 46: V35 - S 47: V38 - S 49: V9 - S 49: V10
S 49: V11 - S 49: V12 - S 51: V50 - S 51: V51
S 53: V32 - S 55: V8 - S 55: V9 - S 56: V74
S 56: V96 - S 57: V7 - S 57: V21 - S 57: V28
S 58: V9 - S 59: V18 - S 60: V1 - S 60: V13
S 61: V14 - S 62: V10 - S 63: V9 - S 63: V10
S 64: V12 - S 66: V6 - S 73: V8 - S 87: V1
S 106: V3 - S 106: V4

ISRAELITES

S 33: V69 - S 37: V115 - S 37: V116 - S 44: V17

S 44: V18 - S 44: V23 - S 44: V24 - S 44: V30
S 44: V31 - S 44: V32 - S 44: V33 - S 45: V16
S 45: V17 - S 59: V2 - S 59: V13 - S 59: V14
S 61: V5 - S 61: V6 - S 62: V5 - S 62: V6
S 62: V7 - S 98: V4 - S 98: V5 - S 98: V6

FATE / DESTINY

S 22: V46 - S 26: V4 - S 27: V92 - S 35: V8
S 36: V7 - S 36: V8 - S 36: V9 - S 36: V10
S 45: V23 - S 46: V8 - S 46: V44 - S 51: V9
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رجسٹریشن سرٹیفکیٹ

محکمہ اوقاف حکومت پنجاب لاہور

رجسٹریشن نمبر ۹۳ تاریخ اجرائی۔ ۱۸ مارچ ۱۹۷۸ء

ترتیب نمبر۔ ڈی۔ یو۔ اے۔ ۲ (۱۴) الف، ر، ن، ک/ ۱۹۳

تصدیق کی جاتی ہے کہ میسرز ضیاء القرآن پبلی کیشنز گنج بخش روڈ، لاہور کو اشاعت قرآن پاک (طباعتی اغلاط سے مبرا) ایکٹ آیل آئی وی (۱۹۷۳ئ) کے تحت بطور ''ناشر قرآن'' رجسٹرڈ کر لیا ہے۔

دستخط ناظم اعلیٰ

محکمہ اوقاف پنجاب لاہور

عرض ناشر

اللہ رب العزت کی کرمِ نوازی سے ادارہ ضیاء القرآن پبلی کیشنز نے تھوڑے عرصہ میں قرآن پاک کی اشاعت میں جو اعلیٰ معیار قائم کیا ہے وہ ادارہ کے کارکنوں کی محنت شاقہ پر شاہد عادل ہے۔ ہماری ہر ممکنہ کوشش ہوتی ہے کہ قرآن پاک کی طباعت، کتابت و جلد بندی میں کسی قسم کی کوئی غلطی نہ ہو۔ پھر بھی اگر کوئی قاری اس میں غلطی پائے تو مہربانی فرما کر ادارہ کو مطلع فرمائے اور قرآن پاک کی درست اشاعت میں ادارہ کی مدد فرما کر ممنون فرمائے اور دارین کی نعمتیں حاصل کرے۔

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز، لاہور

استدعا

قرآن پاک کے ہر قاری سے استدعا ہے تلاوت قرآن مجید کے بعد رب العالمین کے حضور دعا فرماتے وقت ادارہ ضیاء القرآن کے اراکین معاونین اور ان کے والدین کے لئے بھی مغفرت اور بخشش کی دعا فرمائیں اللہ تعالیٰ آپ کے درجات بلند فرمائے۔ آمین ثم آمین

طابع: جمال القرآن پرنٹرز، لاہور

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The Noblest

Al-Qurān

Translation with Commentary